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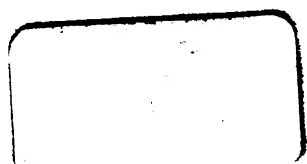
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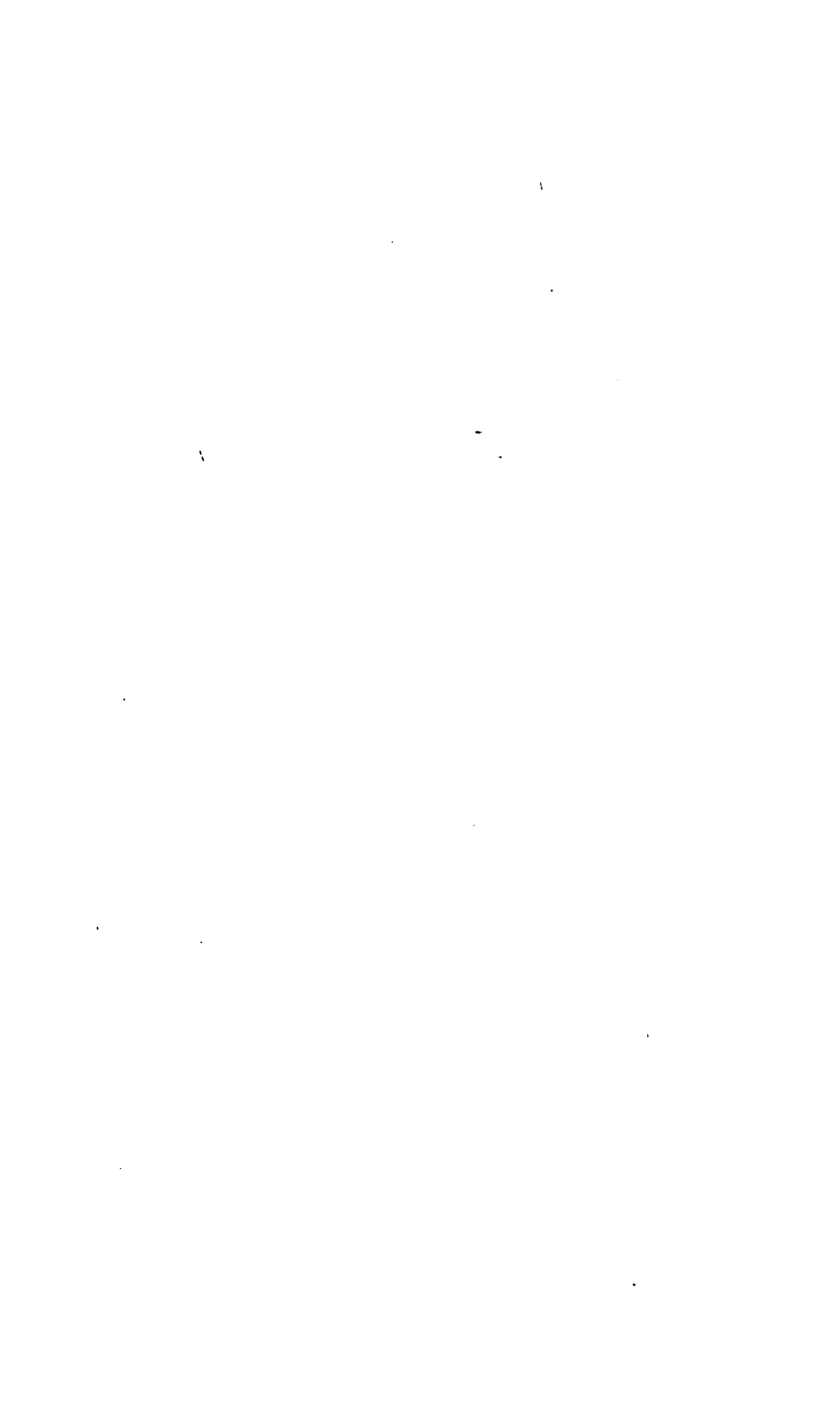
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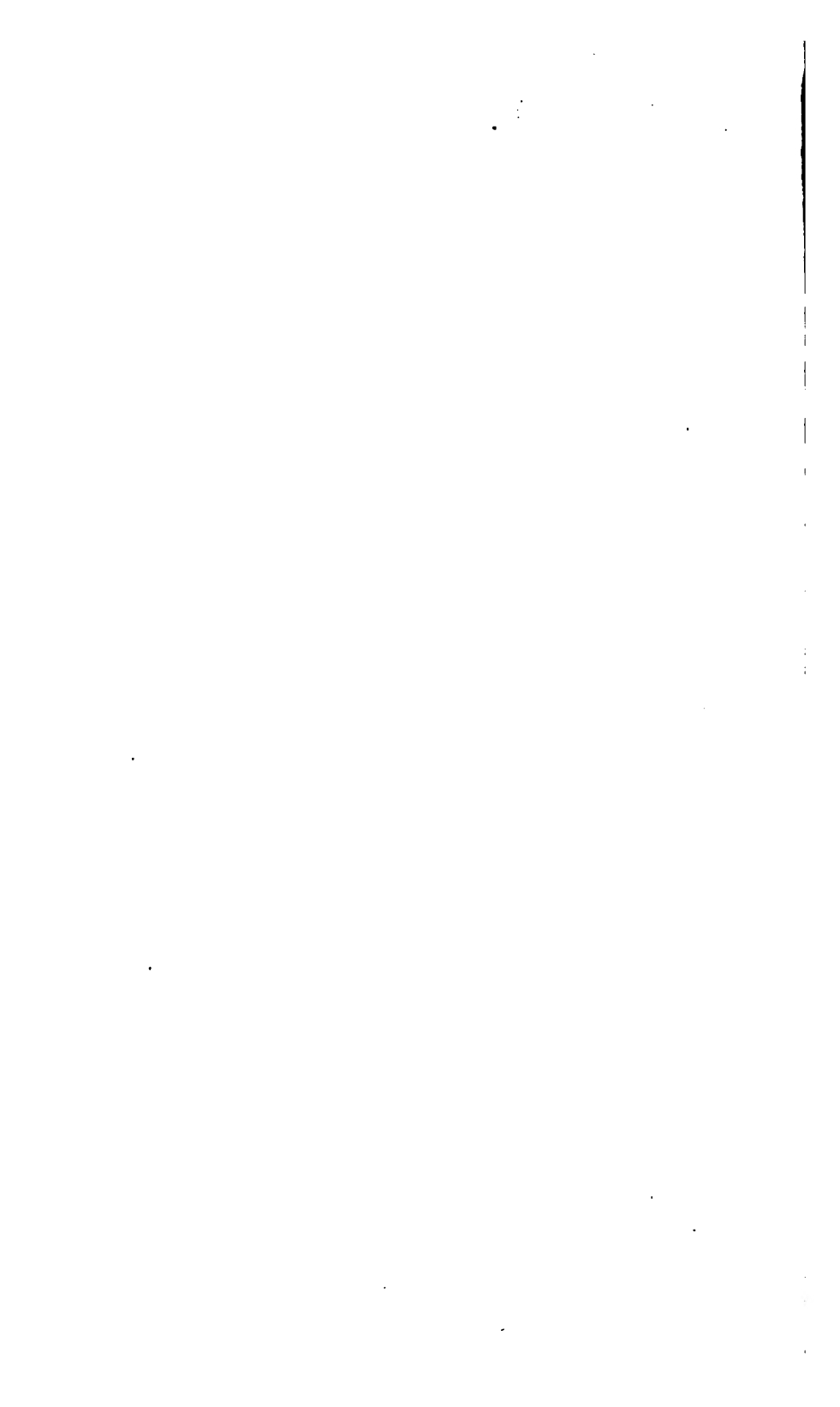
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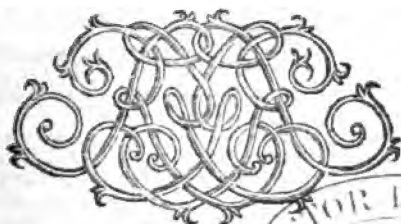
T H E
MONTHLY REVIEW;
O R,
LITERARY JOURNAL:

From JULY to DECEMBER, *inclusive.*

M, DCC, LXXVI.

By SEVERAL HANDS.

41 56
VOLUME LV.



L O N D O N :

Printed for R. GRIFFITHS :

And Sold by T. BECKET, Corner of the Adelphi, Strand.

M, DCC, LXXVII.

REF ID: A23812

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T H E

MONTHLY REVIEW,

For J U L Y, 1776.



ART. I. *An Essay towards establishing the Melody and Measure of Speech to be expressed and perpetuated by peculiar Symbols.* 4to. 10 s. 6 d. Almon. 1775.

CICERO, Quintilian, and other ancient writers might be cited, as hath been very lately observed by Dr. Burney, in his *History of Music**, to prove that ‘not only musicians and actors, but even orators, had a *notation*, by which the inflexions of voice peculiar to their several professions of singing, declaiming, and haranguing in public, were ascertained.’ Mr. Duclos†, he afterwards adds, denies the possibility of such a notation; as the intervals are too minute to be ascertained; or, even granting the practicability of such a scheme, this French writer thinks that “it would serve no other purpose than to render actors cold and insipid; for by a servile imitation they would destroy the natural expression which the sentiments inspire; and such notes would give neither the refinement, delicacy, grace, nor passion, which constitute the merit of an actor, and the pleasure of an audience.”

After having made some pertinent reflections relating to this subject, Dr. Burney remarks, in opposition to this last observation of Mr. Duclos, that ‘a well-written, and well-set scene of *recitative*, from the mouth of a great singer, and good actor, oversets all his reasoning; for though confined to musical notes, it has frequently great power over the passions of that part of an audience who understand the language.’ He afterwards observes that ‘he cannot help giving a place to the *invention of characters* for theatrical declamation, among musical *desiderata*;—and that ‘the *notation of the tones*, in which a favourite and

* See *General History of Music*, page 170, &c.

† *Encyclopedie. Art. Declamat. des Anciens.*

affecting speech was spoken by a Garrick, or a Cibber, would not only be an excellent lesson to inferior actors; but would be a means of conveying it to posterity; who will so frequently meet with their names and eulogiums, in the history of the stage, and be curious to know in what manner they acquired such universal admiration.'

The speculations of the excellent judge above quoted, on this curious subject, appear to be realised, or at least a laudable attempt is here made for that purpose, by Mr. Steele, the Author of the present performance; in which he has endeavoured to arrest the fleeting sounds in human speech, and to ascertain them, as far as is practicable, by certain marks or symbols denoting their gravity or acuteness, measure, and other modifications: so that, for instance, a passage excellently spoken by an orator or actor, accompanied with the Author's marks or notation, may be repeated, or transmitted to posterity on paper, as nearly as possible, with the same *accent* (using this term exclusively to express melody of *grave* and *acute*, or diversity of tone) *quantity*, *emphasis*, *pause*, and *force*, as were used by the original speaker, whose tones and elocution are thus attempted to be conveyed by writing. In short, it is the Author's intention, in this performance, to shew how, by means of certain characters, 'all the varieties of enunciation may be committed to paper, and read off as easily as the air of a song tune.'

The principal difficulty attending the practice of this art appears to us to arise from the great difference with respect to the particular article of *melody*; considered as employed in *singing*, and *recitativo*; or as used in *common speech*. In the two former, every tone or sound is precisely ascertained, with respect to its gravity or acuteness, and is separated from the preceding and subsequent tone, by a *void*, distinct, and assignable interval; or, the melody *skips*, by abrupt bounds or leaps, never smaller than the interval of a *quarter tone*. Hence, the facility of a notation for *musical melody* is apparent: whereas, in *speech*, the voice *slides*, or *flows*, from grave to acute, and from acute to grave, without any intervals, or distinct separation of the tones; and without continuing a single instant on the level, or dwelling any perceptible time on any one tone, except perhaps the last. The melody of discourse, and its various inflections or turns, may, as the Author remarks, be pretty well imitated by drawing the bow over a string of a violoncello; and sliding the finger alternately up and down the finger-board.

After having exemplified his rules, by *setting* several passages in different Authors, according to his new notation, the Author adds, that 'when this system was explained to Mr. Garrick,

rick, among many judicious remarks and queries, he asked this question :

‘ Supposing a speech was noted, according to these rules, in the manner he spoke it, whether any other person, by the help of these notes, could pronounce his words in the same *tone* and manner exactly as he did ?

‘ To which he was answered thus :

‘ Suppose a first-rate musician had written down a piece of music, which he had played exquisitely well on an *exceeding fine sonata violin*; another performer with an *ordinary fiddle* might undoubtedly play every note the same as the great master, though perhaps with less ease and elegance of expression; but, notwithstanding his correctness in the tune and manner, nothing could prevent the audience from perceiving that the natural *tone* of his instrument was execrable: so, though these rules may enable a master to teach a just application of accent, emphasis, and all the other proper expressions of the voice in speaking, which will go a great way in the improvement of elocution, yet they cannot give a sweet voice where nature has denied it.*

We do not think that the Author has, in the preceding paragraph, given a perfectly satisfactory answer to Mr. Garrick’s question; with respect at least to the objection which we have made above, and which we suppose to have been implied in it*. For though his answer is just, so far as it goes, it does not reach what we conceive to be the principal difficulty attending the attempt to put his scheme in execution. Mr. Steele has indeed contrived a good set of symbols, accompanied with ingenious remarks on their use, in which the *rhythmus*, the rests or pauses, the *forte* and *piano*, &c. are sufficiently marked: but how, we would ask, is the just *intonation* to be known, and written down, from the mouth of a speaker, or to be executed on the view of his notes?—Or what ear can be so quick, nice, and discerning, as to keep pace with, discriminate, and ascertain the rapid and evanescent musical *slides* of the human voice, up and down the scale, in common speech, or even in theatrical declamation; so as to enable a person to mark the limits of each syllable, with regard to gravity and acuteness, and to express them on paper? The Author indeed allows a latitude in

* By *tone* we should imagine Mr. Garrick to have meant—at least, such would be our meaning in stating the same question—the *elevation*, or *depression*, of the voice, as regulated, and limited, within certain determinate bounds, with respect to acuteness or gravity, by the Author’s notes, or symbols:—whereas Mr. Steele, in his answer, considers the phrase as denoting nothing more than the *sweetness of tone*, or other excellence of the vocal organ, or *pipe* of the speaker; in the same sense in which the French use the term *l’ymbre d’un violon*, or *d’un voix*.

this matter; but this allowance, in our apprehension, thought it lessens, does not by any means remove the difficulty; as we have found when we have attempted, *vivâ voce*, to reduce this part of his scheme to practice—even with a violoncello under our hands, as a guide and prompter.

Let us, for instance, by way of *praxis* in this particular branch of this new art, take only the single monosyllable, and interjection, *Ob!*—which the Author has *set to music* as an example to illustrate his method of delineating notes or characters to represent the melody of the *slides* made by the voice in common speech.—The performer, that is, the speaker, begins, according to the Author's diagram, at *B* natural, and is directed to slide up to *E x*, that is, to *E diesis*, or $E + \frac{1}{2}$ tone: having arrived there, he is instantly to slide down to *C**; the whole slight, up and down, being equal to *eighteen* enharmonic intervals, or quarter tones.—Now those who can execute this single *Ob!* accurately,—or even within an intire tone or more;—or who can judge when another has done so;—or can even tell at what quarter tone, half tone, or tone, the speaker who should execute it, began and ended, so as to be able to sound the initial and final element of the rapid modulation, in unison, on a violoncello,—must have more attentive ears, a quicker apprehension, and much more flexibility of throat, and command of his vocal organ, than we are possessed of; though we do not rank ourselves among the *Αμύβοι*.

By offering the preceding objections or doubts with respect to a part of the Author's scheme, we do not mean to depreciate his attempt to reduce to rule the art of speaking, by means of appropriate symbols. He has clearly shewn that there is a musical melody in common speech, and that it is formed by slides, or fluxions: though we dispute the practicability of ascertaining or even estimating the *pitch*, or extent, of these slides in practice. The characters which he has invented to express the quantity, or time to be allowed to each note or syllable, the rests or pauses, the *forte* and *piano*, and the other modifications of speech, and his rules relative to the use of them, seem well adapted to the purpose of greatly improving those who will attentively study them, in the practice of a proper and graceful elocution. His dissertation likewise contains many ingenious observations on language, both made by himself, and by the learned Author of the philosophical treatise *On the Origin and Progress of Language*; whose correspondence with the Author relative to his system, and the Author's answers to his queries and observations, throw much new light upon the subject.

ART. II. *The Lusiad*, concluded ; see Review for May.

THE truly classical Camoëns has, in imitation of his great predecessors in the Epic, indulged his genius in palatial description. Soon after we enter upon the sixth book, we find the following animated and picturesque view of the palace of Neptune :

‘ Deep where the bases of the hills extend,
And earth’s huge ribs of rock enormous bend,
Where roaring through the caverns rowl the waves
Responsive as the ærial tempest raves,
The Ocean’s Monarch, by the Nereid train,
And watery Gods encircled, holds his reign.
Wide o’er the deep, which line could ne’er explore,
Shining with hoary sands of silver ore,
Extends the level, where the palace rears
Its chrystal towers, and emulates the spheres ;
So starry bright the lofty turrets blaze,
And vie in lustre with the diamond’s rays.
Adorn’d with pillars and with roofs of gold,
The golden gates their massy leaves unfold :
Inwrought with pearl the lordly pillars shine,
The sculptured walls confess an hand divine.
Here various colours in confusion lost,
Old Chaos’ face and troubled image boast.
Here rising from the mass distinct and clear
Apart the four fair Elements appear.
High o’er the rest ascends the blaze of fire,
Nor fed by matter did the rays aspire,
But glow’d ætherial, as the living flame,
Which, stolen from heaven, inspired the vital frame.
Next, all-embracing Air was spread around,
Thin as the light, incapable of wound ;
The subtle power the burning south pervades,
And penetrates the depth of polar shades.
Here mother Earth, with mountains crown’d, is seen,
Her trees in blossom, and her lawns in green ;
The lowing bees adorn the clover vales,
The fleecy dams bespread the sloping dales ;
Here land from land the silver streams divide ;
The sportive fishes through the chrystal tide,
Bedropt with gold their shining sides display :
And here old Ocean rolls his billows gray :
Beneath the moon’s pale orb his current flows,
And round the earth his giant arms he throws.
Another scene display’d the dread alarms
Of war in heaven, and mighty Jove in arms ;
Here Titan’s race their swelling nerves distend
Like knotted oaks, and from their bases rend
And tower the mountains to the thundering sky,
While round their heads the forky lightnings fly :

Beneath huge Etna vanquish'd Typhon lies,
 And vomits smoke and fire against the darken'd skies.
 Here seems the pictur'd wall possess'd of a life;
 Two Gods contending in the noble strife,
 The choicest boon to human kind to give,
 Their toils to lighten, or their wants relieve:
 While Pallas here appears to wave her hand,
 The peaceful olive's golden boughs expand:
 Here, while the Ocean's God indignant frown'd,
 And raised his trident from the wounded ground,
 As yet intangled in the earth appears
 The warrior horse, his ample chest he rears,
 His wide red nostrils smoke, his eye-balls glare,
 And his fore-hoofs, high pawing, lash the air.

Then follows a droll description of one of the lords of the bedchamber;

† Triton, who boasts his high Neptunian race,
 Sprung from the God by Salace's embrace,
 Attendant on his fire the trumpet sounds,
 Or through the yielding waves, his herald, bounds;
 Huge is his bulk deform'd, and dark his hue;
 His bushy beard and hairs that never knew
 The smoothing comb, of sea-weed rank and long,
 Around his breast and shoulders dangling hung,
 And on the matted locks black mussels clung;
 A † shell of purple on his head he bore,
 Around his joints no tangling garb he wore,

But

* * *Two Gods contending*—According to fable, Neptune and Minerva disputed the honour of giving a name to the city of Athens. They agreed to determine the contest by a display of their wisdom and power, in conferring the most beneficial gift on mankind. Neptune struck the earth with his trident and produced the horse, whose bounding motions are emblematical of the agitation of the sea. Minerva commanded the olive tree, the symbol of peace and of riches, to spring forth. The victory was adjudged to the goddess, from whom the city was named Athens. As the Egyptians and Mexicans wrote their history in hieroglyphics, the taste of the ancient Greeks clothed almost every occurrence in mythological allegory. The founders of Athens, it is most probable, disputed whether their new city should be named from the fertility of the soil or from the marine situation of Attica. The former opinion prevailed, and the town received its name in honour of the goddess of the olive tree.

† *While Pallas here appears to wave her hand*—As Neptune struck the earth with his trident, Minerva, says the fable, struck the earth with her lance. That she waved her hand while the olive boughs spread, is a fine poetical attitude, and varies the picture from that of Neptune, which follows.

‡ *A shell of purple on his head he bore*—In the Portuguese,

Na cabeça por gorra tinha pinta

Huma mi grande casco de lagosta.

Thus rendered by Fanshawe,

He had (for a † Montera) on his crown

The shell of a red lobster overgrown,

The description of Triton, who, as Fanshawe says,

Was a great nasty clown——

is in the style of the classics. His parentage is differently related. Hesiod makes

‡ *Montera, the Spanish word for a huntsman's cap.*

him

But all was cover'd with the slimy brood,
The frail offspring of the unctuous flood.'

This book affords us a pleasing and gallant account of a piece of chivalry between twelve Portuguese and twelve English knights, for the honour of as many English ladies. The apparatus is nobly exhibited, and the interest of such an affair strongly sustained.

The description of a dreadful storm, a business that had been settled in the palace of Neptune, succeeds. It is, indeed, horribly sublime. The following lines are a part of it :

' The shriek shrill rolling on the tempest's wings :
Dire as the bird of death at midnight sings
His dreary howlings in the sick man's ear,
The answering shriek from ship to ship they hear.
Now on the mountain-billows upward driven,
The navy mingles with the clouds of heaven ;
Now rushing downward with the sinking waves,
Bare they behold old Ocean's vaulty caves.
The eastern blast against the western pours,
Against the southern storm the northern roars :
From pole to pole the flashy lightnings glare,
One pale blue twinkling sheet enwraps the air,
In swift succession now the volleys fly
Darted in pointed curvings o'er the sky ;
And through the horrors of the dreadful night,
O'er the torn waves they shed a ghastly light ;
The breaking surges flame with burning red,
Wider and louder still the thunders spread,
As if the solid heavens together crush'd,
Expiring worlds on worlds expiring rush'd,
And dim-brow'd Chaos struggled to regain
The wild confusion of his ancient reign.
Not such the volley when the arm of Jove
From heaven's high gates the rebel Titans drove ;
Not such fierce lightnings blazed athwart the flood,
When, saved by heaven, Deucalion's vessel rode

him the son of Neptune and Amphitrité. By Triton, in the physical sense of the fable, is meant the noise, and by Salacé, the mother by some ascribed to him, the salt of the ocean. The origin of the fable of Triton, it is probable, was founded on the appearance of a sea animal, which, according to some ancient and modern naturalists, in the upward parts resembles the human figure. Pausanias relates a wonderful story of a monstrously large one, which often came ashore on the meadows of Boeotia. Over his head was a kind of finny cartilage, which, at a distance, appeared like hair, the body covered with brown scales ; the nose and ears like the human, the mouth of a dreadful width, jagged with the teeth of a panther ; the eyes of a greenish hue ; the hands divided into fingers, the nails of which were crooked, and of a fleshy substance. This monster, whose extremities ended in a tail like a dolphin's, devoured both men and beasts as they chanced in his way. The citizens of Tanagra, at last, contrived his destruction. They set a large vessel full of wine on the sea shore. Triton got drunk with it, and fell into a profound sleep, in which condition the Tanagrians beheaded him, and afterwards, with great propriety, hung up his body in the temple of Bacchus ; where, says Pausanias, it continued a long time.'

Mickle's Translation of the Lusad.

High o'er the deluged hills. Along the shore
 The Halcyons, mindful of their fate, deplore ;
 As beating round on trembling wings they fly,
 Shrill through the storm their woeful clamours die.
 So from the tomb, when midnight veils the plains,
 With shrill, faint voice, th' untimely ghost complains.
 The amorous dolphins to their deepest caves
 In vain retreat to fly the furious waves ;
 High o'er the mountain-capes the ocean flows,
 And tears the aged forests from their brows :
 The pine and oak's huge sinewy roots upturn,
 And from the beds the dusky sands, upborne
 On the rude whirlings of the billowy sweep,
 Imbrown the surface of the boiling deep.
 High to the poop the valiant GAMA springs,
 And all the rage of grief his bosom wrings,
 Grief to behold, the while fond hope enjoy'd
 The meed of all his toils, that hope destroy'd.
 In awful horror lost the hero stands,
 And rows his eyes to heaven, and spreads his hands,
 While to the clouds his vessel rides the swell,
 And now her black keel strikes the gates of hell ;
 Oh thou, he cries, whom trembling heaven obeys,
 Whose will the tempest's furious madness sways,
 Who, through the wild waves, led'st thy chosen race,
 While the high billows stood like walls of brass :
 Oh thou, while ocean bursting o'er the world
 Roar'd o'er the hills, and from the sky down hurl'd
 Rush'd other headlong oceans ; oh, as then
 The second father of the race of men
 Safe in thy care the dreadful billows rode,
 Oh ! save us now, be now the saviour God !
 Safe in thy care, what dangers have we past !
 And shalt thou leave us, leave us now at last
 To perish here—our dangers and our toils
 To spread thy laws unworthy of thy smiles ;
 Our vows unheard—Heavy with all thy weight,
 Oh horror, come ! and come, eternal night !

This noble prayer was heard, and ' the silver star of Love'
 appeared in the storm and shewed them the coast of India.

The seventh book celebrates the arrival of Gama in India, and here Camoëns appears to have followed Virgil more closely than in any other part of his work. In the eighth book he pursues his original purpose of interweaving the history of Portugal in his poem ; and for this end the paintings on the naval ensigns are substituted in imitation of the historic shields of Achilles and Eneas, whilst one of the heroes of the expedition explains them to the Indian king. In this book, though in general less interesting than the rest, we meet with many beautiful descriptions from the original, and many strokes of genius from the hand of the Translator. Nothing can be more elegant

gant than the following simile representing the probable growth and effects of the Portuguese power in India :

' When softly usher'd by the milky * dawn
The sun first rises o'er the daisied lawn
His silver lustre, as the shining dew
Of radiance mild, unhurt the eye may view :
But when on high the noon-tide flaming rays
Give all the force of living fire to blaze,
A giddy darkness strikes the conquer'd fight,
That dares in all his glow the Lord of light:
Such, if on India's soil the tender shoot
Of these proud cedars fix the stubborn root,
Such shall your power before them sink decay'd,
And India's strength shall wither in their shade.'

In the ninth book we are presented with a most interesting engagement between the Indian fleet and the Europeans, during which Gama was treacherously detained a prisoner at the Indian court. The true hero, is, on this awful occasion, depicted in his conduct, and the stupendous effect of fire arms on a people unaccustomed to them is again powerfully described.

* ' When softly usher'd by the milky dawn

The sun first rises.—"I deceive myself greatly, says Castéra, if this simile is not the most noble and the most natural that can be found in any poem. It has been imitated by the Spanish comedian, the illustrious Lopez de Vega, in his comedy of Ophéus and Eurydice, Act I. Scene I.

Como mirar puede ser

El sol al amanecer,

I quando se enciende, no."

Castéra adds a very loose translation of these Spanish lines in French verse. The literal English is, *As the sun may be beheld at its rising, but when illustriously kindled, cannot.* Naked however as this is, the imitation of Camoëns is evident. As Castéra is so very bold in his encomium of this fine simile of the sun, it is but justice to add his translation of it, together with the original Portuguese, and the translation of Fanshew. Thus the French translator :

Les yeux peuvent soutenir la clarté du soleil naissant, mais lorsqu'il s'est avancé dans sa carrière lumineuse, & que ses rayons répandent les ardeurs du midi, on tâcherait en vain de l'envoiesager ; un prompt aveuglement seroit le prix de cette audace.

Thus elegantly in the original ;

Em quanto he fraca a força desta gente,
Ordena como em tudo se resista,
Porque quando o Sol sae, facilmente
Se pôde nelle por a aguda vista :
Porem dupois que sobe claro, & ardante,
Se a agudeza dos olhos o conquista
Tao cega fica, quando ficarem,
Se raisas criar lhe nao tolheis :

And thus humbled by Fanshew ;

Now whilst this people's strength is not yet knit,
Think how ye may resist them by all ways.
For when the Sun is in his nonage yet,
Upon his morning beauty Men may gaze ;
But let him once up to his zenith get,
He strikes them blind with his meridian rays ;
So blind will ye be, if ye look not too't,
If ye permit these cedars to take root.

After

After this the Poet, as if he wished at once to give some relaxation to his hero, his readers, and himself, sets sail for the luxurious regions of love. Whether he has not here, in some small degree, deviated from the LAWS of the Epic, we shall not stop to inquire. It is a sufficient satisfaction to us, that, if he goes out of his way, he goes—to give us pleasure :

‘ Give way, ye lofty billows, low subside,
Smooth as the level plain, your swelling pride,
Lo, Venus comes! Oh, soft, ye surges, sleep,
Smooth be the bosom of the azure deep,
Lo, Venus comes! and in her vigorous train
She brings the healing balm of love-sick pain.
White as her swans*, and stately as they rear
Their snowy crests when o’er the lake they steer,
Slow moving on, behold, the fleet appears,
And o’er the distant billow onward steers.
The beauteous Nereids flush’d in all their charms
Surround the Goddess of the soft alarms :
Right to the isle she leads the smiling train,
And all her arts her balmy lips explain ;
The fearful languor of the asking eye,
The lovely blush of yielding modesty,
The grieving look, the sigh, the favouring smile,
And all th’ endearments of the open wile,
She taught the nymphs—in willing breasts that heaved
To hear her lore, her lore the nymphs received.

‘ As now triumphant to their native shore
Through the wide deep the joyful navy bore,
Earnest the pilot’s eyes sought cape or bay,
For long was yet the various watery way ;
Sought cape or isle from whence their boats might bring
The healthful bounty of the chrystal spring :
When sudden, all in nature’s pride array’d,
The Isle of Love its glowing breast display’d.
O’er the green bosom of the dewy lawn
Soft blazing flow’d the silver of the dawn,
The gentle waves the glowing lustre share,
Arabia’s balm was sprinkled o’er the air.
Before the fleet, to catch the heroes’ view,
The floating isle fair Acidalia drew :
Soon as the floating verdure caught their † sight,
She fixt, unmov’d, the island of delight.

So

* ‘ *White as her swans*—A distant fleet compared to swans on a lake is certainly a happy thought. The allusion to the pomp of Venus, whose agency is immediately concerned, gives it besides a peculiar propriety. This simile however is not in the original. It is adopted from an uncommon liberty taken by Fanshawe ;

The pregnant *swayles* on Neptune’s surface creep,
Like her own *swans*, in *gate*, *out-chest*, and *father*.

† ‘ *Soon as the floating verdure catches their sight*—As the departure of Gama from India was abrupt (see his life) he put into one of the beautiful islands of Anchediva

So when in child-birth of her Jove-sprung load,
 The sylvan goddess and the bowyer god,
 In friendly pity of Latona's woes †,
 Amid the waves the Delian isle arose.
 And now led smoothly o'er the furrow'd tide,
 Right to the isle of joy the vessels glide:
 The bay they enter, where on every hand,
 Around them clasps the flower-enamell'd land;
 A safe retreat, where not a blast may shake
 Its fluttering pinions o'er the stilly lake.
 With purple shells, transfus'd as marble veins,
 The yellow sands celestial Venus stains,
 With graceful pride three hills of softest green
 Rear their fair bosoms o'er the sylvan scene;
 Their sides embroider'd boast the rich array
 Of flowery shrubs in all the pride of May;
 The purple lotos and the snowy thorn,
 And yellow pod-flowers every slope adorn.
 From the green summits of the leafy hills
 Descend with murmuring lapse three limpid rills;
 Beneath the rose-trees loitering slow they glide,
 Now tumbles o'er some rock their chrystal pride;
 Sonorous now they roll adown the glade,
 Now plaintive tinkle in the secret shade,
 Now from the darkling grove, beneath the beam
 Of ruddy morn, like melted silver stream,
 Edging the painted margins of the bowers,
 And breathing liquid freshness on the flowers,
 Where bright reflected in the pool below
 The vermil apples tremble on the bough;
 Where o'er the yellow sands the waters sleep
 The primrosed banks, inverted, dew drops weep;
 Where murmuring o'er the pebbles purls the stream
 The silver trouts in playful curvings gleam.
 Long thus and various every riv'let frays,
 Till closing now their long meandering maze,
 Where in a smiling vale the mountains end,
 Form'd in a chrystal lake the waters blend *:

Fring'd

chediva for fresh water. While he was here careening his ships, says Faria, a pirate named Timoja, attacked him with eight small vessels, so linked together and covered with boughs, that they formed the appearance of a floating island. This, says Casteln, afforded the fiction of the floating island of Venus. "The fictions of Camoëns, says he, *sont d'autant plus merveilleuses, qu'elles ont toutes leur fondement dans l'histoire*, are the more marvellous, because they are all founded in history. It is not difficult to find why he makes his island of Anchediva to wander on the waves; it is in allusion to a singular event related by Barros." He then proceeds to the story of Timoja, as if the genius of Camoëns stood in need of so weak an assistance.

† *In friendly pity of Latona's woes* — Latona, in pregnancy by Jupiter, was persecuted by Juno, who sent the serpent Python in pursuit of her. Neptune, in pity of her distress, raised the island of Delos for her refuge, where she was delivered of Apollo and Diana. — OVID. MET.

* *Form'd in a chrystal lake the waters blend.* — Casteln also attributes this to history. "The Portuguese actually found in this island, says he, a fine piece of water

Fring'd was the border with a woodland shade,
 In every leaf of various green array'd,
 Each yellow-ting'd, each mingling tint between
 The dark ash-verdure and the silvery green.
 The trees now bending forward slowly shake
 Their lofty honours o'er the chrystal lake;
 Now from the flood the graceful boughs retire
 With coy reserve, and now again admire
 Their various liveries by the summer dress,
 Smooth-gloss'd and soften'd in the mirror's breast,
 So by her glass the wishful virgin stays,
 And oft retiring steals the lingering gaze.
 A thousand boughs aloft to heaven display
 Their fragrant apples shining to the day;
 The orange here perfumes the buxom † air,
 And boasts the golden hue of Daphne's hair.
 Near to the ground each spreading bough descends,
 Beneath her yellow load the citron bends;
 The fragrant lemon scents the cool grove;
 Fair as when ripening for the days of love
 The virgin's breasts the gentle swell avow,
 So the twin fruitage swell on every bough.
 Wild forest trees the mountains sides array'd
 With curling foliage and romantic shade:
 Here spreads the poplar, to Alcides dear;
 And dear to Phœbus, ever verdant here,

water ornamented with hewn stones and magnificent aqueducts; an ancient and superb work, of which nobody knew the author."

† In 1505 Don Francisco Almeyda built a fort in this island. In digging among some ancient ruins he found many crucifixes of black and red colour, from whence the Portuguese conjectured, says Oforius, that the Anchedivian islands had in former ages been inhabited by Christians. Vid. Ofor. L. iv.

† *The orange here perfumes the buxom air,*

And boasts the golden hue of Daphne's hair.—Frequent allusions to the fables of the ancients form a characteristic feature of the poetry of the 16th and 17th centuries. A profusion of it is pedantry; a moderate use of it however in a poem of these times pleases, because it discovers the stages of composition, and has in itself a fine effect, as it illustrates its subject by presenting the classical reader with some little landscapes of that country through which he has travelled. The description of forests is a favourite topic in poetry. Chaucer, Tasso, and Spenser, have been happy in it, but both have copied an admired passage in Statius;

Cadit ardua fagus,
 Chaonimque nemus, brumæque illæsa cupressus;
 Precumbunt piceæ, flammis alimenta supremis,
 Ornique, ilicæque trabes, metuandaque fulco
 Taxus, & infandos belli potura cruores
 Fraxinus, atque situ non expugnabile robur:
 Hinc audax abies, & odoro vulnere pinus
 Scinditur, acclinant intonsa cacumina terræ
 Alnus amica fretis, nec inhospita vitibus ulmus.

In rural descriptions three things are necessary to render them poetical; the happiness of epithet, of picturesque arrangement, and of little landscape views. Without these, all the names of trees and flowers, though strung together in tolerable numbers, contain no more poetry than a nurseryman or a florist's catalogue. In Statius, in Tasso and Spenser's admired forests (Gier. Liber. C. 3. St. 75, 76, and F. Queen, B. 1. C. 1. St. 8, 9.) the poetry consists entirely in the happiness of the epithets. In Camoëns, all the three requisites are admirably attained, and blended together.

The

The laurel joins the bowers for ever green,
 The myrtle bowers belov'd of beauty's queen.
 To Jove the oak his wide spread branches rears;
 And high to heaven the fragrant cedar bears:
 Where through the glades appear the cavern'd rocks,
 The lofty pine-tree waves her sable locks;
 Sacred to Cybele the whispering pine
 Loves the wild grottoes where the white cliffs shine;
 Here towers the cypress, preacher to the wise,
 Less'ning from earth her spiral honours rise,
 Till, as a spear-point rear'd, the topmost spray
 Points to the Eden of eternal day.
 Here round her fostering elm the smiling vine
 In fond embraces gives her arms to twine,
 The numerous clusters pendant from the boughs,
 The green here glistens, here the purple glows;
 For here the genial seasons of the year
 Danc'd hand in hand, no place for winter here;
 His grisly visage from the shore expell'd,
 United sway the smiling seasons held.
 Around the swelling fruits of deepening red,
 Their snowy hues the fragrant blossoms spread;
 Between the-bursting buds of lucid green
 The apple's ripe vermillion blush is seen;
 For here each gift Pomona's hand bestows
 In cultur'd garden, free, uncultur'd flows,
 The flavour sweeter, and the hue more fair,
 Than e'er was foster'd by the hand of care.
 The cherry here in shining crimson glows;
 And stain'd with lover's blood †, in pendent rows,
 The bending boughs the mulberries o'erload;
 The bending boughs caress'd by Zephyr nod.
 The generous peach, that strengthens in exile
 Far from his native earth, the Persian soil,
 The velvet peach of softest glossy blue
 Hangs by the pomegranate of orange hue,
 Whose open heart a brighter red displays
 Than that which sparkles in the ruby's blaze.
 Here, trembling with their weight, the branches bear,
 Delicious as profuse, the tapering pear.
 For thee, fair fruit, the songsters of the grove
 With hungry bills from bower to arbour rove.
 Ah, if ambitious thou wilt own the care
 To grace the feast of heroes and the fair,

† And stain'd with lover's blood.——Pyramus and Thisbe:

Arborei fatus asperginæ cædis in atram
 Vertuntur faciem: madefactaque sanguine radix
 Paniceo tingit pendentia mora colore
 At tu quo ramis arbor miserabile corpus
 Nunc tegis unius, mox es tectura duorum;
 Signa tene cædis: pullosque et luctibus aptos
 Semper habe fatus gemini monumenta cruoris.

OVID, MET.

Soft let the leaves with grateful umbrage hide
 The green-ring'd orange of thy mellow side.
 A thousand flowers of gold, of white and red
 Far o'er the shadowy * vale their carpets spread,
 Of fairer tapestry, and of richer bloom,
 Than ever glow'd in Persia's boasted loom :
 As glittering rainbows o'er the verdure thrown,
 O'er every woodland walk the embroidery shone.
 Here o'er the watery mirror's lucid bed
 Narcissus, self enamour'd, hangs the head ;
 And here, bedew'd with love's celestial tears,
 The woe-markt flower of slain Adonis † rears
 Its purple head, prophetic of the reign,
 When lost Adonis shall revive again.
 At strife appear the lawns and purpled skies,
 Which from each other stole the beauteous ‡ dyes :
 The lawn in all Aurora's lustre glows,
 Aurora steals the blushes of the rose,
 The rose displays the blushes that adorn
 The spotless virgin on the nuptial morn.
 Zephyr and Flora emulous conspire
 To breathe their graces o'er the field's attire ;
 The one gives healthful freshness, one the hue,
 Fairer than e'er creative pencil drew.
 Pale as the love-sick hopeless maid they dye
 The modest violet ; from the curious eye

* ——— *The shadowy vale*——Literal from the original,——*O sombrio valle*,——which Fanshew however has translated, “the gloomy valley,” and thus has given us a fanerel, where the author intended a festive landscape. It must be confessed however, that the description of the island of Venus, is infinitely the best part of all Fanshew's translation. And indeed the dullest prose translation might obscure, but could not possibly throw a total eclipse over so admirable an original.

† ‘*The woe-markt flower of slain Adonis—water'd by the tears of love.*——The Anemone. “This, says Castler, is applicable to the celestial Venus, for according to mythology, her amour with Adonis had nothing in it impure, but was only the love which nature bears to the sun.” The fables of antiquity have generally a threefold interpretation, an historical allusion; a physical and metaphysical allegory. In the latter view, the fable of Adonis is only applicable to the celestial Venus. A divine youth is outrageously slain, but shall revive again at the restoration of the golden age. Several nations, it is well known, under different names, celebrated the mysteries, or the death and resurrection of Adonis; among whom were the British Druids, as we are told by Dr. Stukely. In the same manner Cupid, in the fable of Psyche, is interpreted by mythologists, to signify the divine love weeping over the degeneracy of human nature.’

‡ ‘*At strife appear the lawns and purpled skies, who from each other stole the beauteous dyes.*——On this passage Castler has the following sensible though turgid note : “This thought, says he, is taken from the idyllium of Aufonius on the rose :

*Ambigere raperetne rosas Aurora ruborem,
 An daret, & flores tingere tota dies.*

Camoëns who had a genius rich of itself, still further enriched it at the expence of the ancients. Behold what makes great authors ! Those who pretend to give us nothing but the fruits of their own growth, soon fail, like the little rivulets which dry up in the summer, very different from the floods, who receive in their course the tribute of an hundred and an hundred rivers, and which even in the dog days carry their waves triumphant to the ocean.”

The modest violet turns her gentle head,
 And by the thorn weeps o'er her lowly bed.
 Bending beneath the tears of pearly dawn
 The snow white lilly glitters o'er the lawn;
 Low from the bough reclines the damask rose,
 And o'er the lilly's milk white bosom glows.
 Fresh in the dew far o'er the painted dales,
 Each fragrant herb her sweetest scent exhales.
 The hyacinth bewrays the doleful *Ai**,
 And calls the tribute of Apollo's sigh;
 Still on its bloom the mournful flower retains
 The lovely blue that dy'd the stripling's veins.
 Pomona fir'd with rival envy views
 The glaring pride of Flora's darling hues;
 Where Flora bids the purple iris spread,
 She hangs the wilding's blossom white and red;
 Where wild thyme purples, where the daisy snows
 The curving slopes, the melon's pride she throws;
 Where by the stream the lilly of the vale,
 Primrose, and cowslip meek, perfume the gale,
 Beneath the lilly and the cowslip's bell
 The scarlet strawberries luxurious swell.
 Nor these alone the teeming Eden yields,
 Each harmless beffial crops the flowery fields;
 And birds of every note and every wing
 Their loves responsive thro' the branches sing:
 In sweet vibrations thrilling o'er the skies,
 High pois'd in air the lark his warbling tries;
 The swan slow sailing o'er the chrysal lake
 Tunes his melodious note; from every brake
 The glowing strain the nightingale returns,
 And in the bowers of love the turtle mourns.
 Pleas'd to behold his branching horn appear,
 O'er the bright fountain bends the fearless deer;
 The hare starts trembling from the bushy shade,
 And swiftly circling, crosses oft the glade.
 Where from the rocks the bubbling founts distil,
 The milk-white lambs come bleating down the hill;
 The dappled heifer seeks the vales below,
 And from the thicket springs the bounding doe.
 To his lov'd nest, on fondly fluttering wings,
 In chirping bill the little songster brings
 The food untasted! transport thrills his breast;
 'Tis nature's touch, 'tis instinct's heav'n-like feast.

* * The hyacinth bewrays the doleful *Ai*.—Hyacinthus, a youth beloved of
 Apollo, by whom he was accidentally slain, and afterwards turned into a flower:

Tyrioque nitentior offro
 Elos oritur, formamque capit, quam lilia: si non,
 Purpureos color huic, argenteus esset in illis.
 Non satis hoc Phœbo est: is enim fuit auctor honoris.
 Ipse suos geminus foliis inscribit; & Ai, Ai,
 Flœs habet inscriptum: funestaque littera ducta est.

OVID. MET.

Thus bower and lawn were deckt with Eden's flowers,
And song and joy imparadised the bowers.'

Such is Camoëns' beautiful island of Venus, so much celebrated, and so justly admired by every reader of genuine taste. At the end of this book the Translator has given a dissertation upon it, and compared this part of his Author's work with similar passages in other poets.

In the tenth and last *Lusiad*, Gama and his heroes hear the nymphs in the palace of Thetis sing the triumphs of their countrymen in the conquest of India. After this the goddess presents to Gama a view of the Eastern world, from the Cape of Good Hope to the furthest islands of Japan. She poetically describes every region, and the principal islands, and concludes, *all these are given to the Western world by you*. Nothing, certainly, can be nobler than such a consummation!

Mr. Mickle has excelled even himself in his translation of this book—such is the mellow harmony, spirit, and richness of his verse.—In short, we do not hesitate to conclude that this translation stands unrivalled by any but that of the *Iliad*.

ART. III. *Dr. Smith's Inquiry into the Nature and Causes of the Wealth of Nations.* Continued from our last.

Book IV. *Of Systems of Political Oeconomy.*

THE objects of political oeconomy are, to provide the people with the means of plentiful subsistence, and to supply the state with a revenue sufficient for the public services. For the purpose of enriching the people, two different systems have been adopted, the one the system of commerce, the other that of agriculture. Let us examine each of these distinctly.

It has long been a popular error, that wealth consists in money, or gold and silver. This idea formerly gave rise to frequent prohibitions of the exportations of money or bullion. These were opposed by merchants as ineffectual, unnecessary, and injurious to the balance of trade. But still the opinion that the national wealth consisted in money, was retained; the attention of government was directed to the preservation of a favourable balance of foreign trade, as the true means of increasing the national treasure: and home-trade was not considered as a source of wealth, except as it was subsidiary to foreign trade. But there is in reality no necessity that, in either of these ways, the attention of government should be employed on the increase of money. The quantity of money, like that of every other commodity, will always be regulated by the effectual demand. Where a greater quantity is imported than exceeds this demand, no vigilance of government can prevent its exportation; when the demand is greater than the present supply, no prohibitions will prevent its

its importation. Money is only scarce where individuals have not wherewithal to purchase it, nor credit to borrow it, which will generally happen where great profits occasion over-trading. But a country which abounds with the produce of land or labour, beyond what is necessary to supply the home-consumption, has always the power of commanding an increase of its treasure, by sending its surplus to foreign markets. The greater part of this surplus, however, is always destined to the purchase of foreign goods; and while a country is able to procure these, its trade may be beneficial without any increase of money: its annual produce of land and labour, and its real gains being nearly the same. Since money is merely a convenient instrument of circulation, no benefit can be derived from increasing it farther than it is wanted for this purpose. It is not always necessary to accumulate gold and silver, in order to enable a country to carry on foreign wars. These may be supported either by sending abroad some of its gold and silver, or some of the produce of its manufactures, or some of its annual rude produce. The late wars in Europe have had little dependence on the exportation of money or bullion, but have been chiefly carried on by the exportation of manufactures: the government contracting with merchants to make the necessary remittances, who would do it either directly or indirectly by sending over goods, which would bring him a profit. A country which produces a great surplus of the finer manufactures, may carry on an expensive foreign war without exporting any considerable quantity of gold or silver, and may enrich its merchants while it is exhausting its own strength. Rude produce alone would not be adequate to the purpose; the expense of exportation would be too great. The chief benefit of foreign commerce is, not the importation of gold and silver, but the exchanging of superfluous produce of land and labour, for those articles of foreign produce which are wanted at home. It is on this account that the American connexions have proved so beneficial to Europe; and those of the East would have been no less so, had not the natural operations of commerce been obstructed by exclusive companies. The continual exportation of silver, so much complained of, produces no material effect. The East India trade by opening a market to the commodities of Europe, or which comes nearly to the same thing, to the gold and silver which is purchased with these commodities, tends to increase the annual production of European commodities, and consequently the real wealth and revenue of Europe.—The false principles, that wealth consists in gold and silver, and that these could only be commanded by the balance of trade, have rendered it a great object in

political oeconomy to lay restraints upon importation, and to give encouragement to exportation.

The restraints upon importation have been upon such foreign goods as could be produced at home—and upon goods of almost all kinds from those countries with which the balance of trade was supposed to be disadvantageous.

By the first of these restraints, the monopoly of the home-market is more or less secured to domestic industry. But whether it tends to increase the general industry, or to give it the best direction, may be questioned. It cannot increase the industry of the society beyond what its capital can employ; it can only give it an artificial direction. Now, without this, every individual will endeavour to employ his capital as near home as he can, and consequently as much as he can in support of domestic industry, provided he can nearly obtain the ordinary profits of stock; and will therefore employ it most advantageously to his country, by directing it into that channel which will give revenue and employment to the greatest number of people of his own country. And every individual who employs his capital in the support of domestic industry, naturally endeavours to direct it in the most profitable manner. Every individual therefore necessarily labours to render the annual revenue of the society as great as he can, without immediately intending it. What species of domestic industry will be most profitable, each individual is the best judge for himself. But the statesman by giving the monopoly of domestic industry in any particular art or manufacture, in some measure takes upon him to direct in what manner private people ought to employ their capitals: and the regulation will generally be either useless or hurtful. It is for the benefit of the public, as well as individuals, to purchase from others such articles as can be bought cheaper than they can be made at home: for that labour which would be employed in making them, may be directed into a channel which will be more advantageous, that is, make a more valuable addition to the annual produce. Whatever aid such regulations may give to particular manufactures, they therefore naturally tend to diminish the general revenue. The chief benefit of the monopoly of the home-market is enjoyed by merchants and manufacturers: the prohibition of the importation of foreign cattle and salt provisions, and high duties upon foreign corn are not so beneficial to the graziers and farmers of Great Britain, as other regulations of the same kind are to its merchants and manufacturers, on account of the great expence of carrying the more bulky commodities. The free importation of foreign corn could very little affect the interest of the farmers

farmers of Great Britain. The average quantity imported annually, amounts only to 23,728 quarters, which is not a five hundredth part of the annual consumption. There are two cases in which it may be advantageous to lay some burdens upon foreign, for the encouragement of domestic industry. The first is when some particular sort of industry is necessary for the defence of the country: hence the propriety of the navigation act, which gives the sailors and shipping of Great Britain a monopoly. The second case is, when some tax is imposed at home upon the produce of domestic industry: here an equal tax upon the like foreign articles is necessary to leave the competition between foreign and domestic industry upon the same footing as before. When a foreign country restrains by high duties or prohibitions the importation of any of our produce or manufactures, it becomes a matter of deliberation whether the free importation of their goods is to be continued: there seems to be good policy in this kind of retaliation, only when there is a probability that it will procure the repeal of the high duties or prohibitions complained of: otherwise we only punish ourselves by making certain goods dearer than before. When particular manufactures, by means of high duties or prohibitions on all foreign goods that come in competition with them, are greatly extended and employ a multitude of hands, it may be questioned how far, or in what manner, free importation should be restored. This might, however, be done gradually with less inconvenience than is commonly supposed: manufactures exported without a bounty, being sold as cheap abroad, and therefore cheaper at home than foreign goods of the same kind, would be very little affected by free importation: and those who might be thrown out of employment in any particular manufacture, would easily direct their industry into some other channel, at least as easily as disbanded soldiers turn themselves to different kinds of labour. But the interests of many individuals so strongly oppose free importation, that it would be extremely hazardous to attempt to introduce it except by very slow degrees, and after a very long warning.

The restraints which are laid upon the importation of goods of almost all kinds, from countries with which the balance of trade is supposed to be unfavourable, are unreasonable even upon the principles of the commercial system. For, though the balance might, by a free trade, be rendered more unfavourable with respect to one country, if the goods purchased from that country were cheaper than could be procured from other countries, the general balance of the whole trade would become more favourable by such free importation. Besides, a great part of them might be re-exported, and sold with
C 2 profit.

profit. To which must be added, that there is no certain criterion by which the balance of trade between any two countries can be determined. In custom-house books, entries are defective, and valuation inaccurate. The course of exchange is a rule of judging almost as uncertain. Exchange is said to be at par between two countries, when for a sum of money containing a certain number of ounces of pure silver in the coin of one country, a bill is given to receive a sum containing an equal number of ounces of pure silver in the coin of the other: when you pay more you give a premium, when less you get a premium, and the exchange is in favour or against your country. The payment of a premium is said to be a sign that the balance is against a country, because it supposes that money or bullion is to be sent over to pay the balance, for the hazard and expence of sending which the premium is charged. But it must be considered, that we cannot always judge of the value of the current money by the standard of their respective mints; that the expence of coinage being defrayed by government in some countries, and by private persons in others, may make a difference in the value; and that in some places foreign bills of exchange are paid in the current coin, in others in bank-money which is always of more value than the currency; from all which circumstances, uncertainty must arise concerning the real state of exchange.

In small states, where the currency is usually made up of the coins of several countries, in order to remedy the inconvenience which would arise from the uncertainty of the current coin, it has been agreed to pay bills of exchange from the bank in good money of the state. The banks of Venice, Genoa, Amsterdam, &c. seem to have been established for this purpose. The money of the Bank being better than the currency, bears an *agio*, or a difference in value in favour of the bank. This money also is more secure from accidents, and may be paid by a simple transfer without trouble or risk. The Bank of Amsterdam receives gold and silver bullion at certain prices. It sells at all times bank-money for currency at five per cent. *agio* and buys at four. For every guilder circulated as bank-money, the city is guarantee that a correspondent guilder shall at all times be found in the treasure of the bank.

From the nature of these banks, and other circumstances, the exchange between countries that pay in bank-money, and those which pay in currency, must generally appear to be in favour of the former. But if the ordinary course of exchange gave an accurate idea of the state of debt and credit between two countries, this is usually so much affected by the connexions of each with other countries, that nothing certain can be deduced from hence:

Prohi-

Prohibitions of importation then appear to be unreasonable on the principle of the importance of preserving a balance of trade. But nothing can be more absurd than this whole doctrine. A trade carried on naturally and regularly between two countries is always advantageous, though not equally so, to both; for it increases the exchangeable value of the annual produce of land and labour, that is, the revenue of both. If the balance be even, and the trade consist altogether in the exchange of native commodities, both will be gainers, and nearly equally, for each country affording a market for the overplus of the other, each will replace the capital which had been employed in raising this surplus, and had given revenue and maintenance to a certain number of its inhabitants. If the balance be even, and the trade on one side with foreign goods, and the other with native commodities, the latter would gain more than the former, because the revenue arising from the trade will be divided between two countries in one case, and remain in one country in the other. But whether the balance of trade be favourable to one country, or to another, the trade itself is beneficial to both. It is the interest of merchants and manufacturers to secure the monopoly of the home-market: but it is undoubtedly the interest of the country to purchase goods of those who sell them cheapest, whether natives or foreigners. A rich nation may be a more formidable enemy, but will certainly be a better customer to a commercial nation, than a poor one. Nothing, therefore, can be more absurd than to aim at impoverishing our neighbours in order to enrich ourselves. On the whole, the prosperity, or decay of a nation does not depend upon the balance of trade, which may be against it while it is increasing in real wealth, but upon the balance of produce and consumption. The society in which the exchangeable value of its annual produce exceeds that of its annual consumption is increasing its revenue, and is therefore in a prosperous state, whatever may happen with respect to its coin.

The means employed for *encouraging exportation* have been drawbacks, bounties, treaties of commerce, and colonization.

Drawbacks, by which the merchant is allowed to draw back upon exportation, either the whole or a part of the duties imposed upon domestic industry, serving not to overturn the balance which naturally takes place among the several employments of society, but to hinder it from being overturned by the duty, are justifiable and useful. The same may be said of the drawbacks upon the re-exportation of foreign goods imported.

Bounties are only reasonable in those branches of trade which cannot be carried on without them. Their effect is,

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to force the trade of the country into a channel much less advantageous than that in which it would run of its own accord. The bounty upon the exportation of corn, renders it somewhat dearer in the home-market than it would otherwise be, and somewhat cheaper in the foreign: the effect of which is, that, as the average money price of corn regulates more or less that of all other commodities, it lowers the value of silver at home, and raises it a little abroad: hence it renders our manufactures somewhat dearer, and discourages them, without rendering any real service to the farmer, who has only a nominal benefit. Bounties on such articles of production and importation as are necessary for defence, may be expedient. All the restrictions of law to prevent or limit engrossing and forestalling, to reduce the price of corn, by fixing its utmost extent, to annihilate or confine the trade of the corn-merchant or dealer, to prohibit or discourage either the importation or exportation of corn, or to prevent the trade of the merchant carrier of corn from one country to another, proceed upon false principles, and are injurious to the interests of the country.

Treaties of Commerce in favour of any particular country, giving it commercial privileges superior to other countries, though beneficial to the merchants and manufacturers of the privileged country, are necessarily disadvantageous to the country which grants the favour, because a monopoly is established against themselves, which must generally raise the price of goods higher than where a free competition is permitted. Such a monopoly has sometimes been granted from an expectation that it would produce a balance of trade in favour of the country granting it, by encouraging the sale of its manufactures in the country thus distinguished. This is the foundation of the treaty of 1703 between England and Portugal; which binds Portugal to receive English woollens, but not on better terms than those of other nations, and obliges Great Britain to admit the wines of Portugal at two-thirds the duty of those of France, and is therefore disadvantageous to Great Britain. The importation of gold or silver from Portugal is of much less consequence than is commonly supposed; the greater part of it being re-exported in exchange for consumable goods, which might be purchased with greater advantage, by a direct trade, with the produce of English industry.

Colonies were established among the ancients from motives different from those which have directed their establishment in modern times. The colonies from the states of Greece were emigrations proceeding from the excess of population. Those of the Romans were grants to the people to silence their complaints

plaints of the unequal distribution of lands at home. The expectation of finding gold and silver mines, joined with that of discovering a north-west passage to the East Indies, occasioned the conquest and settlement of America.

The colony of a civilized nation, established in a waste country, or one in which the natives easily give way to the new settlers, advances rapidly to wealth and greatness. Their knowledge of agriculture, their habits of subordination, the great encouragement to industry which the easy purchase of land affords, and the extraordinary profits which will arise from the produce, notwithstanding the high price of labour, are circumstances which concur to hasten the progress of improvement and wealth. The American settlements, besides these advantages, have had that of an easy dependence on the mother country. The political institutions of the English colonies have been peculiarly favourable to the improvement and cultivation of land. Among them the engrossing of uncultivated land has been restrained; the right of primogeniture is not universal; the alienation of lands is easy; the taxes are moderate; and the market allowed for the sale of their overplus produce is more extensive than that of any other colonies. All the different civil establishments in North-America, exclusive of Maryland and North-Carolina, of which no exact account has been got, before the present disturbances, did not cost the inhabitants above 64,700 l. a year. It is only with regard to certain commodities that the British colonies are confined to the market of their mother country. These are called enumerated commodities. Among the non-enumerated are included the important articles of grain, lumber, salt provisions, fish, sugar and rum. The enumerated goods are chiefly, molasses, coffee, cocoa-nuts, tobacco, pimento, ginger, whale fins, raw silk, cotton wool, beaver, and other peltry of America, indigo, fustic, and other dying woods, naval stores, pig and bar iron, copper ore, pot and pearl ashes. In every thing, except their foreign trade, the liberty of the English colonists to manage their own affairs their own way is complete. From the nature of their assemblies and government, there is more equality among them, than among the inhabitants of the mother country. It must, however, be acknowledged, concerning the British, as well as other colonies, that the mother country has had little merit either in projecting or effectuating their establishment, and that the monopoly in trade has tended to retard the progress of the colonies, and has been only somewhat less illiberal and oppressive than that of other European nations over their colonies.

The general advantages which Europe has derived from the discovery and colonization of America, consist in the increase of its enjoyments, and the augmentation of its industry. Both these effects are much restricted by the exclusive trade of the mother countries. Each colonizing country derives peculiar advantages from its colonies by means of its exclusive trade, increasing both its enjoyments and industry: but these advantages are only relative with respect to other nations; and to obtain them, both absolute and relative disadvantages are incurred in almost every other branch of trade. The English monopoly hath been continually drawing capital from all other trades to be employed in that of the colonies, and consequently hath injured other branches of trade to encourage this: it hath also kept up the rate of profit in all the different branches of trade, higher than it would naturally have been. By lessening the competition, it increased the profits in the colony trade; and by lessening the competition in other branches, it raised the profits of these likewise. Now an advance of profit, requires an advance of price, which is unfavourable to trade, and enables other countries to undersell that which labours under this disadvantage. The monopoly of the colony trade has also been injurious, by forcing the foreign trade from neighbouring countries, from which returns being frequent, a greater quantity of labour may be employed, to countries more remote, which not admitting of frequent returns, must in this view be less advantageous; and by forcing some part of the capital of Great Britain from a direct foreign trade of consumption to a round-about one: this must be the case with respect to such enumerated goods as are imported in greater quantities than are necessary for home consumption. Another inconvenience arising from the monopoly is, that it has turned the stream of British industry too much into one channel, and destroyed the natural balance which would otherwise have taken place among its different branches. The natural effects of the colony trade are, however, so beneficial, that they have greatly overbalanced all the bad effects of the monopoly.—By raising the rate of mercantile profit, the monopoly discourages the improvement of land; and encourages superfluous expence among the merchants.

Notwithstanding the great and obvious disadvantages of this monopoly, the maintenance of it has been the principal end of the dominion which Great Britain assumes over her colonies. The whole expence of defending and preserving the colonies, is therefore in reality a bounty to secure a pernicious monopoly. A peaceable separation would establish a free commercial intercourse, more beneficial than the monopoly. In order to render the provinces, in a state of dependence, advantageous to the empire, it ought to support its own peace establishment,

blishment, and contribute its proportion to the general expences of government. It is not probable that this should be obtained from the colony-assemblies. It has therefore been proposed, that the colonies should be taxed by requisition; the sum to be specified by the British parliament, and the provincial assemblies to be at liberty to raise it in their own way. If this contribution were to be regulated by the land-tax, parliament could not tax the colonies without taxing its own constituents, and they might be considered as virtually represented. The members of the Congress and their dependents, are elevated to such a degree of consequence, that no method seems more likely to engage them to a voluntary submission, than giving the leading men of each colony an opportunity of continuing and increasing their consequence, by allowing each colony which should detach itself from the general confederacy, a number of representatives in the British parliament proportioned to its contribution to the public revenue.

The establishment of exclusive companies is another species of pernicious monopoly. In poor countries this monopoly attracts towards the trade thus limited more stock than would otherwise go to it: in rich countries it prevents the employment of so much stock in it as might otherwise be expected: in both it is injurious. Nor are such companies necessary: for when a nation is sufficiently rich, some merchants would naturally turn their capital towards the different branches of the trade thus monopolized, as soon as it should be laid open.

Having thus considered at large the system of commerce, we are now briefly to take notice of that of agriculture.

Mr. Colbert, the famous minister of Louis XIVth, adopted the mercantile system so far as to lay great discouragements upon agriculture. In opposition to his system, the French philosophers proposed one which represented agriculture as the only real source of wealth. The cultivators of ground, because their labours afford a neat produce to the landlord after paying completely all the necessary expences of cultivation, are called the productive class. Artificers, manufacturers, and merchants, replacing only the stock which employs them, together with its ordinary profits, are said to be unproductive. These are maintained wholly at the expence of the proprietors and cultivators of lands: but it is their interest to encourage them, because it enables them to purchase the produce of labour much more advantageously than they could otherwise have done, and thus raises the value of the surplus produce of the land. The capital error of this system, of which Mr. *Quesnai* was the author, consisted in representing the class of manufacturers and merchants as unproductive; for this class re-

produces

produces annually the value of its own annual consumption, and its labour fixes and realizes itself in some vendible commodity: to which may be added, that manufactures and merchandize increase the stock of provision by enabling one country to procure a greater quantity from another. The political œconomy of many nations has been more favourable to agriculture than commerce. This is the case in China, as it was formerly in Egypt and in Indostan. The sovereigns of these countries have derived their principal revenue from some sort of land-tax. Among the ancient Greeks and Romans, trade and commerce were discouraged. All discouragements of trade are unfriendly to agriculture; because the dearer manufactured produce is, that is the less quantity of it can be purchased by a certain quantity of the produce of land, the cheaper or less valuable is this latter produce.—On the whole it appears, that all the extraordinary encouragements, or restraints, proposed either in the commercial or agricultural system, are detrimental, and retard the progress of society towards wealth and greatness; and that the obvious and simple system of natural liberty, in which every man is left to employ, his capital or industry as he pleases, is most agreeable to the true principles of political œconomy.

[To be concluded in another Article.]

ART. IV. *Reflections Critical and Moral on the Letters of the late Earl of Chesterfield.* By Thomas Hunter, M. A. Vicar of Weaveringham in Cheshire. 8vo. - 5 s. Cadell. 1776.

IT is no wonder, that the Letters of the late Lord Chesterfield, however generally they may have been read and admired, should alarm the friends of religion and virtue: nor can we forbear expressing our concern, that a work, in many respects so well calculated to instruct and amuse, should, at the same time, inculcate principles of such pernicious tendency and influence. Had the noble writer directly and formally attacked the religion of his country, its friends and votaries would only have had occasion to regret, that such distinguished and conspicuous talents should be so ill-employed. But, in our opinion, he has proceeded much farther; he has secretly undermined the foundations on which all virtue, both personal and social, rests; and propagated a system of licentious refinement, which is capable of producing the most extensive and lasting injury. If *these Letters* should be adopted as a code of education, and the youth of the age should be formed on the principles which they recommend, we shall forfeit our national character, and exchange those manly, substantial, and laudable accomplishments by which Britons have been hitherto distinguished, for the frivolous manners of *Petits-Maitres*; and, of what is of infinitely greater importance, sacrifice

sacrifice truth and virtue at the shrine of fluctuating fashion and popular opinion. But we forbear—' To censure is a disagreeable part to the candid writer, and reader: To censure, where great and conspicuous merit is allowed, wears the appearance of still more malignity: but, to censure a writer so generally celebrated and admired as the Lord Chesterfield, must prove still more offensive, and, perhaps, more dangerous to the reputation of the critic, than of the author whom he affects to condemn.'

We shall, therefore, in the sequel of this Article, give place to our ingenious Associate in the department of just criticism. Mr. Hunter introduces himself to our notice with the following apology: 'Lord Chesterfield's Letters were first taken up as an amusement to deceive the passing moments. They were, indeed, amusing, but soon appeared alarming. The Reader found his faith, his virtue, his understanding insulted; and the sentiments of the just and good in all ages and nations of the world, who were favoured with almost any degree of light, of truth, and science, opposed and contradicted by our well-bred and courtly philosopher. The mere Reader was thus led to commence author; and, very freely, to express his indignation and contempt of a writer, who, great and shining as his abilities were, hath disgraced, by applying them, to poison the morals, to banish the sublimest virtue, to extinguish the most salutary truths, and to exterminate the most important interests and the sincerest happiness of mankind.'

The Reader will consider, that the reflections which occur in this work, are 'the sentiments which instantly and naturally presented themselves to the Author, on an interrupted perusal of the noble Lord's epistolary correspondence;' and of course he will not expect a regular *critique* on the obnoxious passages in his Lordship's Letters: however, no part, that is justly censurable, has been overlooked.

Our Author begins with exhibiting what he calls 'the fairer side of Lord Chesterfield's general character;' and we apprehend, that ample justice is done him in this respect.

'Lord Chesterfield's style (he says) is music, filling and delighting the ear with the most melting notes, and the sweetest and most happy cadences: or, his hand may be said to be that of one of the first masters in painting, who presents you with the gayest scenery, the loveliest landscapes, and the most splendid colouring in nature. A brook, however pure and transparent, is too diminutive an object to give us a just resemblance of the Lord Chesterfield's style and manner. We may compare his Lordship's composition to a stream (were not this, likewise, too trite an image) full, but not redundant; loud, but not noisy; smooth and placid, yet not languid or sluggish; strong,

strong, but not harsh, dissonant or raging; harmonious in its course, musical in its falls; and, in the whole, feasting the eye, the ear, the fancy, the sensitive taste, and all the animal faculties and passions of the man. Its banks are crowned with all the beauties of simple nature; or with ornaments formed after the models, or answering to our ideas, of perfect nature. We have only to lament, that the source from whence it flows is tainted, and conveys a subtle poison, fatal to the lives of those who indulge, at large, in the tempting stream.'

Our Author observes, in another part of his work, 'if there is a fault in Lord Chesterfield's style, it is, that it is too much style. It has in it more of Art than Nature. Such an uniform construction of *Verbage*, the same rounded periods, the same harmonious cadences, such a perpetual flow of wit and metaphor, with which his style is not only crouded, but, I had almost said, surfeited, like too luscious sweets, cloy rather than refresh us; and we are disgusted with a vanity appearing in so much ornament and brilliancy of diction. Perpetual smoothness grows insipid: all softness, without a proper mixture of harsher, of stronger and bolder notes, affords but a languid pleasure; animates no noble passion of the soul, nor inspires any heroic or elevated sentiments.

'There is a manly and spirited eloquence, equally removed from the cold correctness of the pedant, from the cant of a languishing *Inamorato*, and the frippery of modish complaisance, as from the rudeness of the boor, and the barbarism of a provincial dialect. This manly eloquence affects the heart more than the ear, the soul more than the sense, captivates Nature with a happy violence, and a power only less than divine.'

On this head he adds, 'Thus nature and art, genius, birth and fortune, conspired to form him a pleasing and persuasive orator; and a model of composition on prudential, on political, on familiar subjects. Upon the whole he is a masterly writer and judicious critic; on many subjects an entertaining, an instructive, and very valuable author; especially where morality, the interests of sincere virtue, and the principles of true religion are not, immediately, concerned. But still he must be considered as a writer too easy, too smooth, too delicate and elegant to be numbered among the masters of eloquence, or to claim the title and applause of pathetic and sublime: he is more a wit than an orator, and has, in his manner, more of the shepherd's reed, or lover's lute, than the trumpet of the battle and the shouting. He wants the power to rouse, to awe, to animate and alarm, and resembles more the vernal breeze, or murmuring rill, than the tempest, the whirlwind, the lightning and thunder of heaven.'

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Our Author has introduced many just and respectful remarks on the subjects of Lord Chesterfield's correspondence, as well as on his style and manner of writing.

‘ He had from experience and reflection, a deep and extensive knowledge of human nature; particularly of its follies, its weaknesses, and vices; though of its great dignity, its rational powers, its intellectual attainments, its moral perfection and divine capacities he had no experience, and appears to have had no conception. But, on other subjects, that lie more within his sphere, he shews great knowledge, and makes not only pertinent and useful, but deep and refined observations.

‘ In politics, so far as these were an art not connected with, nor founded in virtue, truth, and conscience, Lord Chesterfield was a great proficient: for he had great masters; not, indeed, a Livy nor a Clarendon, but the Cardinals Richlieu, Mazarine, De Retz, with Machiavel and Tacitus. These all made human nature, its follies, its frailties and falsehood, the chief subject or instrument of their operations; and admitted as lawful in the means, whatever was expedient to the ends they proposed.

‘ On other subjects he is more moral, and therefore more instructive and convincing. He has shewn very good judgment in respect to the business and conduct of the world; and supposing this to be our all, his Lordship's advice in the acquisition and management of its profits and pleasures is perfectly oeconomical and judicious. His prudential maxims, respecting his pupil's future conduct in life, speak a discernment perfectly acquainted with his subject, and an ardor and intenseness that had no other subject or object in view.—The rules he gives respecting conversation are perfectly just and rational.—His observations on men and manners speak great sagacity; are just and clear, yet profound. They are only unhappily applied, when adduced as reasons to justify, to countenance or flatter the fashions, the follies, and vices of mankind.—His observations on books and reading, on the use and abuse of time, on the end and advantage of travel—on composition in general, and the epistolary in particular, are all perfectly just and truly valuable.

‘ His advice to his son recommending truth, virtue, honour, and the purity of his moral character, we should have valued the more, had we not seen them afterwards explained away by court-casistry, by the documents of politeness, by political logic, by an indulgence to pleasure and passion, to avarice and ambition, which the preceptor elsewhere recommends to his pupil: as the just contempt which the noble Lord pours upon the infidel tribe among us, had been of more weight, had he been
less

less lavish of his compliments to some of the most eminent infidel writers.'

We shall not accompany our Author in the parallel which he draws between Lord Chesterfield and *Cicero*, *Pliny*, and *Seneca*, among the ancients, or *La Bruyere* and the *Duke de Rochefoucault*, among the moderns; but close this part of the picture with the summary account which he gives of his Lordship, both as to his character and writings.

'View then Lord Chesterfield in the fairest point of light, and you admire him as the fine gentleman, easy, elegant, and polite, profuse of his complacency, blandishments, the most winning address and courteous condescension; a fine figure in his person; expensive and fashionable in his dress; splendid at his table, but not luxurious; voluptuous, yet not debauched; a libertine with decency; and in the midst of vagrant amours and illicit indulgences, still affecting the man of honour and truth; refined, and yet generally just in his taste, proper and elegant in his diction; powerful and persuasive in his elocution; largely conversant with, and a very good judge both of books and men; a great master in the extensive science of politics, yet still more distinguished as a courtier than a statesman; singularly eminent for his address, his movements, his graces, the *douceurs*, the softnesses, the placid features, the various airs, that habit of pleasing, that perfection of good breeding, which are natural to the soil, and form both the essence and exterior of a court.

'Or in other words; these letters, at the first glance, exhibit Lord Chesterfield, and present him to the Public as a kind master, an anxious and affectionate parent, an engaging companion, an obliging friend, a polite scholar, a fine gentleman, a lively wit, an accomplished courtier, a penetrating statesman, a complete man of the world, furnished with all the qualities, and adorned with all the graces that might promote his interest, or favour his ambition; that might render him easy in himself, and agreeable, respectable, or necessary to others; the man of sense, the man of virtue, and the man of honour; with genius, without singularity or affectation; with learning, without pedantry; with place and title, without pomp and pride; equally qualified for business, or for pleasure; for the cabinet, or the drawing-room; for a senate, or a private station; for a lady's levee, or a congress of princes. Such is the portrait of the noble Lord, as we may collect it thrown off in scattered touches and random strokes of his masterly pencil. Innumerable graces enter into the composition of this essay towards perfection; and we have only to lament that we find them, upon a nearer inspection, so miserably shaded and disgraced by the foulest stains, and the most impure mixtures.'

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But 'peerage cannot plead privilege at the bar of criticism;' we shall therefore give some *traits* of our Author's pencil, applied to the more deformed and faulty part of his Lordship's picture.

'What most offends us in these letters is, the immorality with which they are replete. As a moralist, indeed, he affects to recommend virtue and good faith; but he is quite out of his element on this subject, and seems to have known no more of the essence, the power, the peaceful, and happy effects of virtue, than of what is doing in the moon, or any of the remoter planets: and the whole perfection he requires of his son is the very reverse not only of Christian duty, but of true philosophy.

He considers moral virtue and honour as passable qualities, and of some name and reputation in the world; and as such he recommends them to his son; but of the essential purity, the immutable nature, and eternal obligations of virtue, he had no conception; or, if he had, he prescribes practices, which he allows not strictly justifiable; and avowedly indulges a violation of laws, both divine and human, in favour of your passions, where you may escape the censure, by not contradicting the fashion and opinion of the world.'

What indeed are the horrid maxims by which his Lordship proposes to regulate the conduct of his son, in a variety of instances, but flagrant illustrations and proofs of the justice of this charge! It has been often remarked, that the most profligate parents have paid some respect to virtue, in the instructions which they have delivered to their children, and in the wishes they have formed concerning them; but his Lordship is a parent, who seems to reverse the order of nature, and to counteract the usual practice even of the most ignorant and degenerate; and who is desirous of initiating his son into the theory of vice, and of rendering him *systematically* licentious and wicked.

'Thus a common prostitute is forbidden, as what is dangerous and disgraceful; and keeping is condemned as what both the *Indies* could not support: but an intrigue with a *whore of quality*, married or unmarried, is a gallantry not forbidden; but proposed and inculcated by the father to his son, as what, besides other advantages, is not discreditable in the opinion of the world.

'Lord Chesterfield's notions of poor human nature are such, and his virtue of so easy and pliant a temper, that its very essence may seem to consist in its versatility, and conformity to the manners of those with whom you converse. Alcibiades's character, abandoned as it was, is, I think, proposed in this respect, as an example for his son's imitation; and a court, according to his Lordship, the grand scene of simulation and dissimulation,

32 *Hunter's Reflections on the late Lord Chesterfield's Letters.*

simulation, is the proper soil for the growth, the display and expansion of virtue.

‘ A shame upon that policy, which makes no distinction between prudence and artifice ; between benevolence and flattery ; between *complacency* and compliment ; between wisdom and craft ; between the modest reserve of the man, and the professed dissimulation of the courtier ; which excludes sincerity and friendship, true philosophy, true virtue, and true religion !’

Lord Chesterfield's views in the solicitude which he once and again expresses for the improvement of his son reflect no great honour on his character : ‘ It is not for Britain, for its laws or liberties ;—but for Mr. *Stanhope's* graces, perfections, figure, and fortune, that our patrician is concerned. The whole plan of his education is directed and calculated to make a great, not a good man ; a shining, not an useful character,—or only useful to himself,—or to the Public, only for the sake of that self. To this end he recommends to him the semblance more than the substance of virtue ; artificial manners, polite address, and all the superficial graces that might attract the regard and confidence of those he conversed with.’

We have been astonished, that a writer of his Lordship's rank and liberal turn of mind should descend to the vulgar practice of railing at the women : ‘ It is certain that his Lordship's taste and reading had not led him to an acquaintance with the history of those ladies whose beauty was the least of their perfections—whose virgin sanctity or conjugal fidelity has done, and still does honour, to human nature ;—whose graces have contributed to the order and ornament, the peace and happiness of domestic life ; whose *councils* have informed princes, whose wisdom has directed the reins of empire, whose prowess has conducted armies, fought battles, and defended kingdoms,—whose zeal and sincerity for the cause of God, and his truth, have inspired them with the courage to brave danger and death, and to embrace the rack and the flames.’

Lord Chesterfield's calumny against the whole female world is the more illiberal, unjust, and inexcusable, as he beheld, with his own eyes, a living example of the foremost of her sex, in rank and dignity, still more conspicuous and elevated by the purity, the lustre, the majesty of her virtues *.

‘ His four volumes (proceeds our Author) may be intitled, *An entire Code of Hypocrisy and Dissimulation* ; containing the *finesse*, the artifice, the craft, the virtue, or the semblance of virtue, with all the external accomplishments necessary to form

* Queen Caroline, of whom he gives an amiable character, vol. iv. p. 225.

the character of the complete courtier.' Turning to the ancients, he presents us with the following striking contrast: 'The virtue of the ancients was a sublime and splendid form, a beauty that captivated, and was made to captivate all hearts, —a divinity that challenged universal homage. The Roman virtue, in particular, was of a robust and masculine form, affected exercise more than ease, and vigour more than delicacy. It consisted in resisting pleasure and pain, in conquering passion, in embracing or honouring honest poverty, in despising riches and nominal honours;—in an obstinate adherence to truth and duty, in opposition to every terror or temptation. Roman virtue, the primitive, genuine, Roman virtue, the parent of liberty, of empire and glory, was undone by the graces and delicacies recommended by Lord Chesterfield; and degenerated to a fribble, shuddering at every blast, and bending to every ruder assault from domestic tyranny and foreign invasion.'

Our Author's remarks on the high compliments which Lord Chesterfield pays to *Voltaire*, particularly in his account of the history of Lewis XIV. would furnish many useful extracts; but we must omit these as well as other parts of this laudable performance, and hasten to bring this Article to a close.

After contrasting the principles and maxims inculcated in *these Letters* with the virtue taught and recommended by *Heathen* philosophers, and with the more sublime principles and rules of conduct which *Christianity* affords us, Mr. H. draws to a conclusion, in a strain of varied address which must rouse and captivate every heart that is endowed with any degree of virtuous sensibility. We are sorry that our limits will not allow us to make any farther transcript. We lay aside the book with regret; but not without bearing our testimony to its merit, and cordially wishing that the Author's benevolent design may be answered; that it may prevent the infection of licentious principles and manners, and promote the cause of virtue and humanity. Some readers may probably consider the Author as too diffuse and declamatory a writer; but they must be very fastidious critics who, all circumstances allowed, censure the present performance on this account, derive no benefit from it themselves, or obstruct its influence on others.

ART. V. *Twelve Sermons on the Prophecies concerning the Christian Church: and, in particular, concerning the Church of Papal Rome.* Preached in Lincoln's Inn Chapel, at the Lecture of the Right Rev. William Warburton, Lord Bishop of Gloucester. By Samuel Hallifax, D.D. Chaplain in Ordinary to his Majesty. 8vo. 5s. sewed. Cadell. 1776.

AN account of this lecture, and of the excellent introductory sermons preached by Dr. Hurd, will be found in the forty-sixth volume of our Review, pag. 393 and 484.

REV. July 1776.

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The present performance opens with a discourse intitled, the truth of revealed religion, in general, and of the christian, in particular, proved from prophecy. Among other remarks, the following passage is ingenious, and worthy of selection.

Doctor Hallifax, having taken notice of the connection between the religion of Moses and that of Jesus, the former considered as an introduction to the latter, proceeds to add:

‘ There being then this dependency between the two religions, it is reasonable to suppose that, previous to such an important change of the economy, some intimations should be given of its approach. And yet to have done this in a way that would have led the Jews to look with irreverence on a system, under which not only themselves, but their posterity were to live, would have been little agreeable to our notions of the divine wisdom. A method was, therefore, to be invented, which, while it kept the people sincerely addicted to the law, should dispose them, when the time was come, for the reception of a better covenant that should be established on better promises. Now the spirit of prophecy, together with the language in which that prophecy was conveyed, fully accomplished both these purposes. By a contrivance, only to be suggested by divine prescience, the same expressions, which, in their primary and literal meaning, were used to denote the fortunes and deliverances of the Jews, for the present consolation of that people, were so ordered, as, in a secondary and figurative sense, to adumbrate the sufferings and victories of the Messiah, for the future instruction of the church of Christ. Had no expedient of this sort been employed, we should have wanted *one* proof of the connection between the Mosaic and christian religions; on the other hand, had the nature of the Messiah’s kingdom been *plainly* described, the design of the national separation would have been defeated. But when spiritual blessings were promised, under the veil of temporal, and in terms familiar to the carnal expectations of the Jews; a proper degree of respect for the old system was preserved, at the same time that matters were gradually ripening for the introduction of the new: and the *shadow of good things* held forth obscurely in the law, prepared them to look forward to that happier day, when the *very image* itself should be presented, in full splendor, and distinctly defined by the gospel.’

The *double sense* of prophecy which it seems necessary to admit, in order to the just and full explication of some parts of scripture, is certainly attended with difficulty. The view given of it in the above passage, may perhaps somewhat alleviate that difficulty, and not be unacceptable to our readers.

The three sermons next in order, relate to the book of Daniel, and its prophecies, under these titles, the authority of the book, the four empires, Antiochus Epiphanes, and Antichrist. These subjects are sometimes dry, and not the most easy or pleasant for pulpit discussion, requiring closer attention than can well be given by an auditory. We doubt not but they will be read by many with satisfaction and improvement. The only

view of them which our plan will admit, may be taken from the conclusion, where we have some reflections arising from the whole.

First, It appears, that the objection originally stated by Porphyry, and revived by Collins, against the authenticity of the book of Daniel, on account of the clearness of its predictions, as far as the times of Antiochus Epiphanes, and their obscurity beyond that period, is both irrational and false. For beside that it becomes not us to determine, how far, or with what degrees, whether of light or shade, the Author of prophecy ought to communicate the knowledge of futurity; the fact itself, alleged in the objection, is untrue: the several occurrences concerning the Roman Empire, all of which refer to times below the age of Antiochus, being foretold as plainly as those which relate to the Persian or Macedonian kingdoms, so far as the prophetic intimations are already accomplished: and for the rest, they have no greater ambiguity than any other prediction yet unfulfilled; of which the completion alone will afford the best and justest interpretation.

Secondly, The opinion of Grotius, and of the catholic writers, who would explain the whole eleventh chapter of Daniel of the history of Antiochus Epiphanes, and will allow no part of it to have the most distant respect to the affairs of the Romans, is without foundation. For not only the circumstances of Antiochus' life are utterly irreconcilable with such an opinion,—but the series of events themselves enumerated here, which reaches from the reign of Cyrus quite down to the consummation of all things, at the day of judgment, forbids us to admit of so vast a chasm as is interposed between the times of Antiochus and the end of the world; without the smallest notice taken of that great people, which figures in so distinguished a manner among the nations of mankind.—A chain of prophecy, so broken and disjointed as this, is incompatible with all our ideas of continuity and integrity, which are in equity to be presumed in a divine revelation; and, in the instance before us, is not more repugnant to sober criticism, than it is contrary to historic truth.

Thirdly, From what was formerly observed of the reason, why the four empires, whose revolutions are recorded in the book of Daniel, were particularly selected to constitute the subject of sacred prophecy*, we may discern whence it was, that the life and actions of Antiochus Epiphanes were thought worthy to be so minutely recorded. He it was, who was fore-ordained to be the instrument of chastisement to the people of God, during the latter times of the Grecian monarchy; under whom the Jews were to be reduced to the very crisis of their fate, and on the point of being either utterly exterminated, or compelled to *serve other Gods, wood and stone*, in direct violation of their law. When therefore this calamity arrived;—what else could have been effectual to preserve them from despair, or excite them to a vigorous application to the means of defence and safety, than the seasonable reflection that the same prophet, who had forewarned them of this distress, had been careful also to announce

* A regard to God's chosen people Israel, and the religion of his son.

their deliverance from it,—and that yet a little while, and their almighty avenger was at hand, and would not tarry? There is another reason, why the destiny of Antiochus should be here insisted on: he, we have seen, was intended to be a figure of him, who has lorded it, now so long, over the flock of Christ, under the denomination of the Pope or church of Rome: whenever therefore the prophecy should appear to be completed in the type, this would create an assurance that it would hereafter be verified in the antitype; however obscure and even dark, at the time the prophecy was given, that antitype might be as well to the apprehensions of the Jews, as to those of the prophet himself. Thus the angel having revealed to Daniel, in the clearest and plainest manner, what was soon to happen in the near event, shews him from far, and as it were in confusion, what was afterwards to take place in the remote one: just as a painter, having expressed in the liveliest and brightest colours the principal and leading parts of his design, throws into shade, or touches in a faint and languid way, the subjects which seem to him but distantly related to it.

‘Lastly, The exposition of the prophecies of Daniel, which hath now been made, and by the only certain method, that of comparing and sorting them with future events, will greatly facilitate the search into those, which yet remain to be unfolded in the writings of St. Paul and St. John. When Daniel first published his own visions, he plainly confessed he did not comprehend their meaning: *his book was to be shut up and sealed, till the time of the end*; and before they should be at all, or at least fully understood, *many were to run to and fro, and knowledge was to be increased*. Accordingly in these later ages of the world, it has happened, that much of the obscurity, complained of in what is here foretold, has been actually removed by the completion: and what to Daniel was represented as a book that was *sealed*, by St. John, in allusion, and as should seem, by way of opposition, to that expression, is called the *revelation*, which *God hath shewed unto his servants of things that must shortly come to pass*. Such therefore of the visions of the legal prophet, as have been already fulfilled, may be used as a direction to instruct us in the meaning of what we are next to attempt to illustrate, the evangelical predictions.’—

Our Author proceeds in the next discourse to consider St. Paul’s prophecy concerning *the man of sin*, and having overthrown other interpretations given of the prediction, he concludes with great apparent justice, that the power here alluded to can be no other than that now exercised by him, who *sits the chair of St. Peter*, under the denomination of the bishop of Rome.

‘From this memorable prediction, says he, may be derived a clear and decisive proof of the reality of the prophetic spirit with which the apostles were inspired, and in consequence of that, of the truth of the christian religion. At the time this prophecy was written, there was not, and had not been, the slenderest vestige of a power, resembling that foretold, in any part of the known world; and judging from appearances only, there was not the least likelihood that any

any such should arise; much less that it should originate in a church so averse to worldly grandeur, as that of Christ. Yet that a power of this sort now exists, and has long existed in the Roman hierarchy, is a matter of fact that is not to be disputed; nor can any words convey a juster idea of its nature, than those delivered by the apostle, so many ages before its arrival. These are things which cannot be accounted for on any principles of human sagacity or contrivance; and can only be explained on the supposition, that the *holy men*, to whom it *was given* thus to develop the secrets of futurity, and bring forward its hidden mysteries into day, *were instant with supernatural communications* from the divine spirit, and spake as they were moved by the Holy Ghost.

The prophecy of St. Paul concerning the apostasy of the latter times, is considered in the sixth sermon; in which we find a variety of reflections, tending to confirm our faith in christianity, as a divine revelation.

The *Apocalypse* is the subject of four discourses.

Those who apply themselves to this particular subject of inquiry know, that the authority of the book of the *Revelation* is supported by very powerful arguments. The two first ages of the christian church appear to have received it without hesitation: In the third century, when an attempt was made to revive some opinions of Cerinthus, and particularly the expectation of great carnal pleasures and indulgencies during the supposed reign of Christ with the saints on earth, which notion was said to be founded on the *Apocalypse*; on this account, some officious christians, to check such imaginations, endeavoured to weaken the authority of the book, and maintained that it was written by Cerinthus himself, who no doubt was cotemporary with St. John. But whoever reads, with any attention, the remarks of Dr. Lardner, and others, or the sermon now before us, will find great reason to believe that this book had, in truth, the apostle John for its author.

In representing the order and connexion of the visions, Dr. Hallifax takes for his conductor the celebrated Joseph Mede, on whom the highest encomiums have before been passed by bishop Hurd, which are here renewed. The sermon is chiefly an abridgment of Mr. Mede's view of the *Apocalypse*. We shall give our Readers the four reflections with which it is concluded.

'First, It has been seen, that notwithstanding the apparent disorder and confusion of this book, there are yet sufficient marks, not difficult to be discerned by those who study it with a pure mind, by which the series and connexion of the visions may be known, without and even against the supposal of any predetermined interpretation. It has been further seen, that many of these visions bear about them internal characters of *contemporaneity*; but, that, as in a history, where various particulars are to be described, which really happened at one and the same time, it is yet impossible to relate them all to-

gether, but some must unavoidably be written down *before* the other ; so in this prophecy, where various visions are to be recorded, which clearly respect one and the same period, they are nevertheless transcribed in the book itself, as if they were to be fulfilled in progression. Hence, we have this conclusion, that all such interpretations, as are founded on the notion that the events foretold are to succeed one another in the same order as the visions, must be totally erroneous and false.

* Secondly, As that part of the revelation, which contains the future fortunes of the church of Christ, consists of two distinct and separate prophecies, connected together by a peculiar artifice, that of Synchronism ; whatever principle is assumed in order to explain these prophecies, it must bear the exposition quite through, and solve all the seeming contradictions purposely thrown in to obscure them, as the true key of a riddle always does ; otherwise the principle itself, and the interpretation built on it, will be fallacious and unsafe. Particular symbols and passages may be expounded by partial commentators with great plausibility, and even semblance of truth ; but nothing short of an universal principle, will clear up the whole of this prophetic enigma, or produce a full conviction, in which the mind of a sagacious inquirer may acquiesce,

* Thirdly, If among the several apocalyptic visions here delineated, we should haply be able to find the meaning of any one ; we may by the help of that one, together with the right application of the synchronisms already demonstrated, investigate the hidden sense of the rest. For all the visions, that have been proved to contemporize with that, whose meaning we have now discovered, must of necessity be interpreted of contemporaneous events ; the visions preceding that one vision, must be referred to preceding events ; and the visions subsequent to it, must relate to other events that are to follow it.

* Lastly, it remains to observe that one such vision is actually explained to us by the angel himself, who communicated the revelation to St. John : and that is, the vision of the Babylonish woman, riding on the beast *with seven heads* : by which, *seven heads*, we are told, are meant *seven mountains*, and by the woman is represented that great city which, in the times of the apostle, reigned over the kings of the earth. Here then let us fix the ground and principle of our future disquisitions ; and having the word of God, like another pillar of fire, for our guide, let us try to explore our way through the obscure and dreary places of this great wilderness : not doubting but the father of lights, from whom cometh every good and perfect gift, will teach us by his spirit to discern and embrace the truth ; that we may understand a proverb, and the interpretation, the words of the wise, and their dark sayings.*

This vision, therefore, of the *Babylonish woman**, our Author distinctly considers in the next discourse, which we think a very good one. The Babylonish woman, he concludes, can only be understood of papal or christian Rome ; such as it ex-

ists at present, corrupted in doctrine and manners, and polluted with spiritual whoredom, or idolatry. After illustrating this subject, he closes the sermon by endeavouring to confute the different expositions given by the learned Gronius, and the celebrated Bishop of Meaux; the former of whom explains this vision of the Roman government, as it subsisted in the time of Domitian, and the latter has recourse to the reign of Diocletian: but neither of these eminent men appear successful in their interpretations. This is so connected a discourse that it will not furnish an extract, unless we take the first paragraph, which is ingenious, and we believe will not be unacceptable to any of our Readers.

‘ You may have seen, says the doctor, an optical experiment of the following kind. A painted board is produced, besmeared with colours, thrown together, as it were, at random, and in which are discernible no obvious marks of figure or design. When the spectator has surveyed, for some time, and not without disgust, this unmeaning mixture of discordant tints; a cylindrical mirror is placed on the board in a certain position; when *behold*, the dispersed and dislocated parts instantaneously arrange themselves into an entire and perfect whole, and an elegant form is reflected from the burnished steel, composed with nicest symmetry and art, and set off with all the grace and harmony of colouring.

‘ The book of the Revelation to an unskilful or careless reader appears to lie in a state like that of the painted board; from which it seems impossible to extract any regular or connected system. But by applying to this mysterious volume, in the manner already explained, the contrivance distinguished by the name of Synchronism, an effect is experienced similar to that from the polished mirror; the disorder which was thought to predominate throughout, immediately vanishes; the several disjointed visions are judiciously disposed, so as to constitute an unity of subject; and this subject is prosecuted, from end to end, according to a constant and pre-established plan, which is never more curious and artificial, than when least suspected by an ignorant or inattentive reader.’

In considering the general design of the remaining visions of the Apocalypse, the Author still follows Mr. Mede, and in the compass of the tenth sermon gives us a brief account of his explanation of the mysterious book on which he treats. But we must refer our Readers to the volume itself for farther particulars, as we shall also for an historical view of the corruptions of popery, which is presented in the eleventh discourse.

The concluding sermon is designed to vindicate the reformation from the objections of the Romanists. These objections have been often considered; they are here answered in a judicious and satisfactory manner; and now our Author finishes his plan, which was to shew, in general, that there are predictions both of the Old and New Testament, which have been rightly supposed to refer to the defection of christian Rome.

40. Hallifax on the Prophecies concerning the Christian Church.

‘ An inquiry of this sort, he adds, seemed not improperly to precede the accurate and critical investigation of each particular prophecy; a labor which may well be hoped to engage the attention of future lecturers, and is indeed the principal object of an institution, which, more than any other, is calculated to support the cause of reformed religion, and, which deserves, and will have, the grateful acknowledgments of protestants, of every community in the present and in succeeding ages.’

We have inserted the above passage principally to shew what is to be expected in future from Dr. Warburton’s well judged institution. We shall farther present the Reader with a few of the concluding reflections.

‘ First, The sober and candid deist, who has not together with the renunciation of revealed religion, thrown off all regards for that which is called natural, may be taught the danger of lightly rejecting, a system of faith and practice, such as is proposed by christianity, and which is recommended by so many circumstances of verisimilitude, at least, if not of truth. Nothing, humanly speaking, could be more improbable than that a religion so pure and simple as the christian, so abhorrent from the views of worldly dominion, and so friendly to the liberties of mankind, should become subservient to the worst and most diabolical artifices of ecclesiastical tyranny; unless it be, that, after such a tyranny had been once established, and interwoven in the frame and texture of civil governments, it should again recover its primitive integrity. Yet these are facts so obvious and incontrovertible as to force themselves on the most incurious observer; and at the same time are so utterly unlike what has happened in the usual course of things, as well as so impossible to be foreseen by the keenest eye of unassisted human sagacity, that the supposition of their making part of a plan, originally settled by the great parent of the universe, and in consequence of that foretold by the mouth of his holy prophets, is their best and most rational solution.

‘ Secondly, From hence too the papist may be convinced that we are not actuated by unworthy motives of real or political aversion, when we refuse to join in communion with the church of Rome; but by a serious regard to what we conceive to be the will of God, which hath called his people out of this spiritual Babylon, that they be not partakers of her sins, and receive not of her plagues. Much less need he apprehend, that the revival of a study, which naturally calls to mind the pernicious tendency of the papal doctrines, has any the most remote intention to awaken the severity of those penal laws, which the exigencies of government and a just regard to our own safety have sometimes made necessary; but which have been so little put in execution, as rather to expose the legislature to the charge of imprudent trifling, than of wanton cruelty.

‘ Lastly, Protestants are above all others concerned to regard with becoming seriousness, the prophecies concerning antichrist, and their completion: as it is on the evidence arising from them, that their own religious principles have been chiefly vindicated, and on which they may be best maintained. But in vain do we express our thankfulness for deliverance from the yoke of popery, if it be not attended with

with deliverance from another yoke, not less oppressive, and more ignominious, subjection to our vices. A return to the follies of superstition, in these times of improved knowledge, is not much to be feared: our danger now arises from the opposite extreme, from licentious principles and degenerate manners, which have well nigh destroyed the reverence which was wont to be paid to civil government as well as to revealed religion, and have given the most serious alarms to every real lover of his country. Whether the state of our morals be so far corrupted, as to render us unfit to be longer trusted with those advantages, which we have so much abused, is a matter that ought to be well considered by all, who have in any degree contributed to the general depravity. Other nations like our own, have enjoyed the light of christianity, and again relapsed into pagan darkness. Such was the case of the Asiatic churches, to whom St. John addresses the former part of his revelation; all of whom were once instructed in the saving truths of the gospel, but have since become, the *synagogue of Satan*, the patrons and promoters of vice and error. The exhortations and threatenings which were directed by the spirit of God to them, were meant as warnings to christians in all ages, and the admonition which was given to the church of Sardis in particular, is, with equal propriety, applicable to ourselves.—Rev. iii. 1, 2, 3.

We have only to remark on this volume, that though it does not present us with truths absolutely *new*, it contains those which are very important, and highly deserving our attention; and if it has not all the elegance, the ease and energy of diction which distinguish the productions of Dr. Hurd, it is, notwithstanding, learned, sensible, judicious, and worthy of the institution which has given birth to it.

ART. VI. *Conclusion of the Account of Mr. Gibbon's History of the Decline and Fall of the Roman Empire.*

HAVING, in two former articles, given a general view of what is contained in the ten first chapters of this excellent work, we now proceed to lay before our Readers a sketch of the remaining chapters.

The Roman Empire, under the deplorable reigns of Valerian and Gallienus, was oppressed and almost destroyed by the soldiers, the tyrants, and the Barbarians. It was saved by a series of great princes, who derived their obscure origin from the martial provinces of Illyricum. Within a period of about thirty years, Claudius, Aurelian, Probus, Diocletian and his colleagues, triumphed over the foreign and domestic enemies of the state, re-established with the military discipline, the strength of the frontiers, and deserved the glorious title of restorers of the Roman world.

The general plan of our Author's work does not permit him to relate minutely the actions of every emperor after he ascended the throne, much less to deduce the various fortunes of his private

private life. The Reader, however, will find, in the 11th, 12th, and 13th chapters of this history, a very distinct though general view of the reign of Claudius, the victories and triumph of Aurelian, the conduct of the army and senate after the death of Aurelian, the reigns of Tacitus, Probus, Carus and his sons; the reign of Diocletian and his three associates, Maximian, Galerius, and Constantius; the Persian war, victory, and triumph; the new form of administration; the abdication and retirement of Diocletian and Maximian.

We shall not attempt to abridge these chapters; they are indeed incapable of being abbreviated in such a manner as to convey any distinct information to the Reader; it is sufficient to say, that we know of no performance, which, within so small a compass, gives so satisfactory an account of this part of the Roman history. The principal events are selected with great judgment, and arranged with perspicuity and distinctness.

We cannot deny ourselves the pleasure, however, of inserting the account which is given of the celebration of the Roman games by Carinus; it conveys a clear idea of Roman magnificence, and cannot fail of being acceptable to every class of Readers.

The only merit of the administration of Carinus, says our Author, that history could record or poetry celebrate, was the uncommon splendour with which, in his own and his brother's name, he exhibited the Roman games of the theatre, the circus, and the amphitheatre. More than twenty years afterwards, when the courtiers of Diocletian represented to their frugal sovereign the fame and popularity of his munificent predecessor, he acknowledged, that the reign of Carinus had indeed been a reign of pleasure. But this vain prodigality, which the prudence of Diocletian might justly despise, was enjoyed with surprise and transport by the Roman people. The oldest of the citizens, recollecting the spectacles of former days, the triumphal pomp of Probus or Aurelian, and the secular games of the emperor Philip, acknowledged that they were all surpassed by the superior magnificence of Carinus.

The spectacles of Carinus may therefore be best illustrated by the observation of some particulars, which history has condescended to relate concerning those of his predecessors. If we confine ourselves solely to the hunting of wild beasts, however we may censure the vanity of the design or the cruelty of the execution, we are obliged to confess, that neither before nor since the time of the Romans, so much art and expence have ever been lavished for the amusement of the people. By the order of Probus, a great quantity of large trees, torn up by the roots, were transplanted into the midst of the circus. The spacious and shady forest was immediately filled with a thousand ostriches, a thousand stags, a thousand fallow deer, and a thousand wild boars; and all this variety of game was abandoned to the riotous impetuosity of the multitude. The tragedy of the succeeding day consisted in the massacre of an hundred lions, an equal number of lionesses, two hundred leopards, and three hundred bears,

bears. The collection prepared by the younger Gordian for his triumph, and which his successor exhibited in the secular games, was less remarkable by the number than by the singularity of the animals. Twenty zebras displayed their elegant forms and variegated beauty to the eyes of the Roman people. Ten elks, and as many camelopards, the loftiest and most harmless creatures that wander over the plains of Sarmatia and Æthiopia, were contrasted with thirty African hyænas, and ten Indian tygers, the most implacable savages of the torrid zone. The unoffending strength with which Nature has endowed the greater quadrupeds, was admired in the rhinoceros, the hippopotamus of the Nile, and a majestic troop of thirty-two elephants. While the populace gazed with stupid wonder on the splendid show, the naturalist might indeed observe the figure and properties of so many different species, transported from every part of the ancient world into the amphitheatre of Rome. But this accidental benefit, which science might derive from folly, is surely insufficient to justify such a wanton abuse of the public riches. There occurs, however, a single instance in the first Punic war, in which the senate wisely connected this amusement of the multitude with the interest of the state. A considerable number of elephants, taken in the defeat of the Carthaginian army, were driven through the circus by a few slaves, armed only with blunt javelins. The useful spectacle served to impress the Roman soldier with a just contempt for those unwieldy animals; and he no longer dreaded to encounter them in the ranks of war.

The hunting or exhibition of wild beasts, was conducted with a magnificence suitable to a people who styled themselves the masters of the world; nor was the edifice appropriated to that entertainment less expressive of Roman greatness. Posterity admires, and will long admire, the awful remains of the amphitheatre of Titus, which so well deserved the epithet of Colossal. It was a building of an elliptic figure, five hundred and sixty-four feet in length, and four hundred and sixty-seven in breadth, founded on fourscore arches, and rising with four successive orders of architecture to the height of one hundred and forty feet. The outside of the edifice was encased with marble, and decorated with statues. The slopes of the vast concave, which formed the inside, were filled and surrounded with sixty or eighty rows of seats of marble likewise, covered with cushions, and capable of receiving with ease above fourscore thousand spectators. Sixty-four vomitories (for by that name the doors were very aptly distinguished) poured forth the immense multitude; and the entrances, passages, and stair-cases, were contrived with such exquisite skill, that each person, whether of the senatorial, the equestrian, or the plebeian order, arrived at his destined place without trouble or confusion. Nothing was omitted which, in any respect, could be subservient to the convenience and pleasure of the spectators. They were protected from the sun and rain by an ample canopy, occasionally drawn over their heads. The air was continually refreshed by the playing of fountains, and profusely impregnated by the grateful scent of aromatics. In the centre of the edifice, the arena, or stage, was strewed with the finest sand, and successively assumed the most different forms. At one moment it seemed to rise
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out of the earth, like the garden of the Hesperides, and was afterwards broken into the rocks and caverns of Thrace. The subterraneous pipes conveyed an inexhaustible supply of water; and what had just before appeared a level plain, might be suddenly converted into a wide lake, covered with armed vessels, and replenished with the monsters of the deep. In the decoration of these scenes, the Roman emperors displayed their wealth and liberality; and we read on various occasions, that the whole furniture of the amphitheatre consisted either of silver, or of gold, or of amber. The poet who describes the games of Carinus, in the character of a shepherd attracted to the capital by the fame of their magnificence, affirms, that the nets designed as a defence against the wild beasts, were of gold wire; that the porticos were gilded, and that the *belli* or circle which divided the several ranks of spectators from each other, was studded with a precious Mosaic of beautiful stones.

'In the midst of this glittering pageantry, the emperor Carinus, secure of his fortune, enjoyed the acclamations of the people, the flattery of his courtiers, and the songs of the poets, who, for want of a more essential merit, were reduced to celebrate the divine graces of his person. In the same hour, but at the distance of nine hundred miles from Rome, his brother expired; and a sudden revolution transferred into the hands of a stranger the sceptre of the house of Carus.'

In the fourteenth chapter, the successive steps of the elevation of Constantine, from his first assuming the purple at York, to the resignation of Licinius Nicomedia, are related with some minuteness and precision, not only as the events are in themselves both interesting and important, but still more as they contributed to the decline of the empire by the expence of blood and treasure, and by the perpetual increase as well of the taxes as of the military establishment.

The two last chapters, as they are the longest, so they are likewise, in many respects, the most interesting of the whole work, and will, no doubt, be read attentively by many, who will give but slight attention to the preceding parts of it. The subject of the first is—the progress of the christian religion, and the sentiments, manners, numbers, and condition, of the primitive christians—a subject extremely curious and important, but of a very delicate nature. It is indeed scarce possible for an impartial historian to treat it in such a manner as to be approved by all the different denominations of christians;—such is the diversity of their views, prejudices, and interests! The account, for example, which Mr. Gibbon gives of the rise and progress of the hierarchy, though in our opinion a very just and candid account, must, it may be reasonably presumed, prove unsatisfactory to a very large and respectable class of readers, many of whom may probably censure the whole performance on this account, though they may think it prudent to conceal the *real* ground of their disapprobation. This we mention only as one instance,

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out of many to which we might refer to shew the great difficulty, or rather the utter impossibility of giving universal satisfaction on such a subject as that of our author's fifteenth chapter.—It is introduced, in the following manner :

‘ A candid but rational inquiry into the progress and establishment of christianity, may be considered as a very essential part of the history of the Roman empire. While that great body was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigour from opposition, and finally erected the triumphant banner of the cross on the ruins of the Capitol. Nor was the influence of christianity confined to the period or to the limits of the Roman empire. After a revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion of human kind in arts and learning as well as in arms. By the industry and zeal of the Europeans, it has been widely diffused to the most distant shores of Asia and Africa ; and by the means of their colonies has been firmly established from Canada to Chili, in a world unknown to the ancients.

‘ But this inquiry, however useful or entertaining, is attended with two peculiar difficulties. The scanty and suspicious materials of ecclesiastical history seldom enable us to dispel the dark cloud that hangs over the first age of the church. The great law of impartiality too often obliges us to reveal the imperfections of the uninspired teachers and believers of the gospel ; and, to a careless observer, *their* faults may seem to cast a shade on the faith which they professed. But the scandal of the pious Christian, and the fallacious triumph of the Infidel, should cease as soon as they recollect not only *by whom*, but likewise *to whom*, the Divine Revelation was given. The theologian may indulge the pleasing task of describing religion as she descended from Heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption, which she contracted in a long residence upon earth, among a weak and degenerate race of beings.

‘ Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry, an obvious but satisfactory answer may be returned ; that it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author. But as truth and reason seldom find so favourable a reception in the world, and as the wisdom of providence frequently condescends to use the passions of the human heart, and the general circumstances of mankind, as instruments to execute its purpose ; we may still be permitted, though with becoming submission, to ask, not indeed what were the first, but what were the secondary causes of the rapid growth of the christian church. It will, perhaps, appear, that it was most effectually favoured and assisted by the five following causes : I. The inflexible, and, if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the

Jewish religion, but purified from the narrow and unsocial spirit, which, instead of inviting, had deterred the Gentiles from embracing the law of Moses. II. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth. III. The miraculous powers ascribed to the primitive church. IV. The pure and austere morals of the christians. V. The union and discipline of the christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire.'

Our Author now proceeds to inquire into the operation and influence of these secondary causes, and endeavours to shew that it was by the aid of exclusive zeal, the immediate expectation of another world, the claim of miracles, the practice of rigid virtue, and the constitution of the primitive church, that Christianity spread itself with so much success in the Roman empire.

In the course of this inquiry, which is carried on to a considerable length, Mr. Gibbon throws no small light on several points relating to Christian antiquities; the facts, as far as we can judge, are faithfully related; the air, the dress, the manner, indeed, in which they are represented, will, probably, by many readers, be deemed exceptionable. Be this, however, as it may, we only regret that our ingenious Author has expressed himself, on certain topics, with so much caution and reserve. For though the discerning reader will be at no loss to know his real sentiments, as he is wonderfully happy in conveying his meaning without expressing it, yet a more open and unreserved manner would not only have been more satisfactory, but would have prevented those suspicions, which will naturally arise in the minds of many, of his entertaining opinions which probably he does not entertain.

We cannot help observing, likewise, that there is, at least, an apparent, if not a real inconsistency in what our Author says concerning the doctrine of the immortality of the soul, which he places among the secondary causes of the rapid growth of the Christian church. For after telling us that the writings of Cicero represent in the most lively colours the ignorance, the errors, and the uncertainty of the ancient philosophers with regard to the immortality of the soul,—that at the bar and in the senate of Rome the ablest orators were not apprehensive of giving offence to their hearers, by exposing this doctrine as an idle and extravagant opinion, which was rejected with contempt by every man of liberal education and understanding,—that the most sublime efforts of philosophy can extend no farther than feebly to point out the desire, the hope, or, at most, the probability of a future state;—he says, that the doctrine of life and immortality is *dictated by nature, and approved by reason*. The passage is as follows:

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* We might naturally expect, that a principle so essential to religion, would have been revealed in the clearest terms to the chosen people of Palestine, and that it might safely have been intimated to the hereditary priesthood of Aaron. It is incumbent on us to adore the mysterious dispensations of Providence, when we discover, that the doctrine of the immortality of the soul is omitted in the law of Moses; it is darkly insinuated by the prophets, and during the long period which elapsed between the Egyptian and the Babylonian servitudes, the hopes as well as fears of the Jews appear to have been confined within the narrow compass of the present life. After Cyrus had permitted the exiled nation to return into the promised land, and after Ezra had restored the ancient records of their religion, two celebrated sects, the Sadducees and the Pharisees, insensibly arose at Jerusalem. The former who claimed the most opulent and distinguished part of the society, were strictly attached to the literal sense of the Mosaic law, and they piously rejected the immortality of the soul, as an opinion that received no countenance from the divine book, which they revered as the only rule of their faith. To the authority of scripture the Pharisees added that of tradition, and they accepted, under the name of traditions, several speculative tenets from the philosophy or religion of the eastern nations. The doctrines of fate or predestination, of angels and spirits, and of a future state of rewards and punishments, were in the number of these new articles of belief; and as the Pharisees, by the austerity of their manners, had drawn into their party the body of the Jewish people, the immortality of the soul became the prevailing sentiment of the synagogue, under the reign of the Asmonean princes and pontiffs. The temper of the Jews was incapable of contenting itself with such a cold and languid assent as might satisfy the mind of a Polytheist; and as soon as they admitted the idea of a future state, they embraced it with the zeal which has always formed the characteristic of the nation. Their zeal, however, added nothing to its evidence, or even probability: and it was still necessary, that the doctrine of life and immortality, which had been dictated by nature, approved by reason, and received by superstition, should obtain the sanction of divine truth from the authority and example of Christ.

After shewing the influence of those secondary causes to which he ascribes the rapid growth of Christianity, Mr. Gibbon goes on to observe, that the scepticism of the Pagan world, the peace and union of the Roman empire, proved likewise favourable to the new religion. There is the strongest reason to believe, he tells us, that before the reigns of Diocletian and Constantine, the faith of Christ had been preached in every province, and in all the great cities of the empire; but that the foundation of the several congregations, the numbers of the faithful who composed them, and their proportion to the unbelieving multitude, are now buried in obscurity, or disguised by fiction or declamation. Such important circumstances however, as have reached our knowledge concerning the increase of the

the Christian name in Asia and Greece, in Egypt, in Italy, and in the West; he lays before his readers, without neglecting the real or imaginary acquisitions which lay beyond the frontiers of the Roman empire.

From an impartial survey of the progress of Christianity, he thinks it probable that the number of its proselytes has been excessively magnified by fear on the one side, and by devotion on the other; that, as we are left without any distinct information, it is impossible to determine, and even difficult to conjecture, the real number of the primitive Christians; and that the most favourable calculation that can be deduced from the examples of Antioch and of Rome, will not permit us to imagine that more than a twentieth part of the subjects of the empire had enlisted themselves under the banner of the Cross before the important conversion of Constantine.

Towards the close of the chapter, our Author inquires, whether the first Christians were mean and ignorant—whether the advantages of birth and fortune were always separated from the profession of Christianity, &c.—and he concludes in the following manner:

‘The names of Seneca, of the elder and the younger Pliny, of Tacitus, of Plutarch, of Galen, of the slave Epictetus, and of the emperor Marcus Antoninus, adorn the age in which they flourished, and exalt the dignity of human nature. They filled with glory their respective stations, either in active or contemplative life; their excellent understandings were improved by study; Philosophy had purified their minds from the prejudices of the popular superstition; and their days were spent in the pursuit of truth and the practice of virtue. Yet all these sages (it is no less an object of surprise than of concern) overlooked or rejected the perfection of the Christian system. Their language or their silence equally discover their contempt for the growing sect, which in their time had diffused itself over the Roman empire. Those among them who condescend to mention the Christians, consider them only as obstinate and perverse enthusiasts, who exacted an implicit submission to their mysterious doctrines, without being able to produce a single argument that could engage the attention of men of sense and learning.

It is at least doubtful whether any of these philosophers perused the apologies which the primitive Christians repeatedly published in behalf of themselves and of their religion; but it is much to be lamented that such a cause was not defended by abler advocates. They expose, with superfluous wit and eloquence, the extravagance of Polytheism. They interest our compassion by displaying the innocence and sufferings of their injured brethren. But when they would demonstrate the divine origin of Christianity, they insist much more strongly on the predictions which announced, than on the miracles which accompanied, the appearance of the Messiah. Their favourite argument might serve to edify a Christian, or to convert a Jew, since both the one and the other acknowledge the authority of those prophecies, and both are obliged, with devout reverence,

Reverence, to search for their sense and their accomplishment. But this mode of persuasion loses much of its weight and influence, when it is addressed to those who neither understand nor respect the Mosaic dispensation and the prophetic style. In the unskilful hands of Justin and of the succeeding apologists, the sublime meaning of the Hebrew oracles evaporates in distant types, affected conceits, and cold allegories; and even their authenticity was rendered suspicious to an unenlightened Gentile, by the mixture of pious forgeries, which, under the names of Orpheus, Hermes, and the Sybils, were obtruded on him as of equal value with the genuine inspirations of Heaven. The adoption of fraud and sophistry in the defence of revelation, too often reminds us of the injudicious conduct of those poets who load their *invulnerable* heroes with a useless weight of cumbersome and brittle armour.

But how shall we excuse the supine inattention of the Pagan and philosophic world, to those evidences which were presented by the hand of omnipotence, not to their reason, but to their senses? During the age of Christ, of his apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, dæmons were expelled, and the laws of nature were perpetually suspended for the benefit of the church. But the sages of Greece and Rome turned aside from the awful spectacle, and pursuing the ordinary occupations of life and study, appeared unconscious of any alterations in the moral or physical government of the world. Under the reign of Tiberius, the whole earth, or at least a celebrated province of the Roman empire, was involved in a præternatural darkness of three hours. Even this miraculous event, which ought to have excited the wonder, the curiosity, and the devotion of mankind, passed without notice in an age of science and history. It happened during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence, of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses, which his indefatigable curiosity could collect. Both the one and the other have omitted to mention the greatest phenomenon to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny is devoted to eclipses of an extraordinary nature and unusual duration; but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when, during the greatest part of a year, the orb of the sun appeared pale and without splendour. This season of obscurity, which cannot surely be compared with the præternatural darkness of the passion, had been already celebrated by most of the poets and historians of that memorable age.

The design of the last chapter is, in our Author's own words, to relate, in a clear and rational manner, the causes, the extent, the duration, and the most important circumstances of the persecutions to which the first Christians were exposed;—but for what is said on this subject we must refer our Readers

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to the work itself, which, notwithstanding all that may be deemed reprehensible in the two last chapters of it, will, we cannot help thinking, be looked upon by every competent and unprejudiced judge, as a most masterly performance.

ART. VII. *The History of the Province of Moray*; Extending from the Mouth of the River Spey to the Borders of Lochaber in length, and from the Moray Frith to the Grampian Hills in breadth, and including a Part of the Shire of Banff to the East; the whole Shires of Moray and Nairn, and the greatest Part of the Shire of Inverness—all which was anciently called the PROVINCE of MORAY before there was a Division into Counties. By the Rev. Mr. Lachlan Shaw, Minister of the Gospel at Elgin. 4to. 12s. Boards. Donaldson. 1775.

IT is no wonder that we find provincial and topical history so much cultivated of late, since there is, perhaps, hardly any species of writing either more interesting or more instructive. Whether the places, described through their different periods, have been under general or municipal administration, we see, in this concentrated view, a distinct form and body, passing through the various æras of its natural, civil and political existence, and, in the progress of observation, we discover the causes of its security or misfortunes, its prosperity or decline.

The History of the Province of Moray, as it is here delineated, furnishes an ample field for moral and political reflection. It shews us, particularly, in the strongest light, how much the advancement of letters and civility have thrown into the scale of human happiness. Whilst we are pleased with the rude valour and determined bravery of the Scythian emigrant, we behold with pain the miserable effects of uncultivated force and ferocious ignorance. These effects appear frequently in the Annals before us, and the Military History of Moray points out to us not only the happy consequences of national civilization, and the humaner studies, but shews the particular utility of abolishing the feudal tenures and coalizing the clans.

The Author opens his work with the following short Introduction, from which it will appear that there must, at least, be much originality in it, and that, from the extent to which he has carried his observations, it must have cost him no small labour.

‘ In vain shall one expect to find a rational account of the ancient State of Scotland or North Britain, unless he consult the Roman writers. Geoffry of Monmouth will have North Britain called *Albania*, from Albanius son of Brutus, the grandson of Æneas the Trojan. And HECTOR BOECE calleth the same country *Scotia* from SCOTA, the daughter of one of the Pharaohs kings of Egypt.

These, and the like, are fables, below the dignity of history, and fit only for venal bards.

In describing the ancient state of the Southern provinces of this kingdom, the Roman writers are sure guides, that may be relied on. TACITUS's account of the expeditions of Julius Agricola, Herodian, Dion Cassius, Ammianus Marcellinus, Claudian, and others, throw much light upon our history, give an account of the actions of the Romans in Britain during 400 years, describe their colonies, forts, camps, prætentures, naval stations, and military ways; and give some account of the natives, with whom the Romans had any intercourse, and whom they call in the general, *Britanni*, *Britones*, and *Caledonii*; and more particularly, *Scoti*, *Picti*, *Atacold*, *Veauriones*, *Decaledones*, *Vacomagi*, *Ladeni*, &c. But it was the misfortune of the northern parts of Scotland, that the Romans (from Julius Cæsar's first descent into Britain, to about A. D. 426 that they abandoned the Island,) never, that I have found, penetrated into them, excepting once in the reign of the emperor Septimus Severus, in the beginning of the third century, of whom Xiphilinus writeth, that he marched into the northmost extremity of the Island. "Ingressus est in Caledoniam; eamque dum pertransiret, habuit maxima negotia, quod sylvas caderet, et loca alta perfoederet, quodque paludes obruerit aggere, et pontes in fluminibus faceret: Nec ab inceptis desistit, quousque ad extremam partem insulæ venit; ubi diversum, quam apud nos sit, cursum solis, itemque noctium et dierum, tam estivorum quam hybernorum, magnitudinem diligentissime cognovit." In this expedition, Severus lost 50,000 of his army, without once fighting the Caledonians, being overcome by cold, hunger, and fatigue: And after him, no Roman marched so far into the North.

I have said, it was the misfortune of Northern Countries, that the Romans were so little acquainted with them: for, wherever they settled, they softened the rough temper, and civilized the rude manners of the natives. They introduced letters, arts, and sciences. They taught agriculture, and laid the foundations of cities and towns, navigation and commerce. Hence the many towns and villages, on both sides of the Frith of Forth, had their rise from the Roman colonies, forts, and naval stations: And the foundation of the culture and fertility of the Lothians, was laid by their industry: While the western coast, from the Clyde northward, into which the Romans never entered, (though better furnished by nature with bays, harbours, and creeks) remained long uncivilized, without towns, trade, or commerce.

It is true, Julius Agricola sent a fleet of ships to sail round the Island, of which TACITUS says, "Hanc oram novissimi maris tunc primum Romana classis circumvecta, insulam esse Britanniam affirmavit, ac simul incognitas ad id tempus insulas, quas *Orcades* vocant, invenit, domuitque; dispecta est et *Thyle*." To this navigation, I question not, we owe the geographical tables of Ptolemy in the second century: Which tables, as Gerard Mercator observeth, are pretty exact, if what he placeth towards the East is turned to the North. In their descents, the captains of these ships described the coasts, discovered the people inhabiting them, and gave them

the names we have in Ptolemy's tables: Not new Latin names, (the Romans seldom, if ever, gave such to any place or people they discovered or conquered) but the names the natives gave them in their own language, and to which these sailors, or perhaps Ptolemy, gave a new termination, and softened some British words, by the change of one or more letters. Such names are, *Vernicones*, or the inhabitants of the Merns; *Morini*, of Mar; *Tazali*, of Buchan; *Cantini*, of Ros; *Can'æ*, of Caithness; *Cornavii*, of Strathnaver; and *Æsuarium Vararis*, the Frith of Moray. All these are British words, with Latin inflexions: and let me add, that, as these navigators could only discover the coasts, so Ptolemy only describeth the coasts, and not the inland parts.

In the middle ages of our nation, we have mention, and little more than mention, of Moray and the inhabitants thereof. A manuscript, *De Situ Albanie*, (a trifling performance in the twelfth century) speaking of the ancient division of Albania into seven kingdoms, says "Sexta divisio est Maref et Ros," *Excerpta ex veteri chronico Regum Scotorum* beareth, "Donevaldus, filius Constantini, apud oppidum Forther occisus est a gentibus." "Malcolmus filius Donnail cum exercitu perexit in Moreb." *Nomina Regum Scotorum ex Registro Prioris St. Andreae*, says, "Dovenal Mac Constantini mortuus est in Fores." "Malcolmus Mac Dovenald interfectus est in Ulurn (forte Aldern) a Moraviensibus." "Duff Mac Malcolm interfectus est in Fores, et absconditus sub ponte de Kinlos, et sol non apparuit quamdiu ibi latuit." *Janes's critical Essay, Vol. II. Appendix*. After the tenth century, we have so frequent accounts of Moray, that I shall not descend to particulars.

There are few countries in Scotland (except Moray) but descriptions of them may be met with in print or in manuscript. Even in the northern parts, Dr. Nicholson, in his Scottish Historical Library, mentions descriptions of Shetland, Orkney, Caithness, Sutherland, Buchan, Merns, and others. But I have not been so fortunate, as to have read or heard of a description of the country of Moray. This renders the task I have cut out for myself, the more difficult. I walk on untrodden ground, having no author, ancient or modern, to conduct me; and I must rest contented, with what materials my sphere of reading, and the testimony of creditable persons have furnished me.

The work is divided into six principal parts. The first contains the name, extent, situation and division of Moray, circumstances of which, as they are merely local, we shall take no farther notice.

The second part is employed on the Geography of the Province, its distinct parishes, and their boundaries, rivers, &c. and is interspersed with memoirs of different families. These matters are likewise too much appropriated for general attention.

The Natural History of Moray forms the third part; and, though it doth not appear to us that there is any thing here of distinguished note, (whether it were because the country might not afford it, or that the Author might not possess a
Stock

Stock of natural science sufficient to make him equal to his subject) we shall make a few short extracts.

For the satisfaction then of such of our Readers, as may be inclined to migrate into the Province of Moray, we shall permit our Author to inform them that 'Although this country is in a climate considerably northern, being in the 12th climate, and from about 57 degrees to 57—40 north latitude, the longest day being about seventeen hours-forty-six minutes, and the shortest six hours fourteen minutes; yet no country in Europe can boast of a more pure, temperate, and wholesome air. No part of it is either too hot and sultry in summer, nor too sharp and cold in winter: And it is generally (and I think justly) observed, that in the plains of Moray they have forty days of fair weather in the year, more than in any other country in Scotland. The wholesomeness of the air appears in the long lives of its inhabitants: in the year 1747, William Catanach in Pluscardine died at the age of 119 years; in the 1755, Sir Patrick Grant of Dalvey died 100 years old; in 1756, Thomas Fraser of Gortuleg in Stratherick died aged 97: And generally 80 years are reckoned no great age to the sober and temperate.

'Tis observed in this, as in all northern countries, that in the beginning of the year, the day-light increases with remarkable celerity, and decreases in a like proportion, at the approach of winter, which is owing to the inclination of the earth towards the Poles. And in the winter nights, the Aurora Borealis (from its desultory motion called *Werry dancers* and *Streamers*) affords no small light. Whether this proceeds from nitrous vapours in the lower region of the air, or from a reflection of the rays of the sun, I shall not enquire: it is certain that the *Ignis Fatuus* or *Ignis Lambens* that shineth in the night, is owing to a thick and hazy atmosphere, and a clammy and unctuous dew; for in riding, the horse's main, and the hair of the rider's head, or wig, shine, and by gently rubbing them, the light disappears, and an oily vapour is found on the hand.

'The cold in this country is never found too sharp and severe. In the winters of 1739 and 1740, the frost was not by much so strong in Moray, as it was at Edinburgh and London, and during the continuance of it the water-mills at Elgin were kept going. The warm exhalations and vapours from the sea dissolve the icy particles in the air, and the dry sandy soil doth not soon freeze, or retain these particles: And if, among the mountains, the cold is more intense, it is an advantage to the inhabitants; for by contracting the pores of the body, the vital heat is kept from dissipating, and is repelled towards the inner parts, keeping a necessary warmth in the whole body.

'The heat is pretty strong in Moray; for in summer, the sun's absence under the horizon is so short, that either the atmosphere, or heated soil, has little time to cool. And often, the heat is greater in the glens and valleys, than in the champaign ground, for the rays of the sun are pent in and confined, and reverberated from the rocks.——

“ The mountains and desarts in the Highlands of Moray, are incomparably more extensive than the arable ground. A chain of the Grampian Mountains runneth on the south side of Spey, and another chain, though lower than the former, stretcheth on the north side, from the mouth to the head of the river. And the straths of the other rivers, Erne, Nairn, Ness and Farar, are, in like manner, inclosed by ranges of hills. Although, to the taste of some travellers, these may seem to disfigure the country; to others, their diversifying figures form the most agreeable landscape. And certainly, the benefit of these mountains is very great; they collect and dissolve the clouds into rain, and from the reservoirs in their bowels, form the rivers and brooks that water the valleys and plains. The mountain-water being impregnated by the earth, through which it is filtrated, has a vegetable power, which appears in the fertility of the grounds at the foot of mountains. Their surface affords rich and wholesome pasture, necessary for the inhabitants, whose property consists mainly in cattle. Let me add, that these mountains, as natural fences inclosing the valleys, make a fresh stream of air fan them, and drive away all noxious vapours; And hence the inhabitants are so sound, vigorous, and *wholesome*, as to know few diseases, except such as are contracted by intemperance, or communicated from other countries.—

“ There are no garden fruits or herbs in any part of Britain, but can be brought to as great perfection in the low lands of Moray, by the same or less culture. Gentlemen's gardens yield, in plenty, nestarines, peaches, apricots, apples, pears, plumbs, genes, cherries, strawberries, rasps, gooseberries, currants, &c. all of the best kinds. And the kitchen garden affords the greatest plenty of kitchen herbs and roots.

“ Nor are the wild fruits and herbs less various and plentiful, especially in the Highlands, in woods and heaths, such as hassenuts, service-berries, sloes, rasps, bramble-berries, hip-berries, bug-berries, blackberries, averans, or wild strawberries. Wild herbs of the medicinal kind abound every where: as valerian, penny-royal, maiden-hair, scurvy-grass, sorrel, gentian, brook-lime, water-trefoil, mercury, germander, wormwood, liverwort, sage, centaury, buglos, mallows, tormentil, scordium, &c. I cannot here omit the root and herb carmille, which abounds much in heaths and birch woods. Dio in *Severo*, speaking of the ancient Caledonians, says, “ Certum cibi genus parant ad omnia, quem si ceperunt quantum est unius fabæ magnitudo, minime esurire aut sitire solent.” Dr. Sibbald observes, from *Cæs. de Bel. Civ. lib. 3.* That Valerius's soldiers had found a kind of root called *Chara*, “ quod admistum lacte multum inopiam levabat, id at similitudinem panis efficebant, ejus erat magna copia.” Theophrastus calls it *Radix Scythica*, and says, That the Scythes could live on it and mare's milk for many days. To me it is probable, that Cæsar's *Chara*, and our *Carmille* (i. e. the sweet-root, for it tastes like liquorish) are the same, and are Dio's *Cibi Genus*. It grows in small knots on the surface of the ground, and bears a green stalk four or five inches long, and a small red flower. I have often seen it gathered, dried, and used on journeys, especially on hills, to *appease* hunger; and being

being pounded and infused in water, it makes a pleasant wholesome balsamic drink, and is so used sometimes in the Highlands.'

This Carmile, as the Author provincially calls it, is by no means peculiar to the Province of Moray. It is found in all parts of England, and loves to grow particularly on the sides of mountains, and on sea and river-banks. What is here said of its being used in travelling, especially on hills to appease hunger, Pliny has observed with respect to its use among the Scythians. *Magna et ea commendatio, quod in ore eam habentes famem sitimque non sentiunt*; and mentioning another herb of like virtue in the support of horses, he adds, *Traduntque his duabus herbis Scythes etiam in duodenos dies durare in fame sitique*. Nat. Hist. lib. xxv. cap. 8. All this is owing to the succulent juices of that root, and the great Naturalist might more properly have said, *famis sitisque expertes*, than *in fame sitique*.

Mr. Shaw, in this department of his book, has dropped many risible observations—for instance, 'the squirrel is a pretty, sportive, harmless creature.' 'The eagle is with us called the king of birds,' and, beside such notable informations as these, a serious discussion of the power and causes whereby serpents charm birds to drop into their mouths!

The following are reckoned amongst the curiosities of that part of Scotland:

'As to natural rarities, the Loch and river of Nefs merit our notice. These never freeze, but retain their natural heat in the most extreme frost: upon the banks of the Loch, snow seldom lies two days; and corn ripens much sooner than in other places. This quality is probably owing to mines of sulphur in and near to the Loch. This Loch, though about twenty-two miles in length, has no island in it; in some parts, it has been sounded with a line of about three hundred fathoms, and no bottom found. This depth, with the lightness of the water, make waves rise very high, yet not broken upon it. What Mr. Gordon writes in his Geography, on the authority of Sir George Mackenzie Advocate, concerning the hill *Meal-suar-wonie*, is a mistake. That hill is not two-thirds of a mile of perpendicular height from the surface of the Loch, neither is there any lake on the top of it.

'The Loch of Dundlechack, in the parish of Durris, does not freeze before the month of February; but in that month, it is in one night covered with ice. This I have been assured of, by the inhabitants near to it.

'The cascade, or water-fall near to Fohir in Stratherick. Here the river Feachlin, contracted between rocks, falls down a precipice about an hundred feet high, as I conjecture from a bare view of it, and breaking on the rocky shelves, the water is dissipated and rarified, and fills the great hollow with a perpetual mist.

'The Carngorm stones. This mountain, of a great height, is in Kinchardine in Strathspey; about the top of it, stones are found of a chrystal colour, deep yellow, green, fine amber, &c. and very

very transparent, of a hexagon, octagon, and irregular figure. They are very solid, will cut as well as a diamond, and being now in great request, are much searched for, on this, and other hills; they are cut for rings, seals, pendants, snuff-boxes, &c.

'In the parishes of Kinnedar and Duffus, there are several caves; some are ten or twelve feet high, and it is uncertain how far they extend; they open to the sea, in a hill of free stone, and probably were formed by the impetuous waves washing away the sand and gravel between the strata of stone.'

The fourth part contains the Civil and Political History of Moray, and here the Author gives us an agreeable, and, we believe, impartial idea of the manners of the people;

'What the manners and way of living of the ancient inhabitants were, we can know only by the short hints the Roman writers give us, of the ancient Caledonians, Scots, and Picts, which I shall not here transcribe. But what TACITUS, *De Mor. Germ.* writes, is true of this country in its ancient state; "They do not dwell together in towns, but live separate, as a fountain of water, a plain, or a grove pleased them." SIDONIUS APOLLINARIUS, *Epist.* 2c. in describing a Gothish gentleman, gives a lively picture of a Highland Scotsman. "He covers his feet to the ankle with hairy leather, or rullions, his knees and legs are bare, his garment is short, close, and parti-coloured, hardly reaching to his hams, his sword hangs down from his shoulder, and his buckler covers his left side." Nay, Dr. SHAW's account of the Arabs and Kabyles of Barbary is a plain description of the more rude parts both of the Lowlands and Highlands. They are, says he, "the same people, if we except their religion, they were 2000 years ago, without regarding the novelties in dress or behaviour, that so often change; their *gurbies*, i. e. houses, are daubed over with mud, covered with turf, have but one chamber, and in a corner of it, are the soles, kids, and calves; the *byke*, i. e. blanket or plaid, six yards long and two broad, serves for dress in the day, and for bed and covering in the night; by day, it is tucked by a girdle. Their mills for grinding corn, are two small grind stones, the uppermost turned round by a small handle of wood, placed in the edge of it. When expedition is required, then two persons sit at it, generally women.' This explains *Exod.* ii. 5. *Matth.* xxiv. 41.

'One would imagine the Doctor had been describing the way of living in Glengary. It might be easily made appear, that the ancient Moravienies, though bold and brave, were contentious, proud, turbulent and revengeful, and upon the smallest provocation ran to arms, and butchered one another; and this wicked disposition ran in the blood, from one generation to another.

'But now that fierce and wild temper is done away, and no country in the kingdom is more civilized than the Lowlands of Moray. Their education since the Revolution verifies, That

*Ingenuas didicisse feliciter artes,
Emollit mores, nec sinit esse feros.*

And even the Highlands, except Glengary, and some other skirts, are more peaceable and industrious than other Highland countries. In a word, one will not find, in the common people of this coun-

try, either the rusticity of the Lowlanders, or the rudeness of the Highlanders in some other countries; and the gentry are not exceeded by any of their neighbours for politeness and civility. In no country are the people more hospitable; both the gentry and the peasants have a pleasure in entertaining strangers, in which they rather exceed than fall short; and this hospitable temper is remarked in the Highlands, where there are but few inns to accommodate travellers, and where the natives, in looking after their cattle, often travel from one country to another.

Our Author has observed, in one part of his history, that the wild cats of the province are no other than house cats that run from home; and yet, in another, he reckons the skins of those animals amongst the COMMODITIES of the country. From this it appears that, whatever praise may be due to Scotch hospitality, the life of a Scotch cat is not very desirable, since they leave their home in such numbers that their very skins become an article of trade.

The Military History of Moray is the subject of the fifth part, some short extracts from which will shew the propriety of those reflections which occurred to us at the beginning of this article.

When the earl of Huntley was at the battle of Brechin in May 1452, Archibald Douglas Earl of Moray took an advantage of it, entered the lands of Strathbolgie, burnt the castle of Huntley, and committed many outrages through that Lordship. The account of this stopped Huntley from improving his victory, and made him return in order to preserve his own lands: Douglas returned into Moray, and Huntley followed him with a considerable force, especially of cavalry; Douglas with six hundred foot, but few horses, stood on the heights of Whitefield, not daring to face Huntley in the plains. This provoked the Gordons to plunder Douglas's lands, and finding that one half of the town of Elgin had joined Douglas, they burnt that half, which gave rise to the proverb, "Half done, as Elgin was half burnt." But in the evening, as a troop or two of the Gordons were spoiling the lands of Kirkhill in the parish of St. Andrews, a superior detachment of Douglas's men suddenly attacked, and drove them over Lossie, and some of them were killed in the bogs and fens, which occasioned this rhyme,

What's come of thy men, thou Gordon so gay?

They're in the bogs of Dunkintie mowing the hay, &c.——

A shameful and bloody conflict, happened betwixt the Macintoshes and the Munroes, in the year 1454. The occasion was this:

John Munroe, tutor of Fowles, in his return from Edinburgh, rested upon a meadow in Strathardale; and both he and his servants falling asleep, the peevish owner of the meadow cut off the tails of his horses. This he resented, as the Turks would resent the cutting off their horses tails, which they reckon a grievous insult: he returned soon with three hundred and fifty men, spoiled Strathardale, and drove away their cattle; in passing by the loch of Moy in Strathern he was observed.

Mac

Mac Intosh, then residing in the island of Moy, sent to ask a *stike-raide*, or *Stike Criuch*, i. e. a road collop; a custom among the Highlanders, that when a party drove any spoil of cattle through a gentleman's land, they should give him part of the spoil. Munroe offered what he thought reasonable, but not what was demanded; Mac Intosh, irritated by some provoking words given to his messenger, convoked a body of men, pursued the Munroes, and at Clachnaharie, near Inverness, they fought desperately; many were killed on each side, among whom was the laird of Mac Intosh; John Munroe was wounded and lamed, and ever after called John Bacilach. The Munroes had great advantage of ground, by lurking among the rocks; whilst the Mac Intoshes were exposed to their arrows. How rude and barbarous was the spirit of men in those days? And upon what trifling, nay shameful provocations, did they butcher one another?

Of the ancient military customs we have the following account:

'Anciently, every chief of a clan was, by his dependents, considered as a little prince, not absolute, but directed by the gentlemen of his clan. As the *primores regni*, and all who held of the king *in capite*, were his grand council or parliament; so the gentlemen and heads of families, were to the chief, by whose advice all things that regarded the clan in common, or particular families, were determined, differences were removed, injuries were punished, or redressed, law-suits prevented, declining families supported, and peace or war with other clans agreed upon.

'Young chiefs and heads of families were regarded, according to their military, or peaceable dispositions. If they revenged a clan-quarrel, by killing some of the enemy, or carrying off their cattle, and laying their lands waste, they were highly esteemed; and great hopes were conceived of them. But if they failed in such attempts, they were little respected; yea, despised if they did not incline to them.

'Clans had their military officers, not arbitrarily, or occasionally chosen, but fixed and perpetual. The chief was colonel, or principal commander. The oldest cadet was lieutenant colonel, and commanded the right wing. The youngest cadet commanded the rear. Every head of a distinct family was captain of his own tribe.

'Every clan had an ensign, or standard-bearer, which office was at first conferred on some one who had behaved gallantly, and usually it became hereditary in his family, and was supported by a gratuity, or a small annual salary.

'Every chief usually had his bard, poet, or orator, whose office it was (as among the Germans) in time of war to excite and animate them, by reciting the brave actions of the clan, and particularly of their ancestors and chiefs, as LUCAN writes,

*Vos quoque, qui fortes animas, belloque peremptas,
Laudibus in longum. Vates, diffunditis ævum,
Plurima securi fudistis carmina Bardi.*

'At marriages they recited the genealogy of the married couple, and sung an Epithalamium; and at burials they mournfully sung the elegy of the chief, or great man.

! Their

• Their military music was the Grat-pype. The office of pyper was often hereditary, and had a small salary annexed to it: and the pyper of several clans had a chief pyper who governed them; and schools in which they were instructed.

• The most of their time being employed in military exploits, or in hunting, every clan had a stated place of rendezvous, where they met when called by their chief. The manner of convocating them on a certain emergent, was by the Fiery cross.

• The chief ordered two men to be dispatched, one to the upper and the other to the lower end of his lands, each carrying a pole or staff, with a cross-tree in the upper end of it, and that end burnt black. As they came to any village or house, they cried aloud the military cry of the clan, and all who heard it armed quickly, and repaired to the place of rendezvous. If the runner became fatigued, another must take the pole.

The sixth part contains an ample account of the Scotch Ecclesiastical History; but here we can only afford room for the following very extraordinary *Threnodia* on the departure of dear MOTHER HIGH CHURCH.

• M. M. C. S. C. S.

Siste Viator, lege et luge,

Miraculum nequitiz.

Sub hoc marmore conduntur Reliquiz

^b Matris admodum venerabilis,

(Secreto Jaceat, ne admodum prostituatur!)

Quæ mortua fuit dum viva,

Et viva dum mortua.

O facinus impium et incredibile!

^c Defensore nequissime orbata,

^d Tyrannis miserrime oppressa,

^e Proceribus vicini regni Insulatis
(referens tremisco) nefarie obruta;

^f Aulicis impie afflicta,

^g Filiis nonnullis perfide deserta,

^h Spuriis omnibus pessime calcata, trucidata, ludibrio habita:

Sacrificium suffragiis τῶν πολλῶν,

(Ne dicam τῶν πατρῶν.)

Votivum, et Phanaticorum furore!

Rogas,

Quanam in terra hoc?

In Insula,

Ubi Monarcha contra Monarchiam,

Ecclesiastici contra Ecclesiam,

Legislatores contra Legem,

Judices contra Justitiam,

^a Memoriz Matris Charissimæ Scoticanz Ecclesiæ Sacrum.

^b High Church.

^c The Popish King James VII.

^d Kings William, George I, and George II.

^e The Bishops of England.

^f The Ministry.

^g The Opposers of the Usages.

^h The Church of Scotland.

Concionatores, Atheistice, contra veritatem,
 Milites audaciter, impudenter, ¹ Wilhelmo Neroniano Duce,
 Contra honorem, contra humanitatem
 Agunt.

Pudet hæc opprobria nobis !

Nam propter execrationem, perjurium, luget hæc Terra!
 In cujus testimonium multi equidem sunt Testes vivi et recentiores.

Apagè ! Apagè !

Ægrotavit, proh dolor ! Mater charissima, beatæ memoriæ,

^{*} Anno MDCLXXXVIII.

Tam manibus, tum pedibus, væ mihi, clauda fiebat

¹ Anno MDCCVII.

Tandem per multis flagellis, ærumnis, miserere mei Deus ! exhausta,

^m Obiit Anno MDCCXLVIII.

Vos omnes Seniores, Filii Filizque

ⁿ Orate pro ea, ut quiescat in pace, et tandem beatam obtineat
 Resurrectionem. Amen.

Cum temerata fides, pietasque inculta jaceret,

Defereretque suum Patria nostra ^o Patrem ;

Illa Deum, patriamque suam, patriæque ^p Parentem,

Sincera coluit religione, fide :

Tramite nam recto gradiens, ^q Nova dogmata spernens,

Servavit ^r Fines quos posuere Patres.

Sacred to the Memory of our Dearest Mother, the CHURCH of SCOTLAND,

Stop Traveller, Read and Lament,

A Miracle of Iniquity.

Under this Marble lye the Remains

Of a very venerable Mother.

(Let her lye concealed, that she may not be too much exposed !)

Who was dead while alive,

And alive while dead.

O Impious and Incredible Wickedness !

Iniquously deprived of her Defender,

Miserably oppressed by Tyrants,

By the mitred Clergy of the neighbouring Kingdom,

(I tremble at relating it) wickedly abused ;

Impiously afflicted by Courtiers,

By certain Sons treacherously deserted,

Trampled on by all spurious, maltreated, held in derision ;

A votive Sacrifice by the Suffrages of Many,

(I need not say of ALL,)

And "likewise" by the Fury of the Fanatics.

Do you ask,

In what Land is this ?

In an Island,

Where the Monarch acts against the Monarchy,

¹ The DUKE of CUMBERLAND.

^{*} At the Revolution.

¹ By the Act of Security.

^m By the Act against Unqualified Meetings.

ⁿ In Testimony of the Doctrine of praying for the Dead.

^o King James VII.

^p The Popish Pretender.

^q Reformation Doctrines.

^r The Unscriptural Popish Usages.

Faulkner on the Bath Waters.

60

The Churchmen against the Church,
The Legislators against the Law,
The Judges against Justice,
The Preachers atheistically against the Truth,
The Soldiery boldly, impudently, William (cruel as Nero) their General,
Against Honour, against Humanity.
This, an opprobrious, and shameful conduct in us.
For this Land mourns for wickedness, perjury!
As a proof of this we have many living and late witnesses.
Away! Away! with it.
Alas! our dearest Mother, of happy memory, became sick,
In the year 1638.
Woes me, She became lame both in the hands and feet,
In the year 1707.
At length have mercy on me, O God! worn out by many strokes, griefs,
She died in the year 1748.
All ye Seniors, Sons and Daughters,
Pray for her, that she may rest in peace, and at-length obtain
A happy resurrection. AMEN.
We must dismiss this article with our entire disapprobation
of the style, which abounds with Scoticisms, barbarisms, and
breaches of grammar.

Art. VIII. *An Essay on the Bath Waters*, Vol. II. *On their external Use. In two Parts.* By William Falconer, M. D. F. R. S. 8vo. 4s. Sewed. Lowndes. 1775.

Art. IX. *An Essay on the Water commonly used at Bath.* By the same. 12mo. 3s. Bound. Lowndes. 1776.

THROUGH mere accident we have, for a long time past, overlooked the first of these two performances; in which the Author, after having in his first volume treated at large of the internal medical use of the Bath waters, gives an account of their external effects in bathing. In the first of the two parts, into which this volume is divided, he considers warm bathing in general; and in the second, treats of the peculiar action of the Bath waters, thus applied.

Besides the other well-known effects of warm water on the human body immersed in it, the Author considers those in particular, which are derived from its being taken up in considerable quantity, by the absorbent vessels dispersed over the surface, by which it is transmitted to the lymphatic system, &c. Relative to this part of his subject, he made the following experiments:

Having plunged his hand, as high as the wrist, in a bowl of water, heated to 112 degrees of Fahrenheit's thermometer, and having kept it there fifteen minutes, he found, after taking every precaution to render the result accurate, that his hand alone had absorbed in this time one drachm thirty-eight grains (or ninety-eight grains) of water; the heat of which, at the end of the experiment, was diminished to about ninety-one degrees

degrees and a half.—This experiment was tried two hours before dinner. On repeating it next day, two hours after dinner, in order to see the effects of taking in food, the quantity of water absorbed amounted only to forty-three grains. Now supposing every part of the body to absorb equally with the hand, and that the ratio of the surface of the latter is to that of the whole body as one to sixty; the quantity of water, which would be absorbed by the whole body, according to the first of these experiments, will be twelve ounces and two drachms; a quantity which, the Author observes, is considerable enough to be taken into consideration; especially when the particular qualities of the fluid employed are depended on.

The Author next proceeds to treat of all the cases in which warm bathing is indicated, as likewise of natural and artificial medicated baths; and of the cases in which they are contra-indicated; adding some observations and cautions relative to the use of the warm bath in general; and on the composition of vapour baths.

In the second part, the Author applies the observations which he had made on warm bathing, in general, to the external use of the Bath waters, in particular; following nearly the same order which he had observed in the first part. He considers the Bath waters as medicated baths, 'consisting of *hepar sulphuris*, with quick lime, selenites, common salt, a small portion of iron (dissolved by means of the volatile vitriolic acid) and fixible air*, united with water;' and institutes a comparison of the effects of this compound aqueous solution, with those of simple water.

In the course of this comparison he shews, that the external, or mechanical operation, of the Bath waters on the body, does not sensibly differ from that of common water of the same degree of temperature; but having remarked that the operation of the Bath waters, when taken into the stomach, is very different from that of common water; he adds, that there is reason to suppose that the former may likewise exert different effects, when received into the system, in consequence of their having been applied to the surface of the body. Many medicines, such as nitre, opium, saturnine applications, and even the bark, have been found to enter the body, undecomposed, or without alteration; so as to exert their specific effects, when exhi-

* We shall here observe, that the quantity of *pure* fixed air contained in the Bath waters, appears, from Dr. Priestley's late experiments, to amount only to about one-sixtieth of its bulk: a quantity inferior to that contained even in the generality of common spring waters.

bited in the form of external topical application: he thinks therefore that it is very possible that the chalybeate, sulphureous, and other impregnations of the Bath waters, may produce their peculiar effects in the body, on their being absorbed, and received into it; as they are held in a state of perfect solution by the aqueous menstruum.

For other particulars contained in this volume, we must refer the Reader to the work¹ itself, which contains many pertinent, and some new observations. The same character may be applied to the Author's small work, the title of which we have given above. In this, he first treats of the medicinal or dietetic qualities of waters, in general, divided into atmospheric and terrestrial; and of the chemical, or other criteria, by which we are enabled to judge of their purity: attending likewise to the adventitious qualities, which they might receive in their passage, through the pipes which convey them; particularly those of lead, from which, under certain circumstances here mentioned, he shews, that they are liable to contract a noxious impregnation.

These observations, on the qualities of water in general, are followed by an account of several experiments made to ascertain the properties of the particular waters commonly used in diet at Bath.—From one of these experiments, the Author is inclined to suppose, that the caustic alkali has a power of rendering a small portion of calcareous earth soluble in water.

MONTHLY CATALOGUE, For JULY, 1776.

AMERICAN CONTROVERSY.

Art. 10. *Reflections on the American Contest:* in which the Consequences of a forced Submission, and the Means of a lasting Reconciliation are pointed out. In a Letter to a Member of Parliament. 8vo. 1s. Bew.

THIS letter is said to have been written in the year 1769, soon after the Writer's return from America; and it contains many candid, pertinent, and just reflections on the situation, circumstances, and dispositions of the Colonists; and on the consequences of attempting to govern them by force. A copy of the letter (as we are told) was some time since communicated to lord George Germaine, to whom an address is prefixed.

Art. 11. *The Political Mirror:* by a Student in the Inner-Temple. 8vo. 1s. 6d. Becket.

The Writer declaims vehemently, and reasons badly.

Art. 12. *A Dialogue on the Principles of the Constitution and legal Liberty,* compared with Despotism; applied to the American Question, and the probable Events of the War, with Observations on some important Law Authorities. 8vo. 2s. Owen.

The dialogue is judiciously conducted, and exhibits a perspicuous, sober, and rational defence of the Colonies.

Art.

64 MONTHLY CATALOGUE; *American Controversy.*

Art. 13. *A short Appeal to the People of Great Britain*, upon the unavoidable Necessity of the present War with our disaffected Colonies. 12mo. 2d. Kearsly.

Another * ministerial hand bill.

Art. 14. *Independancy, the Object of the Congress in America*; or an Appeal to Facts. 8vo. 1s. Rivington.

That independancy was primitively 'the object of the Congress,' does not appear by any fact or reason which this Writer has alleged. But that it will very soon become their object, we are disposed to believe, because the late measures of government seem to have rendered it the only alternative, to an unconditional submission; which the Colonists do not yet seem inclined to offer.

The Writer says, 'I expect to be accused of passion, prejudice, and antipathy to individuals. I avow the charge.' This confession though candid, was very unnecessary; for we have rarely seen a performance, which exhibits more unequivocal marks of 'passion, prejudice, and antipathy,' than the present.

Art. 15. *Familiar Dialogues between Americus and Britannicus*; in which the Right of private Judgment, the exploded Doctrines of Infallibility, passive Obedience, and Non-resistance; with the leading Sentiments of Dr. Price on the Nature of Civil Liberty, &c. are particularly considered. By John Martin. 8vo. 1s. Wilkie.

Mr. Martin seems very desirous to have it known that some have apprehended him to be the Writer of a paper called the Monitor; and as he indirectly admits this apprehension to have been well founded, such of our Readers as have perused the paper, may know where to pay the tribute of honour, which the Writer probably expects for his performance,—a performance which we have been so unfortunate as never to have seen, or even heard of.

Respecting the dialogues, they afford scarcely any thing worthy of attention. Poor Americus is made to argue but weakly and injudiciously, and is satisfied with arguments, and puzzled by objections, of no force. And indeed Mr. Martin must have been but very superficially acquainted with facts respecting America, or he would not have employed so much room and time in censuring the Colonists, for 'considering the wild Indians as their own slaves.' A censure which, as nearly as we can conjecture, he has repeated twenty times, though it has not the smallest foundation in truth. The American Indians being, and having been always considered as the freest people on earth.

Art. 16. *The Constitutional Advocate*: By which, from the Evidence of History, and of Records, and from the Principles of British Government, every Reader may form his own Judgment concerning the Justice and Policy of the present War with America. Addressed to the People at large, &c. 8vo. 1s. Flexney. Several ancient charters, statutes, and law authorities are here enlisted in defence of the Colonies, and accompanied with some good arguments, and just conclusions.

* See Review, April, p. 330, art. 22.

Art. 17. *The Duty of the King and Subject*, on the Principles of Civil Liberty: Colonists not intitled to Self Government; or to the same Privileges with Britons. Being an Answer to Dr. Price's *System of Fanatical Liberty*. By the Author of the *Political Looking-Glass*. 8vo. 1s. Dixwell. 1776.

We have here a most extraordinary Writer indeed! Sometimes he expresses himself very well, and argues acutely; but, in almost every page, we meet with such illiterate and blundering language, as we can no otherwise account for, than from the supposition, that the manuscript must have been so illegible, that the *devil* himself could not make out the meaning.

Art. 18. *A Letter to the Right Honourable the Earl of Shelburne*, on the Motives of his Political Conduct, and the Principles which have actuated the Opposition to the Measures of Administration, in respect to America. 8vo. 6d. W. Davis. 1776.

Very free, very severe, and very unpolite, though (if we except a *Scotticism** or two, and a few incorrect passages) not ill written. The Author abuses not only his Lordship, but the opposition in general, and he is, occasionally, most illiberal in his reflections on Dr. Price, and the presbyterians, with whom, he seems to apprehend, Lord Shelburne is, in some degree, associated.

Art. 19. *A Letter to the Reverend Dr. Price*, wherein his *Observations*, &c. are candidly examined. 8vo. 1s. Bew.

See the succeeding article.

Art. 20. *The total Refutation and Political Overthrow of Doctor Price; or Great Britain successfully vindicated against all American Rebels, and their Advocates*. In a *second Letter* to that Gentleman. By James Stewart. 8vo. 1s. 6d. Sold by the Author, at No. 138, Shoreditch, and by Bew in Paternoster-Row.

Mr. Stewart undertakes to prove that Dr. Price's *Observations on Civil Liberty*, 'are incompatible with human nature, contrary to reason and common sense, and the experience of all ages; and diametrically opposite to the doctrines of the christian religion;' also, 'to demonstrate that his calculations are erroneous, fallacious, absurd and contradictory;' and, farther, to place the Doctor's 'system in a new and striking light, equally curious, entertaining, and interesting.' His style is not very polite; but he is more shrewd in his arguments than many of the Doctor's numerous antagonists. He attempts to *ridicule*, and is only *rude*. Had he confined himself to *reasoning*, for which he really has abilities, he would have been more applauded by candid and discerning readers, though, perhaps, not by the vulgar. Apart, however, from his illiberal *manner*, we must do him the justice to allow, that if he has not, (as he boasts) given Dr. P. a *total overthrow*, he has offered some remarks that seem to merit the attention of that gentleman, and of the public.

* Thus, he says, p. 13. 'The English have been, for a long period in the *habits* of a limited monarchy!' No English Writer would thus have expressed himself: but the meaning is obvious.

NOVELS and MEMOIRS.

Art. 21. *The Life of the Countess of G—* by Gellert, translated from the German by a Lady. 12mo. 2 Vols. 5s. Law.

A very elegant work, exhibiting fine pictures of human nature. It is translated in genteel language, and with a good address.

Art. 22. *The History of the Lady Ann Neville*, Sister to the great Earl of Warwick, in which are interspersed Memoirs of that Nobleman, and the principal Characters of the Age in which she lived. 12mo. 2 Vols. 5s. Cadell.

It was a complaint in the Roman literature, even of classic times, that FANCY intruded into the province of history, and interwove her labours in the loom of TRUTH. Such were the works of Curtius, and others of his cast. But be it henceforth known to all novelists, that we do solemnly forbid them to touch on that province, on pain of our highest displeasure. This work, however, can do no harm, being written in too vicious a style to survive its first winter.

Art. 23. *The Loves of Calisto and Emira; or the Fatal Legacy.* Published from the Originals, by John Seally, Gentleman. 12mo. 3s. Becket. 1776.

The Author of this novel has little to apprehend from the judgment of grave and sober critics. His merit is to be determined in a court where our opinion will be little regarded, and in which he would not be the less applauded on account of any censure we might pass on the plan or execution of his work. In the court of love, Reviewers are not allowed a voice. The glowing expressions of affection which are here echoed between two turtles, through a series of billing and cooing epistles, will touch the strings of love with such enchanting melody, as cannot fail of creating an advocate for the writer in the heart of every happy nymph and swain, who are experiencing 'the lively raptures,—the refined pleasures, flowing from the union of virtuous and susceptible minds.' Nor shall we attempt to deprive him of any part of that applause which we are certain he chiefly values, lest he should pronounce us unacquainted with the subject, and therefore incompetent judges of the merit, of the work: for we heartily assent to the truth of our Author's maxim: 'those who never felt this divine passion, have no conception of the sensations it causes; a blind man is a better judge of colours, than the insensible of love.'

Art. 24. *Disinterested Love; or the History of Sir Charles Royston and Emily Lesley: in a Series of Letters.* 12mo. 2 Vols. 5s. Wilkie. 1776.

Refinement and delicacy of sentiment, and elevated ideas of honour and generosity, are so strongly marked in these letters, that they must prove an agreeable entertainment to those who read with the same moral feelings and principles with which the Author appears to have written. The characters are evidently chosen, and the plot contrived, with a view to display the most amiable virtues of the heart. It is not without regret that we observe in the execution of so laudable a design, a feebleness of expression, and a redundancy and confusion of incident, which in a great measure prevent the effect the Author meant to produce.

Art.

Art. 25. *The Rambles of Mr. Frankly.* Published by his Sister. Vol. III. IV. 12mo. 5s. sewed, Becket. 1776.

This imitation of Sterne's *Sentimental Journey* appears to be completed in the 2 vols. now published. Our opinion of the merit of this work was intimated in the 48th volume of the Review, at p. 71, to which we may now, with justice add, that the principles of virtue, and especially of benevolence, so plentifully sown in these literary rambles, may produce a valuable crop in the minds of young readers: and to such, it seems probable, this performance will be most acceptable. Those who have more experience of human life and manners, will think it romantic.

D R A M A T I C.

Art. 26. *The Bankrupt*, a Comedy, in Three Acts. By Samuel Foote, Esq. 8vo. 1s. 6d. Kearsly.

This piece contains a smaller portion of the *vis comica*, than is usually to be met with in the dramas of Mr. Foote, whose genius rather inclines him to deviate into the extravagant and burlesque, than to trespass on the serious and sentimental. The pathetick is certainly not the *forte* of our Author, and he has accordingly (as if conscious of the nature of his literary powers) endeavoured to tincture the distresses of his hero with the *whimsical*. There are, however, some touches of true comedy to be found in *the Bankrupt*, particularly the consultation between Sir Robert Rescouter and his attorneys, and the scene of the printing-house.

Art. 27. *The Man of Quality.* A Farce. By Mr. Lee. 8vo. 1s. Kearsly. 1776.

An irjudicious mutilation of Vanburgh's *Relapse*. It was too truly observed by Pope, 'how Van wants *grace*, who never wanted *wit*!' His present editor may not want *grace*; but in this alteration he has neither shewn his *judgment* nor his *wit*.

Art. 28. *The Contrast*: A Comedy, of Two Acts. As it was performed at the Theatre Royal in the Hay market. 8vo. 1s. Davies, &c. 1776.

A farce without pleasantry, founded on the comedy of *L'Amour Use of Deftouches*. It is preceded by a good prologue, and contains two songs, which have more merit than all the rest of the piece, in which there is no agreeable incident, nor one humorous character.

N A T U R A L H I S T O R Y.

Art. 29. *A Natural History of British Birds, &c.* with their Portraits accurately drawn, and beautifully coloured from Nature. Folio, Imperial Paper. 5l. 15s. 6d. Hooper. 1775.

Mr. Hayes hath executed this work in the form and manner of Mr. Pennant's *British Zoology*, to which performance it may serve as no unequal companion. Many of the subjects (which, as the title observes, are *portraits*) are drawn according to their natural size; and the colouring, though in some instances rather too vivid and glaring, is, in general, equally chaste and beautiful. It is, indeed, a splendid and elegant production; and we hope that the very ingenious Author will meet with such success in his publication of this *first part*, as may encourage him to carry it on with spirit and advantage. The

birds contained in this volume; are delineated on *forty* folio plates; and they consist of a considerable variety, of different kinds, from the *falcon* to the *gold finch* and *tur-mouze*; including many of the *anser* and *anas* tribes; together with the gold and silver pheasants, and the bantam cock.

In the printed descriptions, the Author has followed the Linnæan arrangement; and has given, first, a very brief account of each subject in Latin; to which he has subjoined a more circumstantial detail in English.

L A W.

Art. 30. *The whole of the Evidence on the Trial of her Grace Elizabeth, Dutchess Dowager of Kingston*, before the Right Honourable the House of Peers,—April, 1776. Together with an authentic Copy of her Grace's Defence, as spoken by herself. Published by Order of her Grace, from the Short Hand Notes of Mr. Gurney. Folio. 2s. 6d. Kearsley.

Authentic; but does not contain the *whole* of the arguments used by the counsel, on both sides of the question.

Art. 31. *The Trials on the Informations filed by his Majesty's Attorney General, against Richard Smith, Esq; and Thomas Brand Hollis, Esq; for Bribery at the Election for Hindon*. Tried by a Special Jury, March 12, 1776, at the Assizes held at Salisbury, before the Honourable Sir Beaumont Hotham, Knight, one of the Barons of his Majesty's Court of Exchequer. Taken in Short-Hand by Joseph Gurney. 4to. 1s. 6d. Kearsley.

Contains the *evidence*, only.

Art. 32. *The Trial of the Cause on an Action brought by Stephen Sayer, Esq; against the Right Honourable Henry Earl of Rochford, late Secretary of State, for false Imprisonment*. Before the Right Hon. Lord Chief Justice De Grey, in the Court of Common Pleas, in Westminster-Hall, Jan. 27th 1776. Published from Mr. Gurney's Short-Hand Notes. Folio. 1s. 6d. Kearsley.

The evidence affords very interesting matter; but we should have been glad to have seen the arguments of the counsel, &c.

Art. 33. *The Debtor's Pocket Guide*, in Cases of Arrest; containing Cautions and Instructions against the Imposition and Extortion of the Serjeants at Mace, Bailiff, Gaoler, &c. By an old Practitioner*. 8vo. 2s. Richardson and Urquhart. 1776.

As easy as it may seem to abstract diffusive subjects in short compendiums, those in general who undertake such tasks, consider them as too easily performed; they either do not understand the proper duty of compiling, or will not give themselves the trouble of entering into the spirit of it. Thus for one instance; in the present pocket guide, the Reader is informed (p. 5.) that peers of the realm, or their servants, with members of parliament or their servants, may not be arrested in the time of parliament, or in *certain days* (not specified) before and after. The debtor or creditor who reads this paragraph, will probably act accordingly, and accordingly will act wrong; for five pages forward there is another paragraph informing him from

* Of what? Of imposition and extortion, now grown conscientious?

the 10 Geo. III. that 'the servants of peers and members are by this statute deprived of any privilege they were *by law* intitled to, and may now be arrested as common persons.' Why then were we not informed of this before? Why will Writers servilely copy obsolete matter from each other, under pretence of giving pocket guides, instead of giving us at once under every head, the law as it now stands? It is but fair to hint to the Reader, that if his pocket will not afford him another guide, this will leave him totally at a loss in his difficulties.

Art. 34. *A Digest of the Laws relating to the Game of this Kingdom*: Containing all the Statutes now in Force, respecting the different Species of Game; including those which have been made for the Preservation of Sea and River Fish, &c. By John Paul, Barrister at Law. 8vo. 2s. 6d. Richardson and Urquhart. 1775.

This digest is made under five general divisions, viz. fourfooted game, winged game, sea and river fish,—adjudications on these,—and lastly, precedents: and under these heads the statutes are abstracted in chronological order. This however, it must be observed, is but a crude and hasty attempt at a digest; especially as there is no index to guide the Reader to any article he may immediately want, nor any leading head titles or marginal notes to supersede the necessity of a general index. Any very particular examination was thus rendered too difficult to undertake on our parts, and of course not more easy to other purchasers. We have therefore only noticed that the laws relating to winged game are brought no nearer to the present time under the proper head, than the statute 2 Geo. III. whereas under fourfooted game, may be found the acts 10 Geo. III. and 13 Geo. III. relating to pheasants, partridges, moor-game, heath-game, and grouse!

Art. 35. *A Matter of Moment*. 8vo. 6d. Corral.

This appears to have been intended, in some measure, as a Supplement to Mr. Mawhood's *Thoughts on the Regulations necessary to the Appointment of an Advocate General, &c.* mentioned in our last Month's Catalogue.—The present little tract proposes to reform the abuses and injuries arising from the mode of examining witnesses in the Court of Chancery.

Art. 36. *Browne's General Law List*; containing an alphabetical Register of the Names and Residence of the several Judges, Serjeants, Council, Commissioners of Bankrupts, Attornies, Doctors, Proctors, Notaries Public, Officers, &c. &c. To which are added, several useful Articles for the Instruction of young Practitioners in all the different Courts, &c. 12mo. 2s. Browne, in Wardrobe court, Doctor's Commons.

What a Pity is it that such a goodly provision of lawyers cannot keep all mankind honest! And what a sad thing it would be, might some of the lawyers say, if all mankind were honest! The temptations of the devil are of service to more establishments than one.

P-O-E-T-I-C-A-L.

Art. 37. *Poems; Edward and Isabella; Elegy on the Death of a Child.* 4to. 2s. White.

The first of these poems is a lamentable story, unnaturally told. The elegy is trite and insipid.

Art. 38. *The Exhibition of Fancy; or Vision.* 4to. 1s. 6d. Keatsly.

The Author, in his dedication, says, 'let no one blame me for want of ability. A clown may surely pay homage to a prince, and only ill-nature could object that he did it not with the air of a courtier,' very true.—But if this clown were ambitious of exhibiting his courtesy to the Public eye, and should thrust himself into the circle to pay his respects, one might laugh, at least, without a grain of ill-nature.—And, in truth, that is just our case with respect to this poem.

Art. 39. *Edwald and Ellen, an Heroic Ballad, in Two Cantos.* By Mr. Thistlethwaite. 4to. 1s. 6d. Murray.

A contemptible imitation of that truly beautiful poem, *Armin and Elvira*. Thus it opens:

Deep in a desert's lonely wild,
Far from the *devious* paths of man;
A hapless youth, — Misfortune's child,
To solitude and silence raving
No silver hairs *embest'd* his head

By furrow'd time as trophies hung,
Age had not yet its honours spread.

Nor marr'd the music of his tongue.

This is altogether marvellous! that a hapless youth should not be a grey headed old man!

— 'in a cell's sequester'd shade,

From care and short recess he sought,

To heal the wounds his sorrows made,

And *vend* his ponderous load of thought.

Surely the Author must here be speaking of himself, not of his Hero; for we have not the least doubt that the sole object of this publication was to

— 'vend his ponderous load of thought!'

Art. 40. *The Temple of Mammon.* 4to. 1s. Davies.

From the title of this poem we hoped to have met with something worth notice; however, to borrow a curious line of the Author's,

'We *look'd to see*, but not a trace was seen.'

Art. 41. *The Song and Story of Mrs. Draper, the Widow Lady of Bath; the Song set to Music.* 4to. 1s. Williams.

A fiddler imagining that a lady of fortune had fallen in love with his instrumental performances; has the impudence to pay his addresses to her; and, being rejected, has the further impudence (what will not fiddlers dare!) to serenade her with a dirty ballad. For further particulars inquire upon the premises.

Art. 42. *The fine Gentleman's Etiquette, or Lord Chesterfield's Advice to his Son, versified by a Lady.* 4to. 1s. Davies.

We should be miserably deficient in the fine Gentleman's Etiquette, were we to criticise a lady for employing her time as she pleases.

Art. 43. *Euphrosine, or Amusements on the Road of Life.* By the Author of the *Spiritual Quixote*. 8vo. 3s. Doddsley.

As a man of sense, spirit, and humour, we have distinguished this Writer in but account of his *Spiritual Quixote*; as a poet he has had our approbation on the review of a pretty little poem, called, *The Love of Order*. That production, and a great variety of other poetical pieces, make the substance of this volume. These pieces are classed, and thrown together, under the different denominations of poems on various subjects—Sarcastical—Encomiastical—Paraphrastic—Amorous—Humorous—Moral Pieces—Epitaphs, &c. On the first of these divisions, we shall only observe, that it contains many agreeable easy verses; but the stanzas written near Bath, 1755, merit a higher character. They are truly beautiful, and are cast in the first mould of poetry. Under the title Humorous, are some droll, and some but indifferent things. The following merits distinction:

The Amorous Squire.

Strephon in vain pursued a rural fair,

The rosy object of his tender care.

The nymph, who long had lov'd a sturdy swain,

Still view'd the amorous Strephon with disdain.

Provok'd, he strove by force to storm her charms,

She rais'd her hand,—and dash'd him from her arms.

"Ah! cease, cries he, subdue that barbarous spite;

Tho' doom'd to love, I was not born to fight.

You've stol'n my heart, deprive me not of breath;

Those frowns are cruel, but that frown is death."

Art. 44. *The Oeconomy of Health.* 8vo. 2s. 6d. Almon.

The precepts of the *Schola Salernitana* versified, with original aphorisms interspersed. If the book deserve any notice at all, it must be for the medical knowledge it conveys; and even that appears to us problematical. The poetry is trash.

Art. 45. *The Works of Richard Savage, Esq; Son of the Earl Rivers.* With an Account of the Life and Writings of the Author, by Samuel Johnson, L. L. D. 12mo. 2 Vols. 7s. Evans. 1775.

We are much pleased with this elegant Edition of the works of a man, whose merit as a poet, and whose misfortunes as a man, have rendered him, in a peculiar manner, the object of Public attention; an attention too, that has been greatly heightened by those admirable Memoirs, long known to the learned world, and here reprinted: Dr. Johnson's *Life of Savage* being, indeed, deservedly esteemed one of the most excellent pieces of biography in the English language.

Of Mr. Savage's Works we need say nothing. His *Wanderer* and *Bastard*, in particular, will for ever secure to him that "eminence

of rank in the classes of learning," in which he has been justly placed by his celebrated Biographer.

Art. 46. *America, an Ode, to the People of England.* 4to. 6d. Almon. †776.

The Poet is a friend to the political claims of America; and his stanzas are fraught with terrible denunciations against the 'unnatural mother.' His numbers flow in the nervous strain of Gray's *Welsh Ode*: 'Ruin seize thee, ruthless king! &c.'

Art. 47. *The Spleen, or the Offspring of Folly.* A Lyri-comic-tragic Tale. Dedicated to George Colman, Esq; Author of *The Spleen*, a Comic Piece. 4to. 2s. 6d. Bew.

Some personal enemy of Mr. Colman endeavoured to persuade the descendants and relations of a late worthy bookseller, that they and the deceased were the archetypes of Mr. Rubrick and his family, exhibited in the farce of *The Spleen**. Having failed, however, in exciting their resentment, the same malignant spirit has assumed the character of the supposed young Rubrick, in order to give vent to the rankest scurrility and foulist personal abuse of Mr. Colman. His writings, his life, his birth, his family, are all equally traduced and reviled. But the wit and satire of this medley have so little poignancy, the falsehoods are so gross, the abuse is so virulent, and the malice so apparent, that if Mr. Colman suffers himself to be the least disturbed by so impotent an attack, we think he will in some measure deserve whatever he may endure.

Art. 48. *W——'s Feast, or Dryden Travesti; a mock Pindaric.* 4to. 1s. 6d. Barker.

A laugh at the expence of Mr. Wilkes and his city friends; as well as of the divine strains of Dryden's *Ode on St. Cecilia's Day*, which are here most wickedly prophaned.

Art. 49. *A Rhapsody*, occasioned by a late extraordinary Decision; and inscribed to Sir Watkin Lewes. To which is added the Complaint of Sabrina. By J. Greenwood. 4to. 1s. Almon, &c.

In both these poems the Author laments the final defeat of Sir Watkin, with regard to the late famous Worcester election: the poetry too good for the subject.

Art. 50. *Pro-Pinchbeck's Answer to the Ode* †, from the Author of the Heroic Epistle to Sir William Chambers. 4to. 6d. Ridley.

A Rowland for 'Squire Macgregor's Oliver;—if not written by the 'Squire himself.

Art. 51. *New Idyls*, by Gessner, translated by W. Hooper, M. D. With a Letter to M. Fuslin on Landscape Painting, and the two Friends of Bourbon, a Moral Tale, by M. Diderot, Small Folio, 16 s. Boards. Hooper.

Perhaps there is no object in poetical criticism that requires a more consummate judgment than to mark with certainty the dividing line between what is *simple* and what is *filly*. The innumerable errors of this kind that we have met with confirm the truth of the observation; and it has recurred to us, once or twice, on the view of the publica-

* See Rev. May.

† See Rev. June, p. 504.

tion before us. These Idyls are in number twenty-one. The first is intitled Daphne and Chloe.

Daphne. There is no shepherd that understands so well the culture of plants as Alexis. Is there, Chloe?

Chloe. No, not any one.

Is there, Chloe? is the interrogative of a chambermaid, and beneath all poetry but the burlesque, or the low familiar. The simple dignity of the pastoral rejects it. Of the same character is that passage in the 16th Idyl: 'I looked round me, but could perceive nobody; upon my word, not any one.' And, again, 'you must *absolutely* tell me.' But, possibly, these expressions might be occasioned by attending to a French translation. 'Sweet moderation!' at the end of the 18th Idyl, seems to have been taken from the French *moderité*, but that word carries with it a more full idea of *contentment* than ours. Notwithstanding, however, these cursory criticisms, we can recommend this work to our Readers as replete with pathetic sentiments, fine natural images, and moral inferences, of general consequence to the interests of humanity. The letter on landscape painting, by Gessner, and the tale of Diderot, have their respective merit. The engravings are elegant.

Art. 52. *The Worthines of Wales*, a Poem, a true Note of the auncient Castles, famous Monuments, goodly Rivers, faire Bridges, fine Townes, and courteous People, that I have seen in the noble Country of Wales, and now set forth by Thomas Churchyard. 8vo. 7 s. 6 d. Evans.

This true note of the auncient castles, &c. is partly in prose and partly poetical, if a mere narrative in rhyme may be called poetry; but, for our parts, we are of opinion with this honest scribbler of Elizabeth's days, that

'A simple poet's pen but blots white paper still.'

The prevailing fondness for antique poetry, possibly, reproduced this.

Art. 53. *Abounding Grace*; a Poem. 8vo. 1 s. 6 d. Taunton printed. Sold by Harris in London.

The harmless but unpoetical aspirations of some innocent enthusiast.

P O L I T I C A L.

Art. 54. *Political Tracts*. Containing, *The False Alarm*, *Falkland's Islands*, *The Patriot*, and *Taxation no Tyranny*. 8vo. 4 s. Boards. Cadell, &c. 1776.

The pieces here reprinted were all written by the celebrated author of *The Rambler*; and have been duly noticed in our Reviews.

F R E E M A S O N R Y.

Art. 55. *The Spirit of Masonry, in moral and elucidatory Lectures*. By William Hutchinson, Master of the Barnard Castle Lodge of Concord. Small 8vo. 3 s. 6 d. Wilkie.

If we may presume to hint any thing relating to so mysterious an institution as free masonry, we should incline to deem brother Hutchinson an arrant heretic in the order, who starts new opinions to create a schism in the fraternity, and to exalt himself as the head of a party. By the little that has hitherto transpired, it is understood

Good that the order is universally open to men of all religions; no persuasion operating as an exclusion: accordingly lodges of masons are to be found in all parts of the world; in which no religious opinions are propagated, beyond what natural religion dictates; science, moral rectitude, and brotherly love being their only bonds of unity: and if any reference is made by them to the building of Solomon's temple, it is merely historical, founded on a tradition of the patronage that king gave to ingenious craftsmen on so signal an occasion. The Bible is introduced into lodges here, as the book esteemed sacred in this country; in the East the same honour is paid to the Koran.

Mr. Hutchinson, however, a mystic even among mystics, aims not only to expound masonry as a Christian institution, but to contract the privileges of the order, to those Christians only who are sound Trinitarians: yet if we compare his lectures with the book of Masonical Constitutions which is published to all the world, and by which all our lodges are regulated; he will be found to display a very ostentatious parade of reading for no other purpose than to misapply it. Unless, however, that circumstance can be otherwise accounted for, Mr. Hutchinson produces a licence from Lord Petre the Grand Master, and the other officers of the Grand Lodge, prefixed to his lectures, as the stamp of their orthodoxy; which is a sanction it may not become us to impeach.

Either the boasted secrecy, preserved among free masons, depends already on their having nothing to betray; or the communicative disposition of scribbling brethren may in time bring them to such a happy state of security.

Art. 56. *An Introduction to Free Masonry: For the Use of the Fraternity; and none else. In four Parts, &c. By W. Meeson, M. M. 8vo. 1s. 6d. Birmingham printed, and sold by Baldwin, London. 1775.*

How is all this, brother Meeson? The fraternity are already introduced, and their lodges have hitherto been understood as the only proper places for them to receive instruction in. If this pamphlet is intended for the use of the brethren only, why is it circulated abroad? It did not come into our hands in a confidential manner; so that there is something truly Hibernian in this new mode of private publication, unless this exclusive hint is wisely thrown out to produce an effect directly contrary to the terms of it. In short, had the fraternity no other amusement than the puerilities here recommended to them, they richly deserve all the mockery that the wits about thirty years ago employed against them.

AGRICULTURE.

Art. 57. *The improved Culture of Three principal Grasses, Lucerne, Saintfoin, and Burnet, &c. To which are added, some Observations on Clover. 8vo. 3s. boards. Robinson. 1775.*

These grasses are now too generally known for us to say any thing new in their favour; further than that in this treatise the Reader is supplied with different methods of cultivating them, in a variety of instances; with comparative estimates of the success of each; which may serve as useful guides to his own practice.

MISCELLANEOUS.

Art. 58. *The Misses: or Poetical Nodsgay and Drawing Book.*

Containing Twenty-four Copper Plates, neatly engraved, with a descriptive Moral Poem to each. Addressed to the Misses and Masters of Great Britain. Snuff box Size. 1s. 6d. Hooper.

This is a neat thing, well adapted to the little drawing gentry, who are moreover instructed how, and with what materials, to colour the flowers.

Art. 59. *A Tour in Scotland.* 1772. Part II. 4to. 11. 11s. 6d. White. 1776.

We have already given sufficient specimens of this very entertaining work. The present Volume contains that conclusive part of Mr. Pennant's Tour (in 1772), which was promised at the end of the former part. See also Rev. Vol. li. p. 460.

The volume before us describes the objects which chiefly attracted the notice of our ingenious traveller, in his tour through the counties of Argyle, Breadalbine, Athol, Perth, Angus, Fife, Sterling, Linlithgow, Edinburgh, Berwick, &c. and homeward, through Durham, Yorkshire, &c. to his own house, at Downing, in Wiltshire.

By way of Appendix, we have a number of original papers relating to the antiquities, natural history, manufactures, church government, &c. of Scotland; which were communicated to the Author by his learned friends. There are also some additions to the Tour made in 1769; and to the *voyage to the Hebrides*, in 1771. The whole Volume is illustrated by a great number of excellent engravings. The whole of Mr. Pennant's Tours to Scotland are now comprehended in three quarto volumes.

Art. 60. *The Wonders of the Little World: or a General History*

of Man. Displaying the various Faculties, Capacities, Powers, &c. of the Human Body and Mind, in several Thousand most interesting Relations of remarkable Persons, &c. &c.—By Nathaniel Wanley, M. A. late Vicar of Trinity Parish, Coventry. A New Edition, revised and corrected, with considerable Improvements. 4to. 18s. Boards. Davies. 1774.

A well known collection of wonderful stories, 'intended to increase knowledge, promote virtue, discourage vice, and furnish topics for innocent and ingenious conversation' appears to have received some improvements from the hand of the Editor; among which, that of a copious Index is not the least.

Art. 61. *The Comic Romance of M. Scarron.* Translated by Oliver Goldsmith. 4mo. 2 Vols. 6s. Griffin. 1775.

The Bookseller assures the Public, in a prefatory address, that this translation of Scarron's well-known work, 'was executed by the late Dr. Goldsmith, a few sheets excepted.'—We have no authority to question the veracity of this declaration. We have seen translations by Goldsmith, in no respect superior to the present performance. The truth is, the Dr. was not excellent in this branch of authorship. The new version of Scarron is, however, greatly pre-

* See the very verbose title-page, which we have neither room nor patience to copy,

ferable to the old one, by Savage and Brown; but this is not speaking highly in its praise; for the latter is, in truth, most execrable,—not a spark of the genuine spirit and pleasantry of the original being to be found in it.

Art. 62. *A Lecture on Mimicry*, as it was delivered with great Applause, at the Theatres in Covent Garden and the Hay-market. In the Course of which were introduced a great variety of Theatrical imitations, &c. by George Saville Carey. 12mo. 1s. Bew. 1776.

It is said the people who attended this production of the Smithfield muse were *diverted*. It may be so; the *hearers* had the advantage of the *Readers*.

Art. 63. *Remarks on the late Earl of Chesterfield's Letters to his Son*. By William Crawford, M. A. 12mo. 2s. Cadell.

A work subversive of every moral and religious principle, affords an easy and a fruitful subject for remarks.—But then, in such a case, the remarker ought not only to be armed with the shining panoply of truth, but with those keen and searching weapons that lay bare the very sinews of vice and falsehood. This is a very decent performance.

Art. 64. ΠΕΡΙ ΤΩΝ ΝΟΜΩΝ α. τ. λ. A Treatise of Laws, from the Greek of Sylburgius's Edition of Theodoret, Bishop of Cyprus, his *Therapeutica*, &c. done at the Press of Commeline, in the Year 1592. Now published by Thomas Comber, LL. D. Rector of Buckworth and Morborne, Huntingdonshire, and Chaplain to the Countess Dowager of Balcarras. 8vo. White.

Theodoret's Treatise of Laws, is a piece of admirable eloquence, and every attempt to give it popularity is meritorious.

Art. 65. *A comparative View of the several Methods of promoting Religious Instruction*, from the earliest down to the present Time; from which the superior Excellence of that recommended in the Christian Institutes, particularly from the Illustration of Scripture History and Characters, is evinced and demonstrated. By Duncan Shaw, D. D. Minister at Rafford. 8vo. 2 Vols. 10s. Richardson and Urquhart.

This work has the same object with the celebrated treatise above-mentioned, viz. the superiority of the evangelical laws. It contains an elegant system of religious erudition; and we recommend it particularly to the attention of young Theologians.

Art. 66. *An Essay on Nothing*, a Discourse delivered in a Society. 12mo. 1s. 6d. Murray.

A discourse worthy of the subject, that is to say, good for *nothing*.

Art. 67. *Additions to the Works of Alexander Pope*, Esq; together with many Original Poems and Letters of cotemporary Writers, never before published. 8vo. 2 Vols. 6s. Boards. Baldwin. &c.

To collect the scattered remains of genius, though it has sometimes been censured as the effect of mercenary motives, and the mere industry of booksellers, is certainly in itself an attempt that merits praise; and as these Volumes most undoubtedly contain many original

real poems and letters of Mr. Pope, they are to be considered as an estimable addition to his works. They are also valuable for the productions here preserved, of other celebrated writers:—Prior, Gay, Garth, Jeays, Philips, Congreve, Lady M. W. Montagu, Lord Hervey, &c. &c.

Art. 68. *A Week at a Cottage, a Pastoral Tale.* 12mo. 2s. Hawes, &c.

‘Of gurgling Rills, whose utmost might maintains the Mill, that clocks her humble Honours.’ There’s language for you; and as to the sentimental part, take our word for it, it is not inferior!

Art. 69. *Letters and Dissertations on various Subjects.* By the Author of the Letter Analysis, A. P. on the Disputes between Great Britain and America. 8vo. 2s. 6d. Dilly, &c.

Collected from the news-papers, from 1765, to 1776; probably all by the same Author; and abounding with a great variety of hints, observations, plans, &c.

Art. 70. *A Narrative of Facts leading to the Trials of Maha Rajah Nundocomar, and Thomas Fawke, for a Forgery and Conspiracy,* with some extraordinary Anecdotes pending and subsequent to those Prosecutions: In which are introduced the Addresses of the Grand Jury, European and American Inhabitants of Fort William, to the Judges of the Supreme Court of Judicature, with their Lordships’ Answers: Also, some pertinent Remarks on Trade in Bengal. By a Gentleman resident in Calcutta. 4to. 2s. Bew.

No improper introduction to a perusal of the trials above-mentioned; which are published, and will be more particularly noticed in our Review.

Art. 71. *Authentic Anecdotes of the Life and Transactions of Mrs. Margaret Rudd.* 12mo. 2 Vols. 5s. Bew.

Notwithstanding Mrs. Rudd has reprobated this account of her adventures, by a public advertisement, it appears to us, that the Author hath really obtained possession of some ‘authentic anecdotes’ of this noted Gentlewoman; but his manner of reciting them is tedious and uninteresting. He is, for ever, in the invective, or the moralizing strain:—alternately preaching and scolding, till the disgusted Reader (if we may judge of others by ourselves) is ready to wish, that both the writer and the subject had gone with the two *Parriens*. The world had then been well rid of a person, who, according to this account, is unworthy to live in it, and ~~we~~ had been saved the trouble of perusing a very disagreeable performance.

Art. 72. *On the Legislation and the Commerce of Corn;* wherein the Questions relating to Exportation, Importation, Bounties, Prohibitions, Provisions of Corn by Public Authority, &c. are fully discussed. Translated from the French. To which some Notes are added. 8vo. 6s. Longman. 1776.

Whatever may be thought of this performance in France, the subject is not treated with that close direct reasoning which will interest the attention, and gain the approbation of an English Reader. It contains abundantly more words than matter; much of the matter is short of, or beside, the mark, by commencing with too remote and general principles of political economy; for no one, surely, in taking

ing up a treatise on the corn-trade, would expect to find, for instance, a chapter intitled, 'The Relation which Riches bear to Happiness.' The Writer, nevertheless, makes pertinent observations, with reference to the corn-trade of France; but whether his principles admit of more general application, is an inquiry into which the limits of our work will not permit us to enter. He disapproves the English bounty, as producing only an effect which would naturally take place without it, at such prices as the bounty reduces it to; and he considers the corn-trade as too closely connected with the immediate subsistence of the people, to be left to the same free course as that of other commodities: he, therefore, proposes certain restrictions over it, to take place according to temporary circumstances.

RELIGIOUS and CONTROVERSIAL.

Art. 73. *Death*, a Vision; or, the Departure of Saints and Sinners, represented under the Similitude of a Dream. By John Macgowan. The Third Edition. Corrected and much enlarged. 12mo. 2s. sewed. Keith, &c.

We gave our opinion of the first edition of this work, a few years ago*. It was then but a twelve-penny pamphlet. The pious Author informs us, in his Preface to this new impression, that the favourable reception which this vision has met with, and the frequent accounts which he has received of its usefulness, 'especially to the weary and heavy laden-Christian,' have induced him 'to endeavour to make it, as much as possible, still more acceptable, and to print it in a more suitable form for a family book, or a pocket companion, as well as greatly to enlarge upon several circumstances.'—The subject is undoubtedly, as Mr. M. observes, of the highest importance; and there is the greatest reason to conclude, that those who can be brought to reflect, frequently and duly, upon death, will by that means, be induced to lead the better lives.

Art. 74. *Christian Worship*: or Three Discourses on profitably hearing the word; joining in public prayer, and in singing the Praises of God. By Job Orton. 12mo. 9d. Buckland. 1775.

This benevolent writer discovers a fervent desire to advance real religion among his fellow Christians. With this view he publishes this *very little* volume, which, on account of its smallness and cheapness, is likely to be more generally purchased and perused. The discourses are plain and convincing, sensible and serious; fitted to awaken and promote that spirit of piety, which every humane mind would wish to prevail, and which is peculiarly requisite in the exercises of religious worship. May the good ends proposed by the worthy Author, be answered by his publication!

Art. 75. *Diotrophes Reproved*: or, Remarks on a Pamphlet intitled "The pernicious Effects of Religious Contentions and Bigotry." 4to. 1s. Dilly.

States several of the facts and circumstances which occurred in the late Northampton dispute †, in a manner essentially different from the representations given in the "Pernicious Effects;" and

* Rev. vol. xxxv. p. 485.

† See Rev. last vol. p. 92.

throws the whole blame of the quarrel on Mr. Hextal, and his friends. Some of the writer's assertions; however, seem, (in the news paper style) to merit confirmation.

Art. 76. *A new Translation of Isaiah vii. 13. to the End of lxi.*

From the original Hebrew, with Notes critical and explanatory.

By William Green, M. A. Rector of Hardingham, Norfolk.

4to. 1s. Cadell, &c. 1776.

The prophecy recorded in these verses is one of the most explicit and characteristic in the Old Testament: There have been few, who have disputed its direct and immediate reference to Christ. However, though the general meaning and application of it are obvious, there are some particular passages, which critics have not been able satisfactorily to explain. Mr. G—has here given us a new translation of the whole; and, on the authority of the Septuagint, introduced two or three material alterations. Chap. lii. 15. *He shall sprinkle many nations*, our Author renders; *So many nations shall far-vey him with wonder*. "Now (says he) if the learned will consult Is. xiv. 26. they may perhaps be convinced, that the LXX found in their copy *jasgibu* here, as well as there; because they translate here by the same word, as there, and the sense of it exactly suits the place. Chap. liii. 9. Our Author's translation—*But he shall avenge his grave upon the wicked, and his death upon the rich*. "Two very learned men, Le Clerc and Dr. Kennicott, were so sensible, that the words cannot be applied to Jesus, as they stand at present, that they have proposed a transposition of the words *grave and death*. But suppose we were to allow the transposition, what are we to do with the preposition *bath*, *in*, which is prefixed to *moto*, *his death*; and with the plural termination *jod* at the end of it, which, if properly translated, ought to be rendered *in his deaths*? But this can never be the true reading; for we are certain that Jesus died but once. If, then the collated MSS. will not help us out of this difficulty, let us apply once more to the LXX. In the copy they translated, it is evident they found neither the *bath* nor the *jod* in this word. The two clauses in their copy stood thus, *vajjitten et resajim kibro, vest Yajirim moto*; and thus disencumbered they give us a clear sense, such as we might reasonably expect in this place. *Kibro* is equivalent to *moto*, and *et resajim* is *et Yajirim*, and the *van* before the second *et* shews that they are governed by the same verb. And now it is easy to see, where the transcribers of the present text have blundered. They have changed the *mem final* in *Yajirim* into *bath*, and prefixed it to *moto*; and *jod*, the plural termination of *Yajirim*, they have inserted at the end of the same word, and thus have scarcely made sense of what in the LXX is plain sense."

Art. 77. *A Seasonable and Salutary Word*, humbly offered to the Wise in Heart, through the Republication of a late Tract, intitled the Love Conquest, on the little Strength of Philadelphia: together with a few other choice Extracts from different Pieces of the same and two other Authors: 8vo. 1s. 6d. Lewis.

Mystical jargon, about christian love, extraordinary operations of the spirit, and inward light; opposed to the visible forms of religion, and to antichrist, who is here said to be intrenched in all of them.

Art.

Art. 78. *An Introduction to the Reading of the Holy Bible.* By a Lady. 12mo. 1s. Callon, &c.

We think this little book likely to be useful, particularly to children, for whose benefit it is principally designed. The style is brought down to their capacities, and the Writer offers some very proper remarks. But her work is capable of improvement. We would just ask this good lady whether, in the account of *Jacob's* obtaining the blessing from *Isaac*, it would not be better to confess, at once, that, in this instance, he acted deceitfully, and wrong, than to endeavour to palliate the matter, which cannot be done to perfect satisfaction? May not children be told that Jacob ought to have waited patiently in an honest way, for the accomplishment of his expectations, rather than have had recourse to artifice and fraud? against which young minds cannot be too much cautioned. The Authoress tells us that the only merit the work pretends to, is the simplicity of the diction, and that she has had the satisfaction of seeing its intension answered by repeated trials. It was originally designed for the use of the protestant charity schools in Ireland, and contains some antidotes against the doctrines of popery. It may be considered as a proof of its having met with some esteem and success, when we are told, that since the former publication, a spurious edition has been printed by a clergyman, in his own name, with a few alterations and additions; 'in which mutilated state, the Writer adds, I can have no objection, to the reverend gentleman's taking the honor of it to himself, since he finds it convenient.'

S E R M O N S.

I. Preached in the Parish Church of St. Ann, Soho, May 12th 1776, for the Benefit of the Westminster General Dispensary. By Benjamin Choyce Sowden, Morning Preacher of All Hallows, London-Wall. 4to. 1s. Printed for the Westminster General Dispensary.

A rational and pathetic recommendation of a very benevolent institution;—by which, since August 1774, no less than 3123 patients have received the benefit of medical assistance.

II. *The Principles of the Revolution vindicated*,—before the University of Cambridge, May 29th 1776. By Richard Watson, D. D. F. R. S. Regius Professor of Divinity in that University. 4to. 1s. White, &c.

It is not surprising, that a sermon which treats of the principles of government, and of the errors of its administration, so freely as to afford a latitude of application to the Auditors, should prove less palatable to an academical body, than doctrines of a more soothing complexion: accordingly we find by the dedication to the duke of Grafton, chancellor of the university, that Dr. Watson did not escape censure. He has now appealed to the public at large, destitute of the usual *imprimatur*; and will in all probability give rather more satisfaction to many readers, than he might do to his hearers.

The account of 'Letters from Italy, in 1770, and 1771; by an Englishwoman,' will be given in our next.

* The Author of the Letter from Aylsham has not, we conceive, sufficient reason for complaint.

T H E

MONTHLY REVIEW,

For A U G U S T, 1776.



ART. I. *Dr. Smith's Inquiry into the Nature and Causes of the Wealth of Nations*, concluded.

WE now proceed to lay before our Readers an abstract of the fifth and last book of this truly original and valuable work, in which the Author treats

Of the Revenue of the Sovereign or Commonwealth.

The expences of government are of four kinds, those of *defence*—of *justice*—of *public works and institutions*—and for supporting the dignity of the sovereign.

The expences of defence are very different in different states of society. Among nations of hunters and of shepherds every man is a warrior. An army of hunters can seldom exceed two or three hundred men: an army of shepherds may sometimes amount to two or three hundred thousand: a nation of the latter therefore is more formidable than one of the former. In a nation of husbandmen, where there is few manufactures and little commerce, every man easily becomes a warrior, and the expence of collecting an army is small. In this state of society, the men who were of age to bear arms have often served without pay. But in a more advanced state, this became impossible. Artificers and manufacturers, having no revenue but in their daily labour, must be maintained by the Public while they bear arms in its defence. This is become still more necessary, since the art of war has been refined into an intricate science, and the event has remained undecided for several campaigns. The expences of war have been greatly increased from the time that the military character became distinct and separate, and the preparation and maintenance of armies devolved upon government. As society refines, and manufactures increase, voluntary military exercises are neglected, and it becomes the business of the government to provide for the security of the

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people. This may be done, either by enforcing the practice of military exercises on the whole or part of the people capable of bearing arms, or by maintaining and employing a certain number of citizens in the constant practice of military exercises: the former creates a militia, the latter a standing army. A militia must always be much inferior, both in dexterity and in ready obedience, to an army composed of men who are soldiers by profession. Ancient history confirms this remark. It is only by a standing army that the civilization of any country can be perpetuated. A standing army can only be dangerous to liberty when the interest of the general and officers is not necessarily connected with the support of the constitution of the state. Where the military force and civil authority are united, the sovereign enjoys such security, as renders it safe for him to tolerate that degree of liberty which approaches to licentiousness. The expences of war have been much increased by the introduction of fire-arms.

The establishment of an exact administration of justice, necessary to defend every member of the society from injustice or oppression, is attended with different degrees of expence in different periods of society. Where property is great and unequally distributed, frequent occasions of injury occur, and magistracy becomes necessary. Subordination naturally increases with the growth of valuable property. Fortune and birth are the two circumstances which principally set one man above another: these create dependence and respect, and thus naturally introduce judicial authority. The exercise of this authority for a long time, far from being a cause of expence, was a source of revenue. This was found to be productive of gross abuses, and when taxes came to be paid for the support of government, it seems to have been stipulated that no present should be accepted for the administration of justice. It is not to be expected, however, that justice should be administered gratis. To prevent the corruption of justice, the higher officers may be paid by government; but lawyers and attorneys must be paid by the parties, or they would perform their duty still worse than at present. The whole expence of justice might easily be defrayed by the fees of court; and indeed these fees seem originally to have been the principal support of the courts of justice in England.

Another object of national expence is the erecting and maintaining public useful institutions and works, the profit of which could not repay the expence to private individuals. These are chiefly such as are designed for facilitating commerce, for the education of youth, and for the instruction of the people.

Public works for facilitating commerce, such as highways, bridges, harbours, canals, &c. will generally afford a particular

lar revenue for defraying their own expence, in the hands of private persons or trustees. To remedy the evils complained of, arising from the mismanagement of public tolls or turnpikes, it has been proposed that the affair should be taken into the hands of government, and the soldiers be employed in mending the highways. But in this case, these tolls, being considered as one of the resources of the state, would probably be greatly augmented; a very unequal burden would fall upon the lower classes of the people; and the remedy, on the supposition of neglect, would be more difficult.

Institutions for the education of youth may likewise furnish a revenue sufficient for defraying their own expence, arising from the fees of the scholars. The endowments of schools or colleges, by diminishing the necessity of application and exertion in the teachers, have in some measure frustrated the end of their institution. In the university of Oxford the greater part of the public professors have, for these many years, given up altogether even the pretence of teaching. Whatever forces a certain number of students to any college or university, independent of the merit of the teachers, tends to diminish the necessity of that merit. Of this kind are exclusive privileges of graduates, and charitable foundations. If the discipline of the college be contrived for the interest or ease of the masters rather than the benefit of the students, as is frequently the case in endowed institutions, the effect must be unfavourable to the interests of learning. The present universities of Europe were originally, for the most part, ecclesiastical corporations instituted for the education of churchmen. What was taught in them was, accordingly, theology, or some things preparatory to theology. A corrupt Latin, which was the common language of the western parts of Europe when Christianity was established by law, long continued to be used in the church; and therefore the study of it was made an essential part of university education. Greek was introduced in consequence of the disputes which arose between the Catholic and reformed churches. The ancient Greek philosophy, which had been judiciously divided into physics, or natural philosophy, ethics or moral philosophy, and logic, in order to accommodate it to theological students, was changed for a system consisting of these five parts, Logic, Ontology, Metaphysics, Moral Philosophy, Physics. In this course, so large a quantity of subtlety and sophistry, of casuistry and ascetic morality were introduced, as rendered it very improper for the education of gentlemen or men of the world. This course, or a few unconnected shreds and parcels of this course, still continue to be taught in most of the universities of Europe. And the richest and best endowed universities have generally been the slowest in adopting improvements, and the most averse

to alterations. Among the Greeks and Romans the state seems to have been at no pains in the business of education, except so far as related to military exercises; yet masters were found for instructing the better sort of people in every art or science, which it was necessary or convenient for them to study. Were there no public institutions for education, teachers would never find their account in teaching either an exploded and antiquated system of a science acknowledged to be useful, or a science universally believed to be a mere useless and pedantic heap of sophistry and nonsense; and a gentleman, after going through a long and expensive course of education, could not come into the world completely ignorant of every thing which is the common subject of conversation among gentlemen and men of the world. Perhaps, in civilized and commercial society, the state may, with advantage, pay some attention to the education of the common people, who are always rendered more orderly and useful, by well chosen instruction. By establishing parish schools for reading, writing, and accounts, and perhaps the elementary parts of geometry and mechanics, giving premiums to those who excel, and obliging every man to undergo an examination in the essential parts of education before he be allowed to set up any trade, or obtain the freedom of corporations, the Public might, at a small expence, facilitate, encourage, and even impose upon the common people, a necessity of acquiring some education.

Institutions for the general instruction of the people in religion derive no advantage from independent endowments, respecting the zeal and industry of teachers. If they are more learned and accomplished than those who do not enjoy endowments, they have generally less influence over the inferior ranks of the people; and have therefore always found it necessary to call for the support of the civil magistrate against their opponents. In civil disputes, that religious sect which has been leagued with the victorious party, has generally been powerful enough to oblige the civil magistrate to respect their opinions and inclinations; and their clergy have required that he should silence and subdue their adversaries, and bestow an independent provision on themselves. Had politics never called in the aid of religion, it would have dealt equally and impartially with the different sects. This would have increased their number, but, by dividing their strength, it would have been productive of moderation and good temper. Religious sects, being generally begun among the common people, usually adopt an austere system of morals, sometimes indeed carried to an extravagant height, but on the whole favourable to good order. Where there is an established or governing religion, the sovereign cannot be secure unless he has the means of influencing the clergy: which

which is most successfully done by keeping their honours and preferments in his hands. Church preferment was very early at the disposal of the church. At length, the Pope gradually drew to himself the collation of bishoprics, abbacies, and inferior benefices; and thus the clergy thro' Europe were formed into a kind of spiritual army under one general; not only independent of the sovereigns of their respective countries, but dependent upon one foreign sovereign. Thus did the 'church of Rome, thro' the 10th, 11th, 12th, and 13th centuries, maintain the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind. The gradual improvements of arts, manufactures, and commerce, destroyed at the same time the power of the great barons and of the clergy. By furnishing them with more opportunities of spending their riches upon themselves, and increasing their desire of gain, they led them to render their tenants independent upon them by granting them long leases, and put an end to that hospitality and charity which had given them such influence with the people. In this situation of things, the sovereigns endeavoured to recover their influence in the church, by procuring to the deans and chapters of each diocese the restoration of their ancient right of electing the bishop, and to the monks that of electing the abbot. This was the object of several statutes in England in the 14th century, and of the pragmatic sanction established in France in the 15th century. Other similar regulations took place in other parts of Europe; and the authority of the Pope gradually declined. The reformation greatly aided the efforts of the sovereigns of Europe against the power of Rome. Henry VIII. of England renounced the Pope's supremacy. The reformation gave birth to two principal parties, the Lutheran and Calvinistic; the former of whom preserved episcopal government and clerical subordination, and gave the sovereign the disposal of bishopricks and superior benefices: the latter gave the people the right of electing their ministers, and established a perfect equality among the clergy. To prevent the frequent disturbances which occurred, the magistrate resumed the right of presentation. Moderate benefices are most favourable to the usefulness and respectableness of the clergy.

The expences necessary to support the dignity of the sovereign, must increase in an improving state of society.

The sources of the general or public revenue, from which the several expences of government may be defrayed, are the funds which belong to the sovereign or commonwealth, or taxes upon the people.

The sovereign may derive a revenue from the profit of stock employed in merchandice, as, by taking the public bank, post-

office, &c. into his hands, or engaging in mercantile projects. But it has always been found that the character of the trader and sovereign are inconsistent. A state may derive part of its revenue from the interest of money, as is the case with the Canton of Berne. The rent of public lands has been found a more secure and permanent source of revenue than either of the former: but these would be better improved and yield a greater revenue, by being in the hands of private persons. Since the modern art of war and other refinements have rendered government so expensive, public stock and lands have been found improper and insufficient sources of revenue, and taxes on the people have become necessary.

The subjects of every state ought to contribute to the support of government in proportion to the revenue which they enjoy under the protection of the state. The tax to be paid by each individual should be certain and not arbitrary. Every tax should be levied at the time and in the manner most convenient to the contributor. And every tax should be so contrived as to take and keep out of the pockets of the people as little as possible above what is brought into the public treasury. All private revenue arising from rent, profit, and wages, every tax must fall upon some one of these separately, or upon all of them indifferently.

Taxes upon the rent of land may either be according to some fixed canon, or variable, according to the variations in the real rent of the land. A land-tax on the former plan necessarily becomes unequal. In Great Britain the rents of lands have universally risen, and given all the proprietors of lands an advantage, though in very unequal degrees. A variable land-tax has its inconveniences; particularly, it would, without great precaution, discourage the improvement of lands. Taxes upon the produce of land are, in fact, taxes upon the rent. Tythes are a very unequal tax, and a great discouragement to cultivation. A tax of this sort, paid in kind, would be liable to suffer much from mismanagement. A certain sum of money, or modus, in lieu of such taxes, or tythes, would be more uniform, and would not discourage improvement. A tax upon the rent of houses would fall partly upon the tenant and partly upon the owner of the ground. The proportion of the expence of house rent to the whole expence of living, is highest in the first ranks of life, and gradually diminishes: a tax upon house rents would therefore generally fall heaviest upon the rich. A tax upon ground rents would fall altogether upon its owner; and would be easy and equitable, as these rents are in proportion to the populousness and wealth of any place. Window taxes are unequal, falling much heavier upon the poor than the rich.

Profit,

Profit, or the revenue arising from stock, may be divided into the part which pays the interest, and the surplus. The latter is not taxable directly, for this being the natural compensation to the employer, such a tax would oblige him either to raise the rate of profit, or sink that of interest. The interest of money is not a proper object of taxation, because the amount of a man's capital stock is not easily known, and because it is liable to be removed, and might be driven away by a vexatious tax. The tax upon stock in England, though annexed to the land-tax, is much lighter; it is rated much below its real value. Taxes upon particular branches of trade are taxes upon stock: as those upon pedlars, hackney-coaches, and ale-houses. A tax upon the profits of stock, in a particular branch of trade, lays a restraint upon the market: a tax upon the profits of stock in agriculture falls upon the landlord. All taxes upon the transference of property of every kind, so far as they diminish the capital value of that property, tend to diminish the funds destined for the maintenance of productive labour, and therefore are injudicious.

Taxes upon labour, where the demand for it, and the price of provisions remain the same, fall immediately upon the employer, and finally upon the landlord and the consumer. These are extremely injurious to the public, and oppressive to individuals. The emoluments of offices, being generally higher than is necessary, might properly be taxed.

The taxes which are intended to fall indifferently on every different species of revenue, are capitation taxes, and taxes upon consumable commodities.

Capitation taxes, if it is attempted to proportion them to the revenue of each contributor, become altogether arbitrary: if they are proportioned by rank, they become unequal. As far as they are levied upon the lower ranks of people they are direct taxes upon labour: they are always burdensome and unpopular.

Consumable commodities are either necessities or luxuries. Necessaries are those things which nature and the established rules of decency have rendered necessary to the lowest class of the people. In England a linen shirt and leather shoes are become necessities. A tax upon necessities is a tax upon the wages of labour; because labourers must pay more for them. Taxes upon the luxuries of the poor act as sumptuary laws, disposing them to refrain from or moderate the use of superfluities. Taxes upon necessities or labour fall doubly upon landlords, by reducing their rents and increasing their expences.

In Great Britain the principal taxes upon the necessities of life are those upon salt, leather, soap, and candles. Coals,

though a necessary article, are taxed very highly when carried coastwise, but pay no duty by land-carriage or inland navigation. Where they are naturally cheap, they are consumed duty free; where dear, loaded with a heavy duty. Consumable commodities may be taxed either by demanding an annual sum for using them from the consumer, or by levying a tax upon them while they are in the hands of the dealer: the first method suits such goods as last a considerable time, the latter those of which the consumption is more immediate.

The prohibition of, or high duties imposed upon, the importation of many foreign goods has annihilated or diminished the revenue from them, without being of real benefit to trade. Perhaps the duties of customs might, without any loss to the revenue, and with much advantage to trade, be confined to a few articles only. The whole consumption of the inferior ranks of people being much greater in value as well as quantity, than that of the superior and middle ranks, those taxes which are laid upon the luxuries of the common people must be most productive. Hence the great benefit of the taxes on the materials and manufacture of fermented liquors. And this tax might be rendered more equal, as well as profitable, by taking off the different duties upon beer and ale, and tripling the malt-tax.

In that rude state of society which precedes the extension of commerce, few articles of luxury are to be obtained, and those who possess a large revenue usually spend the surplus in hospitality and charity. In this state few persons live beyond their income, and many hoard up treasures; among the rest, the sovereign. In a commercial country, both the people and sovereign finding new sources of expence, live up to and often beyond their income. The want of parsimony in a state in times of peace, imposes the necessity of contracting debt in the time of war. In the immediate exigences of war, government can have no resource but in borrowing. The increase of wealth in a commercial country, and the security of property in a free state, introduce an ability and willingness in the subject to lend their money to government on extraordinary occasions.

Public debts are contracted on what may be called personal credit, without assigning or mortgaging any particular fund for payment, or on assignments and mortgages. The unfunded debt of Great Britain is of the former kind, and consists partly in a debt which bears, or is supposed to bear, no interest, as debts for extraordinary services, extraordinaries of the army and navy, arrears of subsidies, &c. and partly in a debt which bears interest, resembling a private debt contracted on a promissory note;

note; of which kind are navy and exchequer bills. The Bank, by discounting these bills at their current value, and paying the interest due upon them, facilitates their circulation.

Mortgages or assignments are made for a short period of time only, or for perpetuity. In the one case the fund is supposed sufficient to pay both principal and interest within the limited time; in the other it pays a perpetual annuity equivalent to the interest only, government being at liberty at any time to redeem this annuity upon paying the principal: in the former method money is said to be raised by anticipation: in the latter by funding. In Great Britain the annual land and malt taxes are regularly anticipated every year; the Bank of England advancing at interest the sums for which those taxes are granted, and receiving payment as their produce comes in. The first loans in the reigns of King William and Queen Anne were upon anticipation for a short term. The produce of the taxes destined to this purpose proving insufficient, deficiencies arose, and it became necessary to prolong the term of those taxes. This was done from time to time, and new taxes appointed to make good deficiencies, and to serve as a fund for new loans. In 1711, several duties were made perpetual, as a fund for paying the interest of upwards of nine millions, the capital of the South Sea Company advanced to government; as some other taxes had before been perpetuated to pay the interest of money advanced by the Bank Company and the East India Company. In 1715, the different taxes which had been mortgaged for paying several annuities were accumulated into one common fund, called the Aggregate Fund. In 1717, several other taxes were rendered perpetual, and accumulated into another common fund called the General Fund. In consequence of these different acts the greater part of the taxes, which had before been anticipated only for a short term of years, were rendered perpetual as a fund for paying not the capital, but the interest only of the money which had been borrowed upon them by different anticipations. During the reign of Queen Anne, the market rate of interest sinking from six to five per cent. and this being fixed as the highest lawful interest, the creditors of the public were soon after induced to accept of five per cent. interest; which occasioned a saving of one-sixth of the greater part of the annuities paid out of the three great funds above mentioned. This saving left a considerable surplus in the produce of the taxes accumulated into those funds, and laid the foundation of the Sinking Fund. In 1727, the interest of the greater part of the public debts was farther reduced to four per cent. and in 1753 and 1757 to three and a half, and three per cent. which reductions still farther augmented the Sinking Fund.

During

During the reigns of William and Anne large sums were frequently borrowed upon annuities for terms of years, and for lives. On the fifth of January 1775, the remainder of the long annuities not subscribed into other stock, amounted only to 136,453l. 12 s. 8 d. Annuities for lives have occasionally been granted as an additional encouragement to subscribers or lenders to government, either upon separate lives, or upon lots of lives, called Tontine, from the first inventor of them.

Sinking funds having generally arisen, not so much from any surplus of taxes as from the reduction of interest, must be insufficient for discharging the debts even if rightly applied. In a time of peace, after the people have been burdened with many taxes to support the former war, which are perhaps barely sufficient to pay the interests of the debts thus incurred, new taxes would be dangerous, and the easiest expedient, in case of extraordinary expences, is to have recourse to the Sinking Fund. Hence the usual misapplication of this fund.

In Great Britain, from the time that we had first recourse to the ruinous expedient of perpetual funding, the reduction of the public debt in time of peace, has never borne any proportion to its accumulation in time of war. The national debt commenced in 1688. In 1697 it amounted to upwards of 21 millions. In less than four years from that time five millions were paid off. In 1714 the debt was 53 millions; in 1722, 55 millions. From 1723 to 1739, during 17 years peace, it was only reduced to 46 millions. During the Spanish and French wars from 1739 to 1748, the debt increased to 78 millions. In 1755, before the breaking out of the last war, the funded debt was 72 millions. In 1764, the funded and unfunded debt amounted to 139 millions. In 1775, they amounted to 129 millions. Of the ten millions which have been paid, not five has been discharged out of the savings of the ordinary revenue. It appears therefore altogether chimerical to expect that the public debt should ever be discharged by any savings from the ordinary revenue as it stands at present.

The annual revenue of Great Britain in time of peace amounts to more than ten millions; a sum sufficient, if unmortgaged, to carry on the most vigorous war. The people therefore are as much incumbered, and their ability to accumulate as much impaired in time of peace, as they would have been in the most expensive war, had the system of funding never been adopted. This practice has gradually enfeebled every state which has adopted it. This is the case with Genoa and Venice, Spain, France, and the united Provinces.

The raising of the denomination of coin has been an usual expedient for disguising a real public bankruptcy under the pretence of payment: but this is a pitiful and extremely pernicious

nicious evasion. A similar expedient is that of adulterating the standard of the coin: the only difference is, that this method of defrauding the creditors of the public is more artful and concealed. An avowed bankruptcy is preferable to such artifices.

The public debt can only be equitably discharged by augmenting the public revenue, or reducing the public expence. The revenue might be increased by a more equal tax upon land, or upon the rent of houses; but most easily and advantageously, by extending the British system of taxation to all the different provinces of the empire, at the same time allowing them a proportional representation in the British parliament. Ireland is certainly as able, and our American and our West Indian plantations, having neither tythes nor poor's rate to pay, more able to bear a land-tax than Great Britain. Stamp duties might be levied in all countries, without variation, where the forms of law process are nearly the same. The extension of the custom-house laws of Great Britain to Ireland and the plantations, provided it was accompanied with an extension of the freedom of trade, would be advantageous to both. The excise duties might be applied to Ireland without any variation, and to the plantations with modifications suited to their produce and consumption. This extension of taxation, supposing that Ireland and the plantations contain five millions of inhabitants, would increase the revenue to sixteen millions; deducting one million for supporting the civil establishment of both, out of this revenue, six millions might annually be spared towards the payment of the debt, and as the debt diminishes, a much greater and continually increasing sum, so that the whole might be discharged in a few years.

It is no objection to this plan, that the Americans have but little gold and silver: for this is the effect of choice, not necessity; their great demand for active and productive stock rendering it convenient for them to have as little dead stock as possible. Their payments might be chiefly made in produce, by means of their mercantile connections.

If it should be found impracticable to draw any considerable augmentation of revenue from any of these resources, nothing remains but a diminution of expence. And the most obvious and effectual means of doing this, would be by relinquishing the colonies which have been the occasion of such heavy burdens. If any of the provinces of the British empire cannot be made to contribute towards the support of the whole empire, it is surely time that Great Britain should free herself from the expence of defending those provinces in time of war, and of supporting any part of their civil or military establishment in time of peace, and endeavour to accommodate her future views and designs to the real mediocrity of her circumstances.

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In order to give our Readers a connected view of the valuable materials contained in this work, we have been under the necessity of protracting our general survey of it to such a length, as leaves us no room for strictures on particular parts. We shall therefore only add, that after a careful examination of our Author's general principles, they appear to us to have been formed with the most mature deliberation, and on the most solid grounds; and that, whatever may be thought of the particular schemes which he proposes for the improvement of trade, or the augmentation of the public revenue, his leading ideas are highly deserving of attention, and are capable of being employed with great utility, in the regulation of the commercial and political system.

ART. II. *Vetus Testamentum Hebraicum, cum variis Lectionibus. Editit Benjaminus Kennicott, S. T. P. Aedis Christi Canonicus, et Bibliothecarius Radclivianus. Tomus Primus. Oxonii, e Typographeo Clarendoniano. Folio. 1776.*

WE heartily congratulate the Public upon the appearance of the first volume of Dr. Kennicott's Hebrew Bible, with a vast multitude of various readings, collected from near seven hundred copies of the whole, or some particular parts, of the Old Testament.

The collation of Hebrew manuscripts, and an edition of the Hebrew Bible, with the various readings discovered in consequence of such a collation, hath, from the time it was first proposed, raised the expectation of the learned throughout all Europe. Dr. Kennicott was the first who convinced the world of the necessity, and pointed out the materials, of the undertaking; it was then recommended to the countenance and encouragement of the university of Oxford by the late Dr. Hunt, Professor of Hebrew and Arabic in that celebrated seat of learning; and several persons of great eminence for their rank in literature, as well as their high stations in the church, united with the Professor in thinking Dr. Kennicott, of all others, the fittest for the employment, and in urging him to undertake it. He had no sooner complied with their request, and made his intention public, than he was favoured with such a list of subscribers among the great, the learned, and the opulent, in order to defray the expence of collating not the Hebrew manuscripts in England only, but the principal ones in other parts of the world, as hath never graced any other proposal of this nature for the advancement of religion and literature.

Since few of our Readers may have a just apprehension of the nature and utility of this great work, it may not be improper to state a few things, principally from Dr. Kennicott's two dissertations, and his several annual accounts of the progress of his collation,

collation, a little more fully than would otherwise have been necessary.

A strange notion prevailed among the learned, with few exceptions, that the present Hebrew text, as published by Ben Chaim, according to the Masoratic copies in common use (which edition hath been made the standard of all the modern printed editions of the Hebrew Bible), is either absolutely perfect, or that if it contains any errors, they are very few and immaterial.

Considering that it hath not been the lot of any other ancient book, not even of the New Testament, to be delivered down to posterity in this state of integrity and incorruption, it is amazing that such an opinion concerning the state of the Old Testament should so generally, and so long, have prevailed. Perhaps this, in great measure, may have been owing to the heat of religious controversy; especially the zeal of the Protestants against the Church of Rome. The Pope having decreed the vulgar Latin to be authentic, the Protestants willing, as far as possible, to oppose the Papal authority, not only asserted, as they might justly do, the superior excellence of the original to any version whatsoever; but, in conformity with the bold pretences of the Jewish Doctors to great accuracy in securing the purity of the text, they maintained even the perfection of it. And what is still more wonderful, they presumed, in opposition to certain facts, which (though they might have done it at any time) they never examined, that all the Hebrew manuscripts were in perfect agreement with each other, or however contained no various readings of any importance.

The greatest discoveries have been frequently made by accident: and this, it seems, was very much the case with the discovery made by Dr. Kennicott, of the variations in the Hebrew manuscripts. He had previously entertained the common opinion; till being, several years since, desired by the present Bishop of Oxford, to compare the two catalogues of David's mighty men in Samuel and Chronicles, in order that by the comparison of two passages, which ought to be perfectly consistent in sense, in a perfect text, he might discover the mistakes of the transcribers, and the consequent imperfection of the present printed text, it occurred to him that it would not be improper to cast his eye on the manuscripts in the Bodleian library; and here, though he had little expectation from indulging his curiosity, a new scene opened upon him. He found the various readings of these manuscripts, contrary to the hitherto unexamined supposition of the whole learned world, to be very numerous, and many of them very important. Publishing soon after two very curious dissertations upon this subject, in which he gave the world many specimens of these various readings,
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he had the happiness to convince the learned in general of the erroneous opinion they had hitherto entertained, and of the utility and necessity of an accurate collation of the Hebrew manuscripts of the Old Testament; at least, of the oldest and best of them. The design met with singular and deserved encouragement; and Dr. Kennicott, being, in the manner before-mentioned, engaged in the undertaking, finished this laborious collation in ten years; the time which he originally proposed; and perhaps he is the first person who, in a work of such extent, variety, and labour, hath kept his engagement with the Public, and completed it within the time at first appointed. Having, since the collation was perfected, spent a few years in the laborious employment of reducing his immense mass of materials into order for publication, he hath printed, at the Clarendon press, in a beautiful letter, and elegant page, his first volume; and proposes to comprehend the remainder of the work in a second.

It is obvious that, in consequence of the once predominant, though now declining, if not wholly exploded, notion of the perfection of the Hebrew text, there was little room for the exercise of just and rational criticism, in order to remove the numerous difficulties which occur in the present printed Hebrew Bibles. The Samaritan Pentateuch, and the ancient versions, the Seventy particularly, might perhaps lead to the interpretation, now and then, of an Hebrew word; but no farther advantage could be derived from them. In every case where the Samaritan text differs considerably from the Hebrew, as it does in numberless instances, that text must be considered as exceedingly corrupt; and the ancient versions, the Septuagint especially, must be esteemed exceedingly arbitrary, since they often give us renderings which are absolutely inconsistent with the readings of the present Hebrew. The mere blunders of transcribers, those which common sense may discover and a small talent in criticism may correct,—not to say the most palpable absurdities and contradictions,—are all sanctified by a supposed perfection of the text; and thus the miserable commentator is often reduced to the hard necessity of straining to reconcile what is utterly irreconcilable.

But very different is the state of things since the discovery which Dr. Kennicott hath made of the multitude of various readings contained in the manuscripts which he hath collated: which readings appear now, from this first volume, to amount to a much greater number than those collected by Mill, Kuster, and Wetstein, from manuscripts of the New Testament. Indeed, the number of manuscripts collated by Dr. Kennicott for the Old Testament, much exceeds the number of the manuscripts which have ever been collated for the New.

It cannot be expected that we should inquire into the merit of particular readings in this vast collection. But if, as seems on a slight examination to be the case, many of them are important in themselves; if they confirm, as they certainly do in numerous instances, the readings of the Samaritan text, and of the Septuagint and other ancient versions; they then furnish the sagacious inquirer with an ample supply of the *materia critica*; and Dr. Kennicott will, in our opinion, highly deserve the character which is given of him by his learned friend the Bishop of Oxford, when he styles him, in the preface to the second edition of his *Prælectiones*, *Criticus sacra vera et genuina influator*.

On opening this elegant volume, the first thing which presents itself to our notice, after the inscription to the King, is the Author's list of *fautores* or patrons; for, he includes in it, not only those who have given their names as subscribers for printed copies of the work, but those who have contributed to the great expence attending the collation of such a multitude of manuscripts both at home and abroad, and the preparation of the work for the press. This extraordinary list is adorned with no fewer than seven crowned heads, not to mention several Princes, Cardinals, Archbishops, and Bishops, universities, public libraries, and many of the most eminent *literati* in various parts of Europe.

In his preface Dr. Kennicott hath explained the arrangement of his various readings, and the marks which he uses to distinguish of what kind they are, whether additions, omissions, transpositions, or the change of one or more words or letters for others. But for a particular account of the manuscripts, and of some old printed editions prior to the Masoratic Bomberg edition, which have been happily discovered, and now collated for restoring the sacred text, the Doctor refers us to his *Dissertatio Generalis*, to be published with his second volume; in which he proposes to treat of these and some other matters, that cannot well be considered before the whole work is completed. There he will, undoubtedly, point out some of the most important various readings, and perhaps give his judgment upon them, as Dr. Mill hath done in his *Prolegomena*, with respect to many various readings of the New Testament; and will, likewise, lay before the learned all other particulars which will contribute to the right use and application of the critical materials with which he hath amply furnished them.

Dr. Kennicott excels in an elegant and useful arrangement; and of this there are various examples in the work before us, as well as in some of his former publications. It may naturally be expected, therefore, that he will not commit the fault with which Dr. Mill is chargeable, who hath no where given
such

Such a distinct account of the ages and characters of the manuscripts to which he refers, as may be easily consulted *pro re nata*. If the person who examines his various readings hath not always fresh in his memory what account Dr. Mill hath given of particular manuscripts, he is put to the laborious task of searching for it amidst a variety of other matter in his large *Prolegomena*. It will not be disagreeable, therefore, to our learned Readers, if we just observe, that, in order to supply this defect of Dr. Mill, the late learned Mr. Hallet published, in 1728, an useful little piece, which, as it is very scarce, ought to be reprinted, entitled, *Index librorum MSS. Græcorum et Verisimum Antiquarum Novi Fœderis; quas viri eruditissimi J. Millius et L. Kusterus cum Tertiâ Editione Stephanicâ contulerunt*.

Dr. Kennicott, we find, quotes the several manuscripts and printed editions, from which his various readings are taken, by figures, according to the numerical order in which they will be arranged in his *Dissertatio Generalis*; and this appears to be judiciously done, since the figures take up much less room than an abridgment of the titles of such manuscripts and editions would have done, and the making use of them, therefore, greatly reduces the size of the volume. Beside, the placing the manuscripts and printed copies in numerical order will render it abundantly more easy to find them in the catalogue, or account of them to be contained in the General Dissertation, than if they were described by abridged titles, or arbitrary marks.

The Hebrew text in this edition is printed from that of *Evertard van der Hooght*, published at Amsterdam, in 2 vols. 8vo. 1705; and a better, in our opinion, could not have been chosen; since it is very correctly printed, and the similar Hebrew letters, which are liable to be mistaken, are in this edition remarkably sharp and well defined; a very advantageous circumstance in collating the manuscripts by it, and tending much to the accuracy of the collation itself: and with pleasure we observe, that there is the like excellency in the type in which Dr. Kennicott hath procured his own work to be printed. In one respect, however, he hath judged it proper to deviate from Vander Hooght in the manner of exhibiting the Hebrew text, having printed the poetical parts of it not in the manner of prose, as Vander Hooght hath generally done, but in those hemistichs into which they naturally divide themselves; but then the words, as the Doctor justly observes, follow one another in the same order as they do in Vander Hooght; so that any person may read these passages as prose, if he is so inclined; or may divide the hemistichs differently, according to his own judgment.

With

With respect to the Hebrew poetry, we are far from thinking that the versification was reduced to a measure so exact and artificial as Bishop Hare supposes. It is more probable that it was only a kind of measured prose, distinguishable into lines very nearly of the same length, though not capable of being subjected to a regular prosody; and this idea, in our opinion, is most consonant to the artless simplicity of those early periods of the world. Now the printing of the poetical parts of the Hebrew Bible in hemistichs is attended with some peculiar advantages, which are just mentioned by Dr. Kennicott, in the preface to this first volume, with an assurance that they will be more particularly stated in his *Dissertatio Generalis* in the second volume; together with many other critical observations, highly necessary to the illustration of both. It is certain that the spirit, and sometimes the true sense, of many beautiful passages in the poetical parts of the Old Testament, very much depends upon their being divided into hemistichs, and being considered and read as poetry. *Mirum quantum elucesceret statim, to use Dr. Kennicott's own words, sacri poetæ mens ! idque mille in locis ; ubi sub ustatâ PROSÆ formâ difficillimum est ullam saltem veram, expiscari sententiam.* And it should be farther observed, that where the Hebrew poetry, in any particular place, will not, as it generally does, easily run into hemistichs of nearly the same length, but one line is remarkably longer or shorter than the rest, there is some ground for the suspicion of a corruption in that place, either by an insertion or omission.

The Samaritan text is here exhibited according to the copy in the London Polyglot, in a column parallel with the Hebrew text; and the variations of the Samaritan manuscripts from this printed copy of the Samaritan text, are placed by themselves at the bottom of the page; in like manner as are the variations of the Hebrew manuscripts from the printed text of Vander Hooght. But it should be observed that the Samaritan text, being nothing more than a copy of the Pentateuch, written in Samaritan characters for the use of the Samaritans, may be justly considered as a different edition of the Hebrew Pentateuch; and as such should be collated not only with Samaritan manuscripts, to make an accurate Samaritan text, but also with the printed Hebrew text, in order to render that Hebrew text more correct. This Dr. Kennicott hath contrived to do, by printing in Hebrew letters, in a column parallel with the Hebrew text, not the whole Samaritan text, but only those parts of it in which it differs from the Hebrew, opposite to the correspondent places in the Hebrew column, leaving the rest of the Samaritan column blank; insomuch that the eye perceives at once, with the utmost ease, the variations of the Hebrew and Samaritan texts.

We have been struck with a remarkable variation of the Samaritan from the Hebrew in Exod. xxvi. in which the former hath clearly preserved the true order of the original, as it came from the hand of the inspired Author, and the latter hath suffered a dislocation of no less than ten verses. After the 35th verse of this 26th chapter, the Samaritan hath ten verses, which, in the present Hebrew text, are not to be found in that place, but are inserted out of their natural order in the beginning of the 30th chapter. The 26th chapter contains instructions for erecting and furnishing the tabernacle; and after the directions concerning hanging the vail to divide the holy place from the most holy, and putting the mercy seat upon the ark of the testimony in the most holy place, and the table without the vail, &c. the Samaritan text very properly introduces ten verses, describing the altar of incense, which is directed to be placed before the vail, &c. and thus all the directions concerning what was to be done in the tabernacle are finished, before any directions are given concerning the court of the tabernacle, the consecration of the priests, and other matters: whereas in the Hebrew text, after part of the instructions are given concerning what was to be placed in the tabernacle, follow instructions concerning the court of the tabernacle, the consecration of the priests, and other things; and then in the 30th chapter we find ourselves brought back again, unexpectedly and abruptly, to instructions concerning what was to be done in the tabernacle, relating to the altar of incense, and the placing of it before the vail. This is a remarkable specimen of the preference to be frequently given to the readings of the Samaritan above those of the Hebrew text.

There is a no less remarkable confirmation of the Greek version of the Seventy, and, at the same time, an undeniable demonstration of the great imperfection of the Masoretic copy of the Hebrew text, in the 21st chapter of the book of Joshua; where we have an account of the appointment of the cities of the Levites, the number of which is expressly said to be 48; for the children of Aaron 13; of Kohath 10; of Gershon 13; of Merari 12: in all 48. Yet the authority of the Masora having excluded from the text two whole verses, which in our English version are the 36th and 37th, containing an account of four of these cities, namely Bezer, Jahazah, Kedemoth, and Mephaath; the whole number of them, in direct contradiction to the assertion of the sacred text, that they were 48, is hereby reduced to 44; and the 12 allotted to the children of Merari, in particular, to eight. And this now is the boasted authority of the Masora! We find, by Dr. Kennicott's collation, that out of 182 manuscripts collated for the book of Joshua, 126 have these verses; 56, in obedience to the Masora, have

have them not; and out of 26 early printed editions, collated for the book of Joshua, 23 have them, three have them not. In the first printed edition these two verses are exhibited thus :

וממטה ראובן את בצר ואת מגרשה ואת יהצה ואת
מגרשה : את קדמות ואת מגרשיה את מפעת ואת מגרשה
ערים ארבע :

‘ And of the tribe of Reuben Bezer and her suburbs, and Jahatzah and her suburbs; Kedemoth and her suburbs; Mephaath and her suburbs : four cities.’

Dr. Kennicott hath given us several remarkable various readings upon the beginning of the first of these verses. The reading of the first printed edition, which we have just mentioned, is supported by a great number of manuscripts. But if this be the true reading, five only of the six cities of the Levites will be enumerated as such, in this chapter. The following is the reading of the Seventy, εκ της φυλης Ραβην την πολιν το φυγαδευτηριον τα Φουευσαντος, την Βοσορ εν τη ερημω. Thus the six cities of refuge are all expressly mentioned as such. Now we find this very reading of the Seventy fully confirmed by many Hebrew manuscripts, which read the beginning of the first verse thus :

וממטה ראובן את עיר מקלט הרצה את בצר במדבר ואת
מגרשת :

And of the tribe of Reuben a city of refuge for the slayer, Bezer in the wilderness, with her suburbs. The Septuagint version hath been esteemed by many very paraphrastical in places where it only follows perhaps, as in the present instance, the readings of more ancient copies. In a learned dissertation, published in the first volume of the *Thesaurus Novus Theologico-Philologicus*, the Author, Jo. George Abicht, having asserted the genuineness of these two verses in general, concludes his dissertation with this prediction : *Plura tollet perspicax et sedula posteritas dubia, hæcenus à multis notata, sed nondum remota, si modo sanctæ linguæ studium—constanter floreat, et eruditi per aspera ejusdem,*

Nomen in ostrâ ferant : hoc ipsum pascere fata

Et reor, et si quid veri mens augurat, opto.

VIRG. *Æn.* vii. v. 272.

A prediction which is not only accomplished in the clear elucidation of the passage before us, but is likely to be so in numberless others, by a right application of the critical materials with which Dr. Kennicott, at the expence of infinite labour, hath furnished the learned world. And that the expectation of the learned of all denominations, Roman-catholics, Calvinists, and Lutherans, who were never before known so wonderfully

to unite in promoting any public undertaking for the service of religion and literature, will not be disappointed, we may safely conclude, if the various readings in the second volume, not yet published, shall appear to be as numerous as they are found to be in the first. The subject of the first volume is principally historical, and comparatively of less importance than that of the second, wherein are contained the principal prophecies with which the honour, and even the truth, of the Christian religion is nearly connected. It will require a great deal of time and labour, spent in an accurate examination of the various readings, compared with the context, grammatical construction, and the scope and design of the sacred writers, with the ancient versions, and with parallel places, before the true value of many of those readings can possibly, in the nature of things, be ascertained. Several which, at first, have no promising appearance, may, upon such mature consideration, be found to be of great moment, and may open a way for the removal of considerable difficulties, or at least for our obtaining a clearer view of the meaning of particular passages of divine revelation than we ever before received. In our opinion, it only belongs to the *scioli*, the *malevoli*, or the *morosi*, to form a hasty decision against the merit and probable utility of a work of astonishing labour, and, as far as appears, great accuracy in the execution, the real value of which can only be discovered gradually, by long attention and close application.

We are far from suggesting these sentiments as if we thought the learned Collator and his work stood in need of an apology. But we are willing to save the most forward, who are usually the least capable judges, the mortification of forming a premature judgment, or passing a rash censure; the more rash, as the work is not yet completed, nor the Author's *Dissertatio Generalis*, which will accompany the second volume, published. For our own part, we heartily wish that the learned Editor, after the immense labour of conducting the collation of near 700 manuscripts and printed copies, and of collecting and arranging under every verse such a prodigious mass of materials, may enjoy sufficient health to complete his great undertaking; and may live to bear a part in a new translation of the Old Testament, or at least in amending the present translation; for which the numerous various readings which he hath supplied, will no doubt prepare the way, by demonstrating the necessity of it, and furnishing the proper means of accomplishing it, after they shall be maturely examined, and the text thereby better ascertained than it is at present.

ART. III. *An Inquiry into the Powers of Ecclesiastics, on the Principles of Scripture and Reason.* 8vo. 4s. Boards. Murray. 1776.

IN this Inquiry the Writer's professed design is to expose the false pretensions of priests, of every denomination, and to establish the real value and importance of the clerical character.

On a topic which has been so frequently discussed, the Reader must not expect to meet with many new arguments; but he will find the subject treated with great plainness and freedom, not however without a decent respect to religion and its ministers. The style of the work is diffuse and often declamatory; but through the whole, the Author pursues his main design with much perspicuity of method and strength of reasoning.

Defining *the priesthood* to be an order of men exclusively appointed by divine institution for performing certain offices of religion, he observes that there is no proof of such an institution prior to the commencement of the Jewish theocracy; and that if there had been any such, the knowledge of it could not have been preserved without a written record. He then briefly points out the natural progress of the human mind in error and superstition, and traces back the usurpation of priests to this source.

Observing that the claims of priests rest chiefly on the authority of tradition and the practice of the primitive churches, our Author proceeds to establish the authority of the scriptures as a perfect and infallible rule of faith and practice, and to expose the absurdity of supposing a double rule, one written, the other traditional. The imperfection and uncertainty of tradition as a ground of credibility, he evinces on general grounds; and shows that the immediate successors of the Apostles, or the primitive Fathers of the Church, had no just claim to sacerdotal authority, either from the appointment of Christ, or from their own personal ability and merit; and ought not to be received as guides in matters of religion by Christians in preceding ages.

The scriptures being thus established as the only rule of Christian faith and practice, in itself complete, without any supplemental aid; the rights of conscience and private judgment are next asserted, and shewn to be perfectly consistent with the laws of civil policy and of Christianity. Here the writer examines the nature of those restrictions which are necessary in civil communities, and explains those texts of scripture which have generally been produced in justification of the magistrate's interference in matters of religion, in order to show that no arguments can be deduced from hence unfavourable to the rights of private judgment: after which he expatiates at large on the conduct of Christ and his Apostles in this respect, and on the general nature and reason of the thing.

The term *Church* having been generally, though falsely, understood, by ecclesiastics, to denote an order of men possessed of certain exclusive powers, he endeavours to prove, what is sufficiently obvious, that its proper meaning is, "a society of Christians joining in acts of religion;" and that whatever powers the Church of Christ may be possessed of, belong to every Christian society.

Concerning the great question of *Apostolic succession*, he shows at large, that it doth not appear, from the sacred record, that there was any settled plan for the transmission of this office, or any order of men vested with special powers for this purpose; that the scriptures do not direct the manner of ministerial succession, or determine by whom ministers are to be ordained, and to whom the right of nomination and election belongs; and that without supposing any such appointment, the idea of Apostolic succession might be naturally supposed to arise from the arrogance and ambition of the priests, and the credulity of the people.

Ordination, as implying the communication of certain spiritual gifts by imposition of hands, he shows not to have been a rite originally appropriated to the pastoral office, or designed to distinguish ecclesiastical officers from the general body of Christians by certain invisible powers; and he attempts to prove that there is no express law, nor any thing in the circumstance of the case, or the nature of the rite itself, to render it of perpetual obligation, or necessary to be continued in the church.

With respect to the Christian sacraments, the Author examines the grounds of their supposed efficacy in conveying spiritual virtues and blessings, and of the exclusive right of administering them claimed by ordained priests. Here the positions he maintains are; that the idea of baptism washing away original guilt, is wholly without foundation; that the Lord's Supper produces no other effects than those which naturally result from its moral influence on the mind, and is attended with no extraordinary virtues, impressions, or communications; that the right of dispensing these institutions is not committed exclusively to a certain order of men, but is a part of the common privileges of Christianity; and that the consecration of the elements in the Lord's Supper implies nothing more than an act of religious thanksgiving, which may be performed without an ordained administrator. In support of these opinions he considers at large the several texts of scripture which speak of the nature, efficacy, and administration of these ordinances; and points out, with much strength of reasoning, and boldness of expression, the absurd consequences which must arise from the exclusive claims of ecclesiastics.

A great

A great part of what has usually been called *Church-discipline* is next shewn to be nothing more than the exercise of ecclesiastical tyranny, wholly unsupported by the authority of scripture; and it is maintained, that nothing farther can be justified on this head, than such regulations as regard the decencies of religion—the public admonishing of offenders—and, on their remaining obstinate, rejecting them from the society.—The claim of a power of absolution he proves to be wholly without foundation, and every appearance of such a claim to have a pernicious tendency.

This Inquiry concludes with the Writer's idea of the nature and foundation of the clerical office, and the importance of the character of a public teacher.

As a specimen of the Author's manner we shall subjoin the following extract on the subject of Toleration :

' Supposing what variety in religious sentiments and modes of worship you please, may it not be modestly asked, what harm, what real injury to society or individuals can arise from this variety? Are any of those laws violated on which the public welfare depends? Is there any usurpation attempted upon the property, the understanding, or conscience of another? Is any man his brother's keeper, or is he accountable for him? To these questions it surely may be answered with great confidence—that, if the subject be confined wholly to religion, there can be no harm at all, no injury to public or private happiness. "If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door." Worldly ends and the means necessary for accomplishing them may jostle together, because those means are very limited, and the point we aim at, if occupied by one, cannot be possessed by another: hence a thousand accidents may every day occur to produce jealousies and opposition: but what should disturb one man about the religious sentiments of another—where, if the means should differ, or if they should agree, they do not interfere with one another—where, they may differ and the same end may be obtained? What, but an intolerating spirit, the effect of a mind contracted by the most illiberal prejudices; what, but an arrogance of soul, the effect of intellectual pride, rendered fierce by supposed opposition; what, but the lust of spiritual dominion, the effect of priestly policy should awaken animosity and ill-nature here?—"We are actuated by no such illiberal views: no animosity, no ill-nature. We are prompted by a warm sensibility—a generous concern for the best interests of our fellow-men. Can we see them exposed to such imminent danger—wandering in the paths of error and ready to perish, without one friendly emotion, or one endeavour to reclaim them? What you most uncharitably call prejudice, policy, pride, and fierceness of temper, is truly the overflowing of a benevolent heart, touched with a sense of human misery—that would "have compassion, pulling them out of the fire."—What surprising care do these patrons of religious order take of other people's consciences! This is surely amazingly generous and kindhearted; and it were a pity not to permit them to lend their best assistance, and to administer their kindest offices—well, be

it so: but let me ask in what manner would ye gratify these very tender feelings? "We would convert schismatics of every denomination to the purity of faith and worship—one faith, one Lord, one baptism;" that is, you would endeavour to make them think just as you do: quite right. But by what means? "We would be at all pains to convince them by reason, by argument, by informing their understandings and removing every conscientious scruple—We would weep over them, we would pray for them." Still excellent—But if after all your pious labours they should remain obstinate schismatics, would you proceed one step further? You are silent, and so far you are honest; for you cannot fairly consult your own hearts and say you would not. No man knows where he is to stop, once he begins to meddle with the religious opinions of another; because the very attempt must proceed from want of that candour—that charity and enlargement of mind which is formed by rational inquiry, and a real conviction of the truth. Such have been led to believe through accident; and they can perceive no reason why others should not believe in the same manner. They depend not, therefore, upon argument but authority. If you see with their eyes, it is well; but if you will use your own, you may be fully assured, that the severity of penal laws, if the power shall be unhappily lodged in their hands, will convince you of your obstinacy—or if they can go no further, they will show what manner of spirit they are of, by giving you fairly over to the devil, so far as their interest goes—In vain, therefore, do these patrons of religious uniformity talk of liberty, of conscience, of reason, and argument. They are at bottom the enemies of conscience and private judgment—Their sympathy is all grimace—Their tears would bring tears of blood from the eyes of those they pretend to pity—Their admonitions would be more wounding than the sting of a serpent—and their prayers but a gloomy prelude to the flames.

This work is said to have been written by Mr. Gordon, a clergyman of North-Britain: a *Second* INDEPENDENT WHIG!

ART. IV. *Letters from Italy, describing the Manners, Customs, Antiquities, Paintings, &c. of that Country, in the Years 1770 and 1771, to a Friend residing in France. By an English Woman* *. 8vo. 3 Vols. 18s. Dilly. 1776.

"I Read in Livy," says Montaigne, "what another man does not, and Plutarch read there what I do not." So in travelling, one man sees in the same country things which another does not perceive, and a third observes things which the former travellers had overlooked. Different objects of attention, different degrees of natural sagacity, and different preparatory qualifications, must necessarily produce a diversity of reflection and information. It ought not therefore to be objected against our female Traveller, that she has chosen a beaten track. Her readers will have the satisfaction to find, that instead of feverishly following the footsteps of former travellers, she has pur-

* Mrs. M—ll—r, near Bath.

fused her own ideas, and used her own judgment in a manner which casts an agreeable air of originality over the work.

The observations and reflections interspersed through these letters discover a solid understanding, liberal sentiments, and a cultivated taste. The remarks upon paintings, statues, &c. (which are numerous) will, we apprehend, be highly acceptable to those who study or practise the fine arts, and will not be thought unentertaining by the generality of readers. The narrative is enriched with many curious anecdotes, rendered interesting by bold and masterly description, and enlivened with agreeable strokes of humour. The language is easy, and not defective in correctness, except in a few instances, where the Writer's familiarity with foreign languages has led her into such use of words and phrases as does not suit the English idiom. We particularly remark the words *morsel*, *practised*, and *draped*, as used in a Gallic manner. But we will not detain our Readers by verbal criticisms, from the entertainment which we promise ourselves they will receive from the following extracts of a work, which we do not hesitate to pronounce a very pleasing and valuable production.

L E T T E R I.

* After an hour's drive on this side of Nyon, we entered the *Pais de Gex*: a rivulet only separates it from Switzerland. Scarcely had we passed its borders, when our ears were assailed by the squealing street voices of the French women. The peasants of both sexes bear in their physiognomy incontestible proofs of their origin, though they have been transplanted here many years; brown, meagre, ragged, half-starved wretches, prancing and grinning at one in their dirt, misery, and *sabots**; their houses scarcely covered in, windows stuffed with rags.—Laziness, superstition, and despotism, with their baleful claws, seem to have been the only cultivators of this country.—What a difference between this and the landscape on the other side the stream! their habitations clean and commodious; themselves stout, fresh complexioned, healthy, and decently dressed (no *sabots*); their beasts of burden large, strong, and well fed; their implements of agriculture ingeniously constructed, and never lying idle; their churches neat, simple, and well built, though quite plain. But how different must be the country where liberty, blended with every patriotic and social virtue, springs up spontaneously in every bosom, to that, where religion serves only as a mask to hide the hypocrisy of the wily priest; who, instead of inculcating the laws of morality, and encouraging industry, whenever it serves his interests, drags forth from his saintly cupboard his holy puppet-show, and unfurls the banners of his deceits, to his deluded flock; who, beating their breasts, their eyes turned up in an extatic stupidity, whilst their ears are filled with the swelling yell of these holy men, fancy they believe that the heavens, propitious to their distortions, will bestow upon them immediate rain or sunshine, according to their wish?—

* Wooden shoes, we suppose.

LETTER VIII.

Some particulars we learnt in regard to the people of Lanebourg, I think, curious enough to mention, as there is no notice taken of them, as distinguished from the other Savoyards, in the books of travels. Their village consists of about 220 houses; they are so happy as to be free from the oppression of a Seigneur Commandant, or petty tyrant of any denomination. All the tax they are subject to, is the *Taille*, which amounts nearly to the seventh part of the produce of their land: this is paid to the King; they are at no other public expence, except the keeping their roads and bridges passable. They also make provision for their *Curé*, and repair their church. They never let their land, as by so doing they could not get more than two and a half per cent. for their purchase money; whereas, by cultivating their ground themselves, they make it yield from ten to thirteen per cent. There are few Lanebourgiens who possess less than twelve, and none more than forty pounds per annum. Though they are obliged to keep the road over Mount Cenis in a passable state, particularly during the winter, yet the abovementioned expence falls lightly on the inhabitants, as they gain yearly eighty guineas, which the lake on the plain of Mount Cenis is lett for, and this money is solely appropriated to the uses of the community. They have but two priests in the village, and no convent. Their priests not being Lanebourgiens, are considered by them as foreigners. They have sense enough not to bring up any of their own children to the church. They are remarkably healthy and long-lived; no physician being permitted to live at Lanebourg, they trust to nature and sobriety. The simplicity of their manners, and the purity of their lives is such, that it very rarely happens an illegitimate child is produced amongst them; but when such an accident does happen, immediate marriage, or perpetual exile, must ensue. By the vigilance of the *Curé* and the *Syndics* no culprit has ever escaped one or other of the above ordinances; and they generally prefer the former. Here then subsists a community, more free from superstition than the tenets of the religion they profess admits of. Content with the produce of their own labours, they are always cheerful, always happy; their wants are bounded to the mere necessary; their wishes never reach beyond their means:—thus do they defy the vice of avarice, and chase for ever from their pillow, the cares attendant on ambition. Upon inquiring into the frequent emigrations of Savoyards, it appeared, the Lanebourgiens never sent out of their community more than three or four in the space of eighteen months. There are now twelve at Lyons, whom they assert are rich and considerable, although they quitted Lanebourg in the capacity of shoe-cleaners and chimney-sweepers; they boast also of having given four chairmen to the King of France. Louis the Beloved certainly could not have chosen better,—There are about an hundred porters whose names are upon a list; the *Syndics* take care that they carry travellers in their turn, and are referred to, in case of any dispute that may arise amongst them. Provisions are very cheap here: in money of Piedmont, bread one sol and a half; beef, mutton, and veal, three sols the pound. Twenty-five years past, bread sold at half a sol, and meat at one sol the pound.——

LETTER XVIII.

Before I quit the topic of charity, I think it but just to mention one private family who are worthy members indeed of any republic, let their profession of faith be what it will. The *Cambeaces*, of which there are now five families, were originally sprung from trade, being merchants; about an hundred years since they were ennobled. They give every day a bowl of soup and a pound of bread to each of the poor who present themselves at their gate; if it so happen, that at any time there is not sufficient of soup for all, the grown persons receive four sols each, and the children two. The number of poor is generally from three to five hundred: they are for the most part strangers, French, Piedmontese, Lombards, and Milanese; for there are not many natives of the republic in such necessitous circumstances as to want bread. They give, once a year, to poor women who apply for it, a smock, and a corset and petticoat; to the men, a shirt, a great coat with a hood to it, a pair of breeches, and shoes. At the end of the year, those who present themselves in the cloaths that had been given them, are immediately new clad; but others who shew no remains of the late bounty, have their conduct strictly scrutinized; as some unworthy objects have been known to abuse the goodness of this family, by pretending to be in distressed circumstances, and have vilely disposed of the charitable donations they had received: however, all possible caution is used to prevent imposition.—One of the brothers, late a very considerable banker, I think at Venice, bequeathed, at his death, an income for ever to this charity, equal to that proportion of his fortune which he had annually devoted to it. I forgot to mention that a little of the soup out of the great boiler is always carried to one of the family to taste, before it is distributed to the poor, lest by the want of attention, or neglect of servants, it should not be good. We both had also the curiosity to taste it, and found it very good peas soup. This charity is thought by some people to augment the number of poor; possibly it may.—It is remarkable that the great expence which they are at, has, by no means, diminished their circumstances; as they have, for more than a century past, been increasing in riches.—

LETTER XXVIII.

We gained *Scaricalafino*; it was between nine and ten o'clock when we arrived at the gate of the convent, not far from which is the wretched inn where we must have sought shelter, had it not been for the Cardinal Legate's kind mandate. The gate of the convent was immediately opened to us, after the porter had delivered the letter to the Superior, who very politely came out himself and conducted us in. We entered a large saloon; there we found two Monks; their order is of the white Benedictines, consequently are of noble descent, as this order admits no others. The Superior is a hale, well looking man, about forty years of age; his behaviour was courteous, affable, and hospitable: he seemed a man of uncommon good sense, to have a great knowledge of the world, and was very good humoured and conversable. There are but six Monks here; they admit no novices. They keep two servants only, who are well dressed, and serve as valets de chambre. The Monks themselves take by turn the inspection of the kitchen. You know the church

church in all countries inclines to good fare, and this is not a rigid order. Two of the Monks did not appear; I suppose one was employed in the kitchen, and the other, perhaps, indisposed. The Superior made us many excuses for the bad fare we should have, and for our being obliged to wait for supper; saying, they themselves had already supped, that they had scarce any provisions in the house, and being a maigre day also (for it was Saturday) he hoped we would excuse, &c. however we did not wait a quarter of an hour for supper. They lamented much the not having previous notice of our arrival, as they would have given us a better reception, and added many polite things; but before they had finished, the two servants appeared with a small table for M — and me, and laid a cloth and a lay-over upon it, in our English fashion, of the finest damask I have ever seen; it was callendered and pinched, forming a Mosaic pattern; the napkins were curiously folded, the plates of the finest old China; spoons, knives, forks, &c. saltcellars of silver of the most elegant fashion, and so clean, that they appeared quite new; they served one dish at a time; first, an admirable gravy soup in a beautiful terreen of the same china as the plates; they removed this with a *poularde à la braise*, as good as you ever saw from *Bresse*; then a *fry tres recherchée*, after the Italian ecclesiastical fashion; then a pigeon *pâté* *don le cul étoit farci*, garnished with small cakes, made of a kind of paste, quite agreeable to eat with the pigeon. The desert consisted of grapes so well conserved that they seemed as just gathered. Burey pears, fine chesnuts roasted, and excellent Parmesan cheese. They were quite teasing whilst we supped, with their apologies for such miserable fare, as they termed it. During our repast three crystal carraffees were set on the table, which held about a pint each; one filled with an excellent red wine, another with white, and a third with water. At the desert a bottle of wine was produced, and the Superior pressed us to try it. M — said it was the finest Cypress* he had ever tasted. Was not this an elegant supper for a quarter of an hour's preparation? —

* We sat together about an hour after supper, and I have scarce in my life passed an evening more agreeably; the conversation was not only kept up with life and spirit by the Monks, but the Superior in particular made many brilliant sallies; he possesses a native wit and humour, void of satire or illnature; was well versed in the anecdotes and little events that formed the conversation of the day at Bologna; had heard of most of the English of any consequence who had made the tour of Italy for years past; knew their characters, their attachments, and even their persons had been so well described to him, that he discovered several of them. — He seemed well acquainted with political affairs, the interest of Europe, the balance of power, the real private characters and manner of life of the potentates of Europe, the trade, commerce, and interest of England, the parties there, &c. &c. Now don't you want to know how the saloon was furnished, and what sort of a room it was? — Its dimensions are about forty feet by twenty, and thirty high; it was hung with gilt Turkey leather, which appeared at first sight like a hair-

coloured damask with gold flowers: the cieling, Gothic arches in festoons, like a church; the windows placed very high, with steps up to them; the shutters painted and gilt in *Arabesque*; the chairs exceedingly easy, and covered with the same materials with the walls; the chimney very large, projecting into the room, and a prodigious fire of excellent dried sapine neatly clove; a fine six-leaved screen, which was drawn round us (by the way, the first I have seen since I left —) the saloon was lighted by wax candles in magnificent silver candlesticks. Before we retired, we thanked the Superior in particular, for the hospitable and elegant reception he had given us, and I could not avoid remarking how much it surprised me to find such good cheer on the summit of the Appennines; he shook his head, and said their situation was most dreadful, that they depended entirely upon the muleteers who passed by, for their provisions, which, though purchased from them at their own valuation, yet, from want of attention, these people supplied them frequently, but ill and scantily; that the climate is so bad all the year round, and these barren Appennines so bleak, that neither corn, nor wine, nor any kind of garden stuff can be produced upon them; even grass is withered immediately on its attempting to spring up, by the keen north-east blasts, which are almost insufferable even in the month of August, and frequently accompanied with snow; that during part of June and July they have, with difficulty, raised a little fallad.

“ I was quite sorry when the Superior proposed our retiring to rest; he conducted us into a spacious bed-chamber adjoining to the saloon, and retired, after he had, with great politeness, apologized for the coarseness of the sheets (which were, however, of the finest Holland). We, on our part, thought it necessary to make excuses in our turn for having kept them up so late; and I added, that I feared it must be particularly inconvenient to them, upon account of their early church service; he replied, that they were not novices, and never deprived themselves of their natural rest for ceremonies, but always went to bed and rose when agreeable to them. Happy Monks, thought I! For you must know I had been dreading all the evening some holy vigil, at which perhaps our attendance might have been expected. An elegant lamp being placed in our chamber for the night, and a pair of wax candles, we went into as good a bed as, I believe, his Holiness himself ever occupied: the curtains were of fine broad cloth, the room wainscoted with oak, and the cleanliness of the convent and its furniture was quite quakerly. We did not wake till nine o'clock next morning, and might have slept the four-and-twenty hours round from cessation of every kind of noise; for excepting the wind, which did not blow or whistle loudly, there reigned a quietude unknown but in a convent on the Appennines. Upon our entering the saloon next morning, the Monks immediately joined us; breakfast was ready, and consisted of excellent Turin chocolate and scorched bread. We ordered our horses as soon as we had breakfasted, and quitted our kind hosts with regret. How delightful would be the tour of Italy, if the convents were permitted to entertain strangers! We were greatly distressed how to contrive to leave some little acknowledgment with these Monks; it was impossible

sible to offer them money, so we employed our own valet de chambre (who you know is an Italian) to find out with delicacy from the servants how that might be done; but he told us they never took money, and the servants refused also: however, we really forced a sequin a piece upon them, through our valet de chambre, and under a promise not to divulge it to the Monks. I forgot to mention that it appeared in the course of conversation, that no woman had ever been received into this convent beside myself, excepting Christina Queen of Sweden, the present Empress of Hungary, and the Queen of Naples; and that only for one night's lodging each, on their journey. Ought not I to be very proud to have the honour of forming a quartetto with this illustrious trio? What pity it is that royalty is not catching, for we had all slept on the same bed. As I esteem this night's lodging a memorable epoch in my life, I hope you are not tired with the length of this relation.—

L E T T E R XXXI.

Radicosani, the 31st of December.

* Here we are, and lodged in a palace, which whilom was the delightful spot fixed upon for a repose from the chase, for princes: but what a palace! Oh that it was but an English stable! Here is room enough to lodge the King of Prussia's Pandours and Croatians; and I suppose in the environs, wild boars enough to glut them. Imagine an extensive suite of rooms, long galleries and passages, the cielings, or rather the beams, in such ærian perspective, as nearly to evade the sight; the walls literally bare and green, from damp; the pavement more rugged than Berkeley-square, and I believe has not been cleaned for many years. An eternal fog constantly enwraps this cloud-cap'd tower, through which the sun-beams rarely penetrate in his annual course. At the end of the above mentioned dreary waste, or suite of apartments, are we. A table of an enormous size, and which seems in a state of progression towards petrification, graces the middle of this spacious chamber; no power on earth I believe is equal to the task of moving it from its ancient scite. A chimney of amazing size, japanned within and without with smoke, (the fire won't burn, the wood being always damp here) large puffs descending into the room, with gusts of cold wind.—Two broken chairs, excessively high, and of antique sculpture in wood—A mattress, stuffed with the refuse knots and ends of hemp, covered with sheets that are wet, and prickly like haircloth—The blanket—I scarce dare look at it; but when we are about lying down to sleep, (if that be possible) I shall, by the means of an enormous pair of tongs, endeavour to drag it into a corner of the room, as far as possible from the bed—by the glimmering light of the candles, it appears at this distance like a map of the world—seas—lakes—terra firma—islands and undiscovered countries, from whose bournes I have no intention of returning, as I do not mean to explore them—In short, I am in so ill a humour, so weary, and so hungry—They make us wait for supper most cruelly. The winds howl in the passages on one side, and are re-echoed in another tone from the other side: a French woman would think *que le grand Diable tenoit le sabbat ici pour toute les sorcieres du monde, & qu'ils alloit tout arrivées en loup-garou*: “But to what purpose complain? says M——, there

is no help for it, and you must be patient : it is only for one night.' I am satisfied I am on my journey to Rome, and to be sure was it worse, Rome is an object worth suffering something in its pursuit ; so, till supper comes, and to prevent me from being afraid of spirits, I will write on, and inform you that the road from Sienna hither is in length six posts, the last post excessively bad. The grim inhabitants of the palace, who seem as if descended from the Cyclops, have just been with us to announce the long wished for approach of the supper, which is upon its march from the kitchen. Supper is over ; it consisted of a dish of eggs, which I had ordered to be boiled in the shell ; but, alas ! they were all rotten : then appeared an animal, which I am sure would have puzzled the most ingenious author that ever wrote upon zoology to say what species of winged creature it had been. It had extended legs and wings, was black, and appeared to have been dislocated alive ; they insisted upon its being a poularde ; had they asserted it to have been a griffin, I should have been inclined to believe it ; some wretched bread, of what date I know not, and some sauce made with stinking oil concludes the bill of fare—the wine poisonous—the water maddy.—Goodnight. For me, if sleep should kindly lend her aid, may I dream of a piece of English bread and cheese, and a draught of small beer. My little barbett is so discontented and cross, that she barks incessantly at the howling of the wind, and disdains to eat. —

L E T T E R XLIII.

' *S. Sebastiano alle Catacombe*, situated on the Appian way, was founded by Constantine the Great, in honour of this saint ; who is represented lying in his tomb, pierced with arrows. The sculpture by Giorgetti. The portico of this church is supported by six antique columns of a very rare species ; two of them of white granite, and two of green, with uncommon spots in them. The catacombs are the vastest, and the most noted in the neighbourhood of Rome. We explored them accompanied by a ragged ill looking fellow, whose business is to sweep the church, and shew these silent mansions of the dead. One of our footmen was sent of a message, the other followed us. We were provided with little wax candles, and descended the staircase, each carrying a lighted bougie ; the others were *for provision*, lest any of those already lighted should burn out or extinguish. Having, at length, reached the bottom, after no very agreeable descent, we found ourselves in a labyrinth of very narrow passages, turning and winding incessantly ; most of these are upon the slope, and, I believe, go down into the earth to a considerable depth. They are not wider than to admit one person at a time, but branch out various ways like the veins in the human body ; they are also extremely damp, being *practised in the earth*, and caused our candles to burn blue. In the side niches are deposited the bodies (as they say) of more than seventy-four thousand martyrs. These niches are mostly closed by an upright slab of marble, which bears an inscription descriptive of their contents. Several are also buried under these passages, whose graves are secured by iron grates. We followed our tattered guide for a considerable time through the passages ; at last he stopt, and told M — if he would go with him to a certain

Souterrain

Souterrain just by, he would shew him a remarkable catacomb. At that moment I was staring about at the inscriptions, and took it for granted that M—— was really very near, but after some moments I asked the footman, who was standing at the entrance, if he saw his master; he replied in the negative, nor did I hear any voice: this alarmed me; I bid him go forward a little way, and that I would wait where I was, for I feared losing myself in this labyrinth in attempting to get out, not knowing which way they had turned. I waited a little time, and finding the servant did not return, called out as loud as I could, but, to my great disappointment, perceived that I scarce made any noise; the sound of my voice, from the dampness of the air, or the lowness of the passages, remaining (as it were) with me. I trembled all over, and perceived that my bougie was near its end; I lighted another with some difficulty, from the shaking of my hands, and determined to go in search of M—— myself, at any hazard; but figure to your self the horror that seized me, when, upon attempting to move, I perceived myself forcibly held by my cloaths from behind, and all the efforts I made to free myself proved ineffectual. My heart, I believe, ceased to beat for a moment, and it was as much as I could do to sustain myself from falling upon the ground in a swoon. However, I summoned all my resolution to my aid, and ventured to look behind me, but saw nothing. I then again attempted to move, but found it impracticable. Just God, said I, perhaps M—— is assassinated, and the servant joined with the guide in the perpetration of the murder, and I am miraculously held fast by the dead, and shall never leave these graves. Notwithstanding such dreadful representations that my frightened imagination pictured to me, I made more violent efforts, and in struggling, at last discovered, that there was an iron grate, like a trap door, a little open behind me, one of the pointed bars of which had pierced through my gown, and held me in the manner I have related. I soon extricated myself, and walking forward, luckily in the right path, found M—— who was quietly copying an inscription, the guide lighting him, and the servant returning toward me with the most unconcerned aspect imaginable. I had the discretion to conceal my fright as much as I was able, and only expressed, with some impatience, my desire of returning into the open air. M——, who is ever complaisant to my wishes, instantly complied; and as we were retiring, the poor guide whom my imagination had represented as an assassin, told us, that there was a pit amongst the catacombs of which the bottom could never be discovered; and he had been told, that formerly a great many people had been abused, robbed, and flung into it. I thanked God, inwardly, that he had not told me this story earlier.—Having entered the carriage, I determined within myself, that this visit to the catacombs should be my last.

Were we to insert all the entertaining passages which we are tempted to select from these letters, we should find the limits of a whole Review too narrow to contain them.

ART. V. *An Essay towards an Interpretation of the Prophecies of Daniel.* With occasional Remarks upon some of the most celebrated Commentaries on them. By Richard Amper. 8vo. 3s. Johnson. 1776.

THE prophecies of Daniel are a very important part of the scriptural canon, and yet, on various accounts, obscure and difficult. Every new attempt to fix and illustrate their meaning deserves attention; though in this department of biblical criticism great abilities are required, nor can the most ingenious expect success without a considerable degree of patience and perseverance. However commentators have differed with respect to the immediate design of particular predictions, they have very generally agreed in supposing that there is, at least, a partial and ultimate reference in one or other of these prophecies to the times of the Messiah. But the Author of the Essay now before us has proceeded farther than most of his predecessors, and altogether appropriated Daniel's predictions to the circumstances and times of the Jewish people, previous to the introduction and establishment of Christianity. We are far from wishing to retain any evidence in favour of *Christianity* which we have always deduced from the celebrated prophecy of Daniel, if it cannot be supported by just criticism; nor have we any apprehension that it will suffer from a liberal and judicious investigation.

Our Readers are well apprized, that the commentators on the book of Daniel have been divided into two classes: the famous Mr. Mede, who has been followed by Sir Isaac Newton and many others, considers this book as "the sacred calendar and great almanac of prophecy," or in other words, "a prophetic chronology of times, measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel, until the *Mystery of God*" in his providential dispensations "shall be finished." "Whereas Grotius, on the contrary, and who has been followed on his part by Le Clerc, Prideaux, Calmer, and others of no less reputation, is able to discover little more than an ancient persecution of the Jews in them."

Our Author has adopted the system of Grotius, and literally adhered to it, till he comes to his explication of the prophecy in chap. ix. ver. 24—27. We have carefully compared his interpretation with that of Grotius in his Commentary on the Book of Daniel, and find very little variation or enlargement; except in a few instances, where he has availed himself of Grotius's references and of the assistance of later writers. He apprehends, that all the prophecies terminate in the grievous persecution and oppression which the Jews suffered from Antiochus Epiphanes; and accordingly, with Grotius for his guide, he

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I

examines

examines the cotemporary history of neighbouring nations, as far as the Jews were in any way connected with them, and with a view of ascertaining the sense and intention of the several predictions, which he explains.

As most of our Readers, who are conversant with this kind of literature, have easy access to the valuable commentary of Grotius, we shall only join issue with our Author where he leaves him; as he does in interpreting the prophecy above referred to. Grotius applies it to the *Messiah* and the subsequent state of the Jewish nation; Mr. *Amner* explains it in the following manner: ‘Seventy weeks or *sevens* ;’ that is, seven times the seventy years, or number of years, which thou hast been turning over in thy thoughts and meditating upon; (ver. 2.) ‘are abbreviated upon thy people and upon thy holy city ;’ that city and people whom thou hast been so vehemently and concernedly praying for:—‘for finishing the transgression,’ or *defection* ; which has been more than once mentioned *, and to which there seems here a very strong reference:—‘and for making an end of sins, and reconciliation for iniquity’ in general, by not any longer exacting the punishment of them:—‘and for bringing in the righteousness of antiquity,’ or of the earlier and more virtuous ages of the Jewish state; and which, if continued in, would have prevented all these present disorders and punishments:—‘and for sealing up, or *closing* the present vision, or series of visions and prophecy,’ by the complete and entire fulfilment of them:—‘and for anointing the most holy place,’ or holy of holies. Very evidently meaning, by all this variety and emphasis of expression, that none of the events which are mentioned in them, and about which he had been shewing such very great anxiety, would completely come to pass till that season.

As that which follows goes on to explain, with yet greater force and perspicuity, ‘know therefore and understand, that from the going forth of the word,’ of which thou wast thinking, (ver. 2.) ‘for the restoring and building Jerusalem, unto the the Messiah Prince, or the Anointed Prince,’ as Cyrus is expressly called, and as such prophesied of, in Isaiah xlv. 1; add also chap. lxiv. 26, 27, 28.—‘shall be seven weeks,’ that is, of years; or so many times seven years; the phraseology being to be explained by verse the second, to which the reference is made, and in which years and not days are spoken of.

‘And threescore and two weeks,’ still reckoning from the same going forth of the word, or æra, ‘the street shall be built again, and the wall,’ that is, the walls and streets of Jerusalem,—‘though in troublous times,’—or notwithstanding the

* Chap. xi. 30. Chap. viii. 23.

~~words~~ of them. ~~Must~~ probably referring to that opposition which the Jewish people at first met with from the Samaritans, and their other unkind neighbours.

‘ And after the threescore and two weeks shall Messiah,’ that is, another Messiah or Anointed Person, ‘ be cut off,’—meaning the good high-priest Onias, who was mentioned formerly,—‘ but not because of himself,’ or of any demerit and male-administration of his own, deserving or requiring such punishment :—‘ And the people of the Prince that shall come, meaning Epiphanes, shall destroy the city, and the sanctuary, and the end thereof shall be with a flood,’ that is, with the overwhelming violence and rapidity of one, as the same metaphor has been observed to signify in these prophecies already :—‘ and unto the end of the war desolations are determined,’—for which see the eleventh chapter, and the commentary upon it, in various places. ‘ And he shall confirm the covenant with many,’ or make a firm covenant with many, ‘ in the one, or last, or remainder week ;’ in which there may possibly be a reference to his stipulations and intrigues with the apostates who were mentioned formerly ;—see chap. xi. 30, and the note upon ver. 22, —‘ and in the midst of the week he shall cause the sacrifice and oblation to cease, and by the overspreading of the abominations,’ for which also see the same eleventh chapter, and the facts which are there mentioned upon ver. 31,—‘ he shall make desolate, even until the consummation, or finishing, and that that is determined be poured out upon the desolate :’—or in other words, until that that is determined shall be done ; as the same idea was expressed formerly *.

With respect to the times, which are mentioned in this prophecy, Mr. Amner observes first, ‘ that from the going forth of the commandment or word of the Lord concerning Jerusalem to Jeremiah in the fourth year of Jehoiakim, and first of Nebuchadnezzar †, to the appearance of Cyrus in a public character, and as the leader and general of the united forces of the Medes and Persians against Babylon, was precisely the first of the three periods which the text mentions ; that is, a period of forty-nine years, or of seven weeks of years.—See Prideaux’s tables, or any other annalist’s.

‘ And that if again we reckon from the same æra,—sixty and two weeks of years more, or so many times seven years, will bring us to much about the time of the murder of Onias before-mentioned.—Granting this, ‘ it may be observed in the third place, that from the time of the murder of this good high-priest to that of the restoration of the Jewish affairs, and cleansing of their temple by Maccabæus, was about one week more of these years,—as may be seen by again consulting the

* Chap. xi. 36.

† Jer. xxv. 1, 2.

same annalists.—And how during the half of this last week precisely, Epiphanes made the daily sacrifice to cease, and expanded as it were, and ostentatiously set up, the abomination that maketh desolate, or desolating abomination, upon the horns or wings of the altar in the temple; to which the overspreading in the text does probably refer, we have already had too many occasions of observing †, and need not now resume the subject."

In giving an account of the utility and tendency of the interpretation, adopted and pursued in this work, Mr. Amner informs us; "that it will in the first place, and in case it be approved, go far in vindication of Grotius, "that first of Christian interpreters," as one of Mr. Mede's own followers has called him, from certain heavy and most unjust charges against him in this very character, which his supposed errors in the interpretations of these prophecies seem to have chiefly brought upon him ||; and in which rather the force and freedom of his mind should have been applauded.

"And will also, under the same circumstances, be of use in the second place, by lowering the too high reputation of the pious and learned Mr. Joseph Mede (as the title to his works calls him, and as his reputation may be now perhaps said to be) on account of certain discoveries, of a most amazing nature, which he is supposed to have made in them:—but without any reason, if in what follows we are not mistaken."

Does Mr. Mede's reputation then solely depend on his interpretation of these prophecies? or must the vindication of Grotius require us to detract either from the learning or piety of Mede? The above paragraph is not so liberal, nor so respectful to a writer of very considerable and of acknowledged eminence as we could have wished. The note is also obnoxious to the same charge.

"Not to insist (proceeds our Author) in the third place, upon the merit and importance of all inquiries into truth, and approaches towards it, when properly conducted, even though no immediate utility may be seen to be in them. Inasmuch as

† Chap. xi. 31. Chap. xii. 7, 11.

|| "Such, for instance, as narrowness of mind, puerility and weakness of opinion and of judgment, inconsistency and levity: which may be more or less met with in almost every one of Mr. Mede's followers. Not now to insist upon that of infidelity, which it seems Jurieu urged against him, and which were not worthy to be mentioned, but for Jortin's very fine observation upon him. "Jurieu, says this Writer, by treating Grotius as an infidel, went to work like a bungler; for, *Est ars etiam maledicendi*, as Joseph Sealliger said upon a like occasion; and it requires something of a hand to throw dirt with dexterity."

we cannot fail to believe, that both truth and virtue must be our good upon the whole, however at present we may not always see it, and sometimes doubt the possibility of it.

ART. VI. CONCLUSION of the PHILOSOPHICAL TRANSACTIONS, Vol. LXV. Part 2. For the Year 1775. From the Review for June last, Page 447.

PAPERS relating to ZOOLOGY.

Article 16. *A second Essay on the Natural History of the Sea Anemonies.* By the Abbé Diequemare, &c.

THE Reader will find, in our 51st volume [September 1774, page 228] a particular account of the Author's discoveries with respect to the singular reproductive powers of these marine animals. The present paper contains several new particulars relative to them, and to his various operations upon them; as well as some other observations respecting their sensibility, which is so great, that they may conveniently be applied to the purpose of indicating changes in the state of the atmosphere, by their contraction and expansion, and of becoming pretty accurate *marine barometers*.

Article 22. *Of the House Swallow, Swift, and Sand-Martin.* By the Rev. Gilbert White. In three Letters to the Hon. Daines Barrington, F. R. S.

Article 33. *Of the Torpidity of Swallows and Martins, &c.* By James Cornish, Surgeon.

The subject of these two Articles has likewise been pretty largely treated in our 50th volume [April 1774, page 283, &c.] In the second of them, Mr. Cornish apparently refers to the objection which we offered (page 285) as suggested by a friend, against the supposed torpidity of swallows during the winter. We shall give his observation on the subject, in his own words:

'The objection which has been brought against the opinion, that these birds do remain torpid during winter, is, that all birds do moult once in a year, and swallows do not moult with us. Now this argument is of little weight with me, as I am of opinion, that no bird that is to remain in a torpid state during winter, can undergo the process of moulting; for it is probable, if I may hazard such a *conjecture*, that the great loss of blood, which other birds suffer during the change of their feathers, is saved by nature, in birds which undergo a state of torpidity, for their more effectual preservation in such a state. And I have known many instances of birds kept in cages that have not moulted for a season; particularly a sky-lark, which retained his song in full vigour during the autumn and all the winter.'

We cannot think that Mr. Cornish's *opinions*, or *conjectures*, on this subject, or even the slight and partial facts he mentions,

relative to a few individuals, kept in cages, are sufficient to overturn a general observation, not hitherto, we believe, controverted by any one; or that they tend to weaken, in the least, the force of our friend's objection, from whom we could borrow other strong arguments against the *swallow-sleeping* system, were it our province to enter deeper into the controversy.—We shall only add, with respect to martins, that Mr. Cornish relates his having, so late as in the beginning of November, seen a great number of these birds, brought, as he supposes, out of their *winter-quarters*, by the warmth of a fine afternoon; and afterwards returning in the evening to the fissures in the adjoining rocks. He offers likewise a few other testimonies favourable to the hypothesis of torpidity, in the cases of martins and swifts; and one more with respect to a bird found torpid in a hollow ash tree, and which was believed to be a cuckow.

Article 39. *An Account of the Gymnôtus Electricus.* By John Hunter, F. R. S.

From this accurate anatomical description of the *Gymnotus*, it appears that the particular organs by which this fish exerts its electrical qualities, constitute perhaps more than one-third of the intire animal. The nerves, likewise, which are appropriated for the exercise of this peculiar function, and which arise particularly from the *medulla spinalis*, from which they are sent in pairs between all the *vertebræ* of the spine, are much larger than is necessary for the common operations or purposes of animal life. Three excellent plates accompany the Author's description, which cannot be rendered intelligible without them.

In the 21st Article is given 'A short Account of the Sea-Cow, and the Use made of it.' By Molineux Shuldham, Esq.

P A P E R S relating to A N A T O M Y.

Article 30. *An Account of an extraordinary Acephalous Birth.* By W. Cooper, M. D. In a Letter to Dr. Hunter.

After the mother had been delivered of a perfect living female child, Dr. Cooper was called in to extract a supposed remaining twin. In this operation he met with some difficulty, but at length succeeded in bringing forth the extraordinary subject of this Article, which was afterwards dissected by the late Mr. Hewson, who likewise injected its blood vessels. It was a female, of the usual size of a common twin child, born at the full time; except that it wanted hands, arms, neck, and even head, and consequently brain. Below the navel, its trunk and limbs were perfect; but internally examined it was found to have no spinal marrow; nor had it a heart, lungs, diaphragm, stomach, liver, kidney, spleen, *pancreas*, or small intestines. Its *uterus* was perfect; and it had one ovary, and a bladder, but without any cavity. A large artery, running upon the spine, supplied

supplied the place of an aorta.—This singular production seems to furnish a decisive determination of a physical question that has been strongly litigated. As it had no mouth, stomach, or digestive organs, it appears evidently to follow that the *fetus in utero* receives its nourishment immediately from the circulating fluids of the mother, transmitted to it by the umbilical vessels.

In the 36th Article, the late, ingenious Mr. Gooch offers some practical remarks, relative to the performance of amputation above the knee, by means of a single circular incision: the muscles attached to the bone being afterwards separated, and the whole drawn upward by a *retractor*; with a view to prevent the too frequent protrusion of the bone, or a pointed stump. We formerly explained M. Louis's rationale of a similar practice, in our account of the fourth volume of the *Mémoires de l'Académie de Chirurgie*. [See Appendix to our 38th volume, 1768, pag. 592.]

In the 37th Article, the same excellent practitioner takes notice of a *lusus naturæ*, or variation, in the arterial system, which he had thrice observed in amputations of the thigh; consisting of a division of the great femoral artery into two trunks:—a circumstance which may possibly occur oftener than we suppose; and the knowledge of which may occasionally be of great practical use, by inducing the surgeon to hazard the operation for the aneurism, in the thigh, instead of having recourse to an amputation of the limb.—An account is here given of the first-mentioned operation having been performed on the thigh of a dog with success, and without any alarming symptoms subsequent to it; though, after the cure, no pulsation could ever be felt below the ligatures; nor was any division of the artery into two equal branches afterwards perceived on dissection: but a ramification proceeding from the artery, just above the part where the upper ligature had been passed, was found to be considerably enlarged.

GEOMETRY and ASTRONOMY.

The Articles reducible to these two classes will admit of little more than a mere recital of the subjects treated of in them. In Article 25, M. Lexel of Petersburg communicates a few correspondent observations of occultations of fixed stars by the moon; to which he adds two theorems, intended to render the solution of polygons as easy as that of triangles by common trigonometry.—In Article 26, Mr. Landen gives the investigation of a general theorem for finding the length of any arc of any conic hyperbola, by means of two elliptic arcs; together with some new and useful theorems deduced from it.—Article 27, contains some observations made at Chislehurst, in Kent, in 1774, by the Rev. Dr. Francis Wollaston; principally

pally relative to the going of his astronomical clock. He likewise takes notice of the *second disappearance* (April 5, 1774) and the subsequent *re-appearance* (June 30) of Saturn's ring; both of which he was fortunate enough to observe with his 3½ feet achromatic telescope. He remarks that the magnifying power of 100, in this instrument, seemed to shew the thread of the incipient ring more visibly than that of 150.—Article 28, contains a set of propositions relating to triangles inscribed within, and described about, circles; by John Stedman, M. D.—In Article 29, Dr. S. Horsley, Secretary of the Society, communicates some theorems relating to polygons described in and about circles.—In Article 35 are given some astronomical observations made at Leicester, by the Rev. Mr. Ludlam;—and in Article 46, a method of abridging calculations in spherical trigonometry, by Mr. Israel Lyons.

MISCELLANEOUS ARTICLES.

Article 43. *Experiments on Animals and Vegetables, with respect to the Power of producing Heat.* By John Hunter, F. R. S.

Frequently have we remonstrated—we still hope not intirely without effect—against the studied cruelties of naturalists and experimental physiologists, exercised on the defenceless brutes that fall in their way, and have the misfortune to be considered by them as fit subjects for their investigation. We shall not therefore stain our pages with a recital of the protracted sufferings of dormice, snails, and carp, inflicted merely to ascertain their powers of generating heat; or to determine the precise degree of cold which ends a lingering course of torture, and finally withdraws them out of the reach of human persecution.—A humane philosophical reader will be content to know, in general, that living animals possess powers of resisting both heat and cold, to a certain degree; without wishing to enter into a detail of the misery inflicted on innocent brutes, merely to ascertain the *quantum*.—In the experiments recited in the two following Articles, we can attend the experimentalists without pain; and satisfy philosophical curiosity, without wounding our sensibility.

Article 45. *Experiments in an heated Room.* By Matthew Dobson, M. D. &c.

In the account which we gave of the first part of this volume of the *Transactions**, we related some of the singular results of certain experiments made in a hot room by Dr. Fordyce. Some experiments of a similar kind, made by Dr. Dobson, in the sweating room of the hospital at Liverpool, are related in this Article; the results of which are conformable to those in the paper above referred to, and to others given in the following

* Monthly Review, Jan. 1776, page 29.

Article. Some of the more singular phenomena in the present experiments are,—the great acceleration of the pulse, while the heat of the body is scarce sensibly increased;—and the coagulation of the white of an egg, contained in a tin vessel, or in its own shell, in a heat of 224 degrees; while some of the same substance put into a kind of cup formed of the membrane that lines the inside of the shell, and exposed to the same degree of heat during two hours, continued perfectly fluid. Toward the close of the Article, the Author modestly proposes some conjectures, with a view to explain these and other remarkable phenomena presented in these experiments. The most probable of these hypotheses, relating particularly to the last-mentioned fact, is founded on a consideration of the different conducting powers of different bodies with respect to fire. The *albumen ovi* is coagulated in tin, but is not affected when contained in the film: because tin is a more powerful conductor of fire from air, or robs this medium of its heat more readily than the film is enabled to do †.

Article 47. *Further Experiments and Observations in an heated Room.* By Charles Blagden, M. D. F. R. S.

In these new experiments the heat of the room was raised to 240, and sometimes to 260 degrees; that is, 28 and 48 degrees above the temperature of boiling water. These excessive heats were born during a considerable time, with little inconvenience, by the gentlemen who exposed themselves to them, both naked, and with their cloaths on; nor was the heat of Dr. Fordyce's body at all increased, though the velocity of his pulse was, in one instance, more than doubled. In the same heated air which he breathed, eggs were roasted quite hard, and a beef steak was dressed in twenty minutes. We still think, however, that some deductions are to be made from the *resisting power* of the human body, in consequence of the largeness of its mass, and the motion of its cooler circulating fluids, successively arriving at the surface; as we suggested in our account of the former experiments, above referred to.

The effect of *evaporation*, in preventing certain bodies, and particularly fluids, from receiving a degree of heat equal to that of the air, is shewn by some of these experiments to be very considerable. In the great heats abovementioned, pure water, exposed to them in an earthen vessel during an hour and half,

† The Author of a late publication, just come to hand, alluding to these experiments, 'assures the Gentleman, who prosecuted them, that it was not the *life* that was in the *albumen*, that resisted its coagulation.'—We do not however meet even with the word, *life*; much less with any allusion to the *life*, in the *white of an egg*; in any part of the Author's account of his experiments.

acquired only a heat of 140 degrees; and afterwards continued stationary above an hour at a degree much below the boiling point: but when its power of evaporating was checked by dropping a small quantity of oil on its surface, it boiled very briskly. Further, a saturated solution of sea salt acquired a heat of 230 degrees, and was, consequently, brought into brisk ebullition, on covering its surface likewise with a *lamina* of oil.

Having fully ascertained the safety of exposing the human body to these extraordinary degrees of heat, the Author expresses his expectations that the heated room may, in certain cases, become a very useful instrument in the hands of a physician; especially after the requisite experiments have been made to direct its medical application with a sufficient degree of certainty.

Article 31. *Observations on the State of Population in Manchester, and other adjacent Places, concluded.* By Thomas Percival, M. D. F. R. S.

Article 42. *Observations on the Difference between the Duration of Human Life in Towns, and in Country Parishes and Villages.* By the Rev. Richard Price, D. D. F. R. S.

The observations contained in the first of these two Articles are founded on an accurate survey, completed in the year 1774, of the townships of Manchester and Salford; and a subsequent enumeration, equally exact and comprehensive, of the whole parish of Manchester, containing thirty-one townships, and 42,937 inhabitants.

The most striking observation that occurs among the many curious and important facts here related, is the great disparity between the healthiness of a large and populous *town*, and that of the *country* immediately surrounding it. In the latter it appears that only 1 in 56 of the inhabitants dies annually: whereas in Manchester the yearly mortality is no less than double this quantity, or 1 in 28. This almost incredible but well ascertained difference, the Author observes, 'must afford matter of astonishment even to the physician and philosopher, when they reflect that the inhabitants of both live in the same climate, carry on the same manufactures, and are chiefly supplied with provisions from the same market.'

Their surprize, continues the Author, 'will give place to concern and regret, when they observe the havoc produced in every large town by luxury, irregularity, and intemperance; the numbers that fall annual victims to the contagious distempers, which never cease to prevail; and the pernicious influence of confinement, uncleanness, and foul air, on the duration of life †.

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† ' There are, says Dr. Percival, at this time in Manchester, no less than 193 licensed houses for retailing spirituous and other liquors,

“ It is not air, but floats a nauseous mass

“ Of all obscene, corrupt, ~~offensive~~ things.”

The second of these Articles contains several judicious remarks relative to the facts and observations given in the preceding paper; particularly with respect to the remarkable disparity above noticed, between the rates of mortality in town and country. But we should do injustice to the Author's calculations and reasonings, by any attempt to abridge them.

It will be sufficient briefly to specify the contents of the five remaining Articles of this volume. These are, Article 22, in wherein Sir Robert Barker gives an account of the process by which ice is artificially produced at Calcutta and other places in the East Indies; where the thermometer has never been known to descend so low as the freezing point.—In Article 24, Mr. John Whitehurst describes and delineates a machine lately constructed by him, at the seat of Philip Egerton, Esq; at Oulton in Cheshire, for the purpose of raising water, by its *momentum*.—Article 38 contains a general account, communicated by Dr. Priestley, of his late experiments on the different kinds of air discovered by him; and particularly of his discoveries relating to atmospherical, and pure, or *dephlogisticated*, air. The full account which we have already given of his late valuable publication on these subjects renders an analysis of this Article unnecessary.—The 40th Article contains some observations on the natural and commercial history of myrrh, made in Abyssinia, in the year 1771, by James Bruce, Esq;—and in the 41st, and last Article, Mr. Strange describes ‘a curious giant's causeway, or group of angular columns, lately discovered in the Euganean hills, near Padua.’

quors, and 64 in the other townships of the parish. At Birmingham, the number of public houses is still greater than at Manchester. A very ingenious friend of mine at that place has computed, that the quantity of malt consumed there in the public houses, requires for its growth a compass of land which would be sufficient for the support of 20,000 men.’

ART. VII. *An Essay on the Uterine Hamorrhage, which precedes the Delivery of the full grown Fetus, &c.* By Edward Rigby. 8vo. 2s. 6d. Johnson. 1775.

AN uterine hæmorrhage, occurring in the last month of pregnancy, is one of those perplexing cases in which the surgeon seems only to have a choice of difficulties before him. This choice, too, is of the last importance to his patient; in relation to whom he stands, to use Pliny's expression, in the character of *Vitæ Necisque Imperator*—Arbiter of Life and Death. Sometimes, through a distrust of the powers of nature, and an apprehension that the hæmorrhage may otherwise soon become fatal

fatal to his patient, he is tempted to have immediate and too early recourse to art; and thereby, perhaps unnecessarily, exposes her to the pain, hazards, or inconveniences, which may attend a forcible extraction of the *fœtus*. At other times, by procrastinating, and placing too great a confidence in the efforts of Nature, he often has the misfortune to see his patient sink under a discharge which, he may afterwards possibly reflect, he had it in his power to restrain or stop, had he proceeded to an immediate delivery.

There are few who practise this branch of the surgeon's art, who have not found themselves greatly distressed how to proceed under these embarrassing circumstances; with respect to which; different writers have given different and sometimes opposite directions: not have any of them offered any determinate or satisfactory *criteria*, by which the surgeon may be able to ascertain, in particular cases, whether it is most safe and eligible, to wait, and palliate, and leave to Nature the task of stopping the discharge, by expelling the child, in her own good time: or whether it is more advisable at once to have recourse to art, and to stop the hæmorrhage by a speedy turning and extraction of the child. In this pamphlet Mr. Rigby attempts to solve this important problem; his solution of which is founded on a due consideration and discrimination of the different causes which produce this hæmorrhage about the time of delivery.

On a subject of this nature it cannot be expected that we should enter into particulars. We shall observe however, in general, that the Author founds his rules for the conduct of the surgeon in these difficult cases, on a seemingly very proper distinction between those hæmorrhages which proceed from *accidental* causes, and in which the placenta is fixed at the bottom or sides of the uterus; and those more formidable cases, in which the flooding is *unavoidable*, in consequence of the placenta's being attached near or over the *os uteri*. In the last of these cases, where no hopes can be entertained of stopping or restraining the hæmorrhage, by means of medicines; the operator should proceed to remove the cause of the disorder, by a speedy turning and extraction of the child: whereas, in the first case, he may, in general, with propriety leave nature to do her own work; as there will be good reason to suppose, on account of the favourable situation of the placenta, that the hæmorrhage may be stopped by the means of proper medicines, cool air, the puncture of the membranes, &c.

It appears from what we have said above, that a knowledge of the real situation of the placenta is the leading circumstance which must direct the surgeon in these cases. The Author therefore lays down some rules by which this knowledge may be

be obtained; and others by which the precise time for attempting artificial delivery may be ascertained: so that the operator may have before him, in a case hitherto subject to doubt and uncertainty, sufficient data to enable him to determine with respect to his conduct. A considerable number of cases is likewise added, which illustrate the Author's doctrine, and seem fully to prove the justice of his reasonings; which appear to be worthy the consideration of every practitioner who is interested in the subject to which they relate.

ART. VIII. *Sermons* by the late Rev. Charles Peters, M. A. Rector of St. Mabyn's, Cornwall. Published from his MSS. by his Nephew Jon. Peters, M. A. Vicar of St. Clements, near Truro, Cornwall. 8vo. 5s. 3d. Boards. Bathurst. 1776.

FROM the great number of sermons preached throughout England it is to be hoped some real benefit accrues to mankind; but in too many parts of the country, we fear, the clergy, themselves, are culpable, in not paying sufficient attention either to the composition or the delivery of their public discourses. A sermon, too often, consists of mere declamation and harangue,—or philosophical speculation,—or incoherent rant,—or is, in some other respect, of a nature ill suited to the generality of hearers: having little tendency to impress their hearts, or influence their lives. Yet, amidst the glaring errors and defects which sometimes appear in this part of our public offices of religion, we doubt not but, on the whole, essential good is effected. Men are, perhaps, prevented from growing worse, if not rendered better. In many instances, we hope, our pulpit discourses are of a truly edifying and useful kind:—and among these we must rank the sermons which now pass under our review.—Mr. Peters, their Author, is already known to the world as a man of learning, ingenuity, and piety, by his critical dissertation on the Book of *Job* *. The Editor informs us that the present publication is in consequence of the request of the deceased, who desired that these Sermons might appear, as specimens of his manner of preaching to a country congregation.

The sermons are nineteen in number, some divided into two parts, and one into three. The subjects are as follows: The Duty and Advantage of knowing and understanding the Holy Scriptures; The Doctrine of a Mediator, and Jesus Christ the only true Mediator; The great Blessing of taking on us our Saviour's Yoke; The Difficulty of changing vicious Habits; Joy among the holy Angels over a sinner that repenteth; The Love of God; The Love of our Neighbour; An Explication of Matth. xii. 36, 37, concerning idle Words; God's Omni-

* See Review, vol. iv. p. 401.

presence and Omniscience; A good and bad Conscience; Christian Perfection; Charity; Judging our Neighbour; Rules for Trial of the Spirits; Recovery from Sickness, a Call to Amendment of Life; The Rule of Life; The Curses in the 109th Psalm explained; Fear of God the truest Wisdom; The Doctrine of Justification by Faith.

The discourses are of the judicious kind; plain, serious, and convincing: while they are calculated to inform and instruct, they aim also to affect and persuade. The explication of the curses in the 109th psalm is the same with that which was published by Dr. Sykes several years ago; but the Editor informs us that Mr. Peters' sermon was preached at St. Mabyn's, Cornwall, Oct. 2, 1748, about seven years before Dr. Sykes's book on the Hebrews, in which he takes notice of this psalm, made its appearance. It is a very good one, the explication, inferences, and remarks on the subject are sensible, pertinent, and useful. We observe that in the fourteenth discourse he appears to urge the necessity of episcopal ordination rather more than we should have expected from his candour and liberality. On the whole, we have perused these sermons with pleasure; were they yet more plain and more pathetic, we apprehend they might be still more adapted for usefulness to congregations, in town, as well as in the country. But we think they do credit to the Author's abilities, and, which is much more important, to the rectitude and goodness of his heart.

ART. IX. *Essays on Agriculture; or a Variety of useful Hints, for its Improvement, with respect to Air, Water, Earth, Heat, and Cold; as an Attempt to ascertain their Influence on Vegetation. Together with Reflections on Animals, Plants, Seeds, Slips, and Manures.* To all which is prefixed, an Address to the literary Societies in Europe, established for the Improvement of natural Knowledge. By M. BEARDÉ DE L'ABBAYE. Translated from the French. 4to. 4s. 6d. sewed. Carnan. 1776.

IT is in the preface to his work that this writer, as above-mentioned, addresses the academies and learned societies in Europe, loudly complaining of the behaviour of many, who, he says, after taking every possible step to get themselves honoured with the title of academicians, have from the moment of their reception, ceased to render themselves worthy of it; have indolently laid themselves down, not on laurels, but on that earth, which only wanted their attention, to yield a rich harvest of them. He charges them with selfishness, which is only taken up with its own little interests to the neglect of the general good; with indolence, so that several literary societies, give at very distant periods, a few slight productions, and these, only due to two or three worthy members, who have

some regard left for the interests of humanity. He remarks, that the subjects they propose to the consideration of men of letters, or genius, are often futile, narrow, uninteresting; and that by such means the design of public establishments is, in a great measure, frustrated, while the benefits which society has a right to expect from them, are, in this manner, withheld.

This castigation is not bestowed, we are persuaded, without just reason; it may be severe, but we hope it may have some good effect.

The Essayist proceeds to assure us, that the desire of being useful was his only motive for publication, for which reason he gives himself little trouble about the choice or order of his thoughts, and still less with regard to elegance of expression; on the contrary, he endeavours to use the most common and popular terms, and says he shall be well pleased if the husbandman understands him, since it is for him, principally, that he writes.

The drift of this publication is to show, that notwithstanding the improvements which have been made, particularly in agriculture, our advances are but small when compared with what remains to be enquired after and discovered. The Author proposes a number of subjects to the investigation of inquisitive, intelligent, and benevolent men; from whence he apprehends great advantages might be derived to the public. He does not attempt to elucidate these subjects himself, nor, very particularly to show in what manner the labours of others should be directed for this purpose. His treatise is one, among many, which serves to prove how confined is human knowledge and power, at the same time that it is calculated to rouse and animate the reader to assiduity, in attending to those topics from whence essential service may possibly accrue to mankind. His propositions are, however, sometimes, chimerical, and he appears to indulge himself in imaginary views of projects and advantages which are not likely to be realized. But if this is, in some instances, the case, there are, nevertheless, a variety of queries and remarks which deserve the consideration of naturalists, botanists, husbandmen, &c.

Beside the preface and postscript, this volume consists of eighteen chapters, the first of which is the introduction, followed by nine others, which treat of air, water, heat, and cold, earth, plants, seeds, slips or cuttings, young shoots, grafts: The eight last chapters are on botany, commerce (or trade) of plants, productions of plants, instruments of agriculture, manures, wonders ascribed to plants, animals, productions of some animals.

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The paragraph that introduces these *Essays*, contains a truth in which every considerate Reader will concur with our Author. 'The discovery, says he, of any specific remedy for the least of our complaints, or of new ways to satisfy our wants, and sooth our afflictions; the invention of any little instrument or tool more handy and more expeditious for use; are a thousand times of more intrinsic value than the most learned observations of the ablest astronomers, who, having espied some little star, a pretended comet, near some constellation, spend whole nights in studying its course, its orbit, its aphelion, its ascension, its node; . . . and at length takes occasion, from this celestial appearance, to give an ample description of the zodiac. The doctrines of monads, of atoms, of substantial forms, that number of metaphysical systems, and scholastic treatises, with which the memories of our European youth are encumbered, that number of useless subtleties which are learned with such difficulty, do all of them, taken together, not yield so much service to mankind, as a husbandman, who has found out the secret to secure his fields against insects, or made some other the like discovery. The generality of the learned apply themselves more particularly to objects of pomp and show, prefer generally the splendid and brilliant, which gains them a name, to common researches, which would only gain them a degree of merit.'

Persons skilled in physics, when their knowledge is confined to speculation, are easily disconcerted in practice, and the most ignorant peasant will sow his field or his garden much better than they can. It would be high injustice to require of all authors that they should know how to handle the spade and the scythe, before they set up to prescribe laws to others; but this writer says, 'they ought at least to follow the practice of being first taught themselves, before they teach others. To shew the necessity of previous experience, and the benefit to be expected from it, let us see what those can effect, who disdain not to put their hands to the work.' Here he mentions chemistry, and adds, 'but to confine myself to agriculture, the branch brought to greatest perfection is most assuredly the culture of flowers. They are become a new creation: we can scarce distinguish in the hands of the florists their hyacinths, renunculuses, &c. compared with the same flowers as produced by nature. A fancier, lying stretched on a border, spies the progress of vegetation, assists, accelerates it, and augments its force in a superior degree. A plant, which naturally grows with five or six leaves, shall thus be forced to yield many hundreds. The size, the colour, the smell, every quality is in perfection; nature is embellished, and becomes undistinguishable under the watering pot of the florist. A

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patterre, therefore, ought to read a lesson to agriculture: if the employment about flowers, a matter of mere amusement and turility, has thus the advantage over so many useful arts; and if husbandry derives not equal advantages from the labours of so many philosophers, who write on the subject, it is merely because, either they make no experiments themselves, or do not repeat those made already, make them too much *in the great*, or in fine, do not closely follow them.'

In the chapter on water our Author speaks highly of the tree, growing in the West-India Islands, called Manguel. He recommends the transplantation of it to Europe, as being highly valuable, on account of a variety of uses. Its wood is hard, but growing still harder in water, so as to be, in some measure, petrified. Piles made of it know no decay; the bark is good for tanning: it grows in salt water; and thus, he says, it is probable it would thrive on our sea-coasts. 'It would be a thing both agreeable and useful, to plant forests of it along our shores, where the depth of water is not very considerable; for besides the real produce of these trees, they might serve for a rampart, and secure the coast against hostile debarkations:—It appears very probable that it would *take* to admiration on our coasts. How many forests might we not then boast of, in places where nothing now is to be seen but sand and water?'

In the chapter on Earth we have the following reflections: 'Sands are, perhaps, the most useless soils; on these we should make the most trials. What advantage might not society reap, if ever a philosophical farmer came to gather any productions from those immense tracts of sand abandoned by the sea and by rivers? . . . Probably the tribe of porous trees might thrive there, by laying their stems sufficiently deep, to furnish their roots with moisture. How many trials of this kind might not be made with very little trouble or expence? If ever I have leisure and opportunity, to put in practice what I am so earnest in inculcating on others, for the good of mankind; I mean, to devote myself one day entirely to some one plant, study and rear it, ascertain its properties and virtues; there is one which I shall take into particular consideration, and that is, the *Camemerion*. It springs on the hardest gravel, in the driest sand, on rocks, on walls; in short in places where no other plant can live; and yet it grows to the height of a foot, and sometimes a foot and a half; produces a pretty large quantity of seeds, in very long and slender pods. On gathering a sufficient quantity of these seeds, and sowing them in their proper season, we may perhaps be able to turn naked sands into useful fields. I imagine this plant is not used for any medicinal purposes; but, our not knowing its virtues is

no proof of its having none. Here then is a new subject of attention to our academies. How many enquiries remain still to be made? how many valuable qualities lie hidden in plants, which grow neglected under our feet, of which we have not the least suspicion? But, to return to the *Camenerion*, I must invite those, who have an opportunity of procuring its seed, to collect as much as they can, to sow them in different seasons, at different depths, and in different soils; were it only to procure litter for cattle, that alone would be a great matter in countries where forage is scarce.

Our Essayist supposes that the tea-tree might be brought to thrive in Europe, since the celebrated Linnæus has contrived to keep in conservation one of them in Sweden. 'To what zealous observer, to what patriotic society, are we then to be indebted for the cultivation of the tea-tree. If they cannot succeed in raising it, let them at least look out for some other leaf, which may replace its daily use among so many nations, who cannot do without it. This appears so essential an object, to claim as much the serious attention of every wise minister, as of every able cultivator.—I cease not repeating it; it is to detail that we shall be indebted for happy discoveries. What study soever we view, it is to those who choose particular branches for their province, that we ought to give the preference. It is with reason, that we prefer a dentist, an oculist, an aurist, in their particular study, to the ablest surgeon, who takes in all branches.'

In the chapter on Plants, it is hinted that Nature may have originally bestowed on each plant the property of living and perpetuating itself, without the assistance of new seed. This holding, he says of the greatest number of them, should incline us to think that this might have been the general law of Nature. Yet our grain, our corn, so necessary to us, die away after their course of production, and each year are to be sown anew. This may be owing to its having passed so often through our hands as to have altered its primitive natural disposition. M. Horrebow, a celebrated naturalist, he observes, found in Iceland, wheat incessantly reproduced, like the grass of our meadows; its grain is something smaller than our wheat, but its flavour, of which the natives are very fond, is delicious. 'We should therefore dive into, and study the reason for which our corn is not re-produced from its root.'

The following passage may be rather diverting, when the Author speaks of the disorders of plants: 'We have not as yet discovered sufficient remedies for prevention, nor specifics for cure. This study is more extensive than at first it appears. There was a person, who assumed the title of Tree-doctor. He insisted to have the patients brought home to him: and it

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is said, that he often restored them to health and life; a sick fig, or orange tree must be pulled up by the root; he inspected their parts with care, and then treated them by bathing or by amputation; and he prescribed a proper diet. But all this apparatus of seeming quackery, failed not to have often a good effect.

In speaking of silk, one of the most valuable articles of commerce, he observes, I must express my surprise at the paucity of trials made with regard to it. Silk-worms are fed with mulberry-leaves, which shoot very late in the year, and by that means are subject to much inconveniency. Why, therefore, not look out for some more common, more easy, more cheap food for these insects; beside briar-tops, on which they feed very readily, they live commodiously on elm or fig-leaves, but especially on lettuce.—Sugar, of all foreign productions, forms at present the most general branch of commerce; and I am well persuaded that our taste allured by, and accustomed to its sweetness, could not brook the want of it, did any sovereign proscribe it his territories. And, I am likewise persuaded, that the canes, which produce it, would with difficulty thrive with us: but, since we have found, that the juice, the sap, the essential salt of some of our kitchen plants, and some of our trees, are possessed of a sweetness approaching that of sugar; why not bring these trials to perfection, and multiply the plants on which the trials may be made?

In the chapter on Manure we have the following passage: • To have a fat hog, it is particularly towards the close of his life that he is to be best fed. And perhaps the same method should be used with corn. It is the general observation that the fields are all nearly of equal beauty, when the corn begins to peep out of the ground; the appearance is every where the same, or nearly so, be the soil fat or lean. But it is at the approach of harvest, we distinguish the good quality of the soil: I mean that there is sufficient juice almost every where, to give birth to plants; and that means should be devised for watering, for distributing a better nourishment, in proportion as the stem stands more in need of it; especially about the time that the flowers are about to form or set, in order to produce seed. By this observation, we might, perhaps, come to husband the manure, and make greater advantage of it. That monstrous cabbage, whose vast size was matter of astonishment, and under which was found an old shoe, owed in particular this excessive vegetation or growth to the juices it continued pumping to the last; while the common manures, being of service almost only at the beginning; supply nothing farther when vegetables stand most in need of nourishment.

In treating on Animals it is observed, 'As change of one climate proves hurtful and pernicious to certain animals; another, it is possible, may prove favourable. Tobacco, which was originally brought us from the Island of Tobago, proves much better in many other places, particularly in Virginia. The vines taken from the circumjacency of the Rhine, and from Burgundy, make at this day the Canary and Cape wines. The bullocks of Hungary and Poland have improved in Switzerland and other places. The sheep of Spain so superior in wool, to all others, are originally from Africa. Our poultry yards have been stocked with different animals which have perfectly well thriven. This success should invite to new trials, from which, society would, with gratitude, draw the agreeable and the useful. The rein-deer, so fleet, the delightful antelope, the rhinoceros, the ostrich, &c. would, perhaps, live very well with us.'

We shall add, to the above, the following passage: 'There often happens in the country an inconvenience, which how inconsiderable soever it may appear, seems to me to merit the aid of the naturalist: It often takes several hours, and even whole days, to churn the cream, without being able to make butter come. The poor country maids tease themselves to death, sometimes seeking the warmth, sometimes the cool, and throwing salt into the churn, but all to no purpose; both their labour and their cream are lost. There may possibly be somewhere an infallible method to prevent this accident, and, in that case, it should be made public as much as possible. An academy, preferring the useful to the brilliant, which would propose this question for the prize they distribute, would do a greater service to the public, than by proposing so many frivolous, particular, or futile questions as we see at times announced.'

The last citation we shall make is from the eighteenth chapter; 'Honey was formerly in great use; but since sugar is become so common, we have quitted our native production for that of America. I imagine, that medicine is in this a considerable loser, and that the virtue of an extract, made from the most valuable particles of a thousand different flowers, cannot but have the advantage over the juice of a cane. Beside, sugar is become almost a commodity of the first necessity, so as to reduce all Europe to a state of dependence on the new world. It is on all these accounts, that I propose the extracting the salt or sugar of honey; I imagine we might give it the whiteness of the finest sugar. We see that wax, which is nearly of the same colour is brought to rival snow in whiteness. There are, beside, certain districts, where the honey is naturally of the finest white. If, therefore, we could come
to

to chryſtalize the ſalt of honey, it might, poſſibly, gain a more agreeable taſte than that of the American ſugar. An object this, of policy, of health, of reaſon, and œconomy, and merits, doubtleſs, the application of the naturaliſt; happy the man who ſhall enrich his country with this diſcovery !

We have dwelt, perhaps, too long on this article, but were deſirous to give our Readers ſome view of the writer's propoſals. There is a variety of other hints, and among them, ſome which are ſo fanciful, that they ſeem unworthy of any trial; but we every where meet with ſenſible remarks, though the Author, at times, makes us think of his own obſervation: 'It is not in the cloſet a man can become a good farmer, the hand which never held but a pen muſt not pretend to direct that which is to guide the plough.'—The book appears to have been publiſhed, in the original, about the year 1768.—It is to be wiſhed that naturaliſts, &c. may apply themſelves to ſome of the enquiries here recommended;—amidſt ſuch a number of ſubjects, by repeated application, it is probable they will find ſome ſucceſs; according to the motto choſen by this Author;

Quis eſt enim, qui totam diem jaculans, non aliquando collinet?

CICERO.

ART. X. *A Sermon preached at the Opening of a Chapel in Margaret-Street, Cavendiſh-Square; and the Introduction of a Liturgy on the univerſal Principles of Religion and Morality.* On Sunday April 7, 1776. By D. Williams. 8vo. 6d. Payne, &c.

ART. XI. *A Liturgy on the univerſal Principles of Religion and Morality.* 8vo. 2 s. ſewed. Payne, &c. 1776.

THIS ingenious Writer, in his Eſſays on public Worſhip, Patriotiſm, and Projects of Reformation, of which we gave a large account in our Review for March 1773*, propoſed and recommended the forming of a religious ſociety, in which the offices of devotion ſhould be conducted on the general principles of piety and virtue, without introducing the peculiar doctrines of Chriſtianity, or of any ſyſtem whatever, that is thought to proceed from ſupernatural revelation. The ſcheme, there diſplayed and enforced, is now carried into execution; and we are here preſented with the firſt ſermon preached on the occaſion, and with the liturgy made uſe of at the chapel in Margaret-ſtreet, Cavendiſh-square.

The text is taken from Hebrews x. 25. *Not forſaking the aſſembling of ourſelves together, as the manner of ſome is; and the diſcourſe opens with the following obſervations:*

* See alſo Review for July, 1774.

'The entire profligacy and destruction of a people are effected by a neglect of those means by which they were originally led to virtue and glory. Some of those means; like most of the instruments of human wisdom; will not bear the examination of reason: and though they may have effected wonders, from the misapprehension or superstition of the people, they may also have had some circumstances about them extremely ridiculous and absurd. These circumstances are not discerned in the early state of societies, when the principles that animate them are warm and impetuous. The end in view was generous, and noble; and the heads of men had not yet learnt to chuse the means, by which their hearts were to be gratified. The early periods of society, like those of human life, are times of action, not of disquisition: and as the heart has generally proved a better guide than the head; and rendered the youth of a man more virtuous, though less knowing, than his age; so in communities, the first periods have been virtuous, under the direction of the public passions; and the last have been profligate and vicious, while they abounded in knowledge and philosophy.'

The Author, in applying this fact to his present purpose, remarks, that one of the principles which animated our brave and virtuous ancestors; which gave a sublimity to the savageness of their virtues; impelled them to actions of disinterested patriotism, and gave that wisdom to their legislation and policy, at which we are astonished—was Religion: whereas their descendants, improved in all the arts of life; intelligent in the principles and interests of society; adorned with names which science and philosophy will hand down to eternity—are advancing to a political decrepitude and destruction, from a strange and wretched Irreligion. This, he hath no doubt, will appear a paradox to some of his hearers, who have been accustomed to annex ideas to religion, which belong only to prepossession and superstition. He states, therefore, the objection which may be made by such persons; and, in the answer to it, he informs us, that when he takes up the cause of religion, he does not mean any particular mode of it.

'If, says he, we observe that the world and all the beings in it are formed with wisdom; that every want may be supplied, and every desire gratified, by an infinity of provisions, which seem to imply the greatest goodness in the Being who made them: this will be sufficient to all the purposes of religion. All inquiries into the nature of that being, whose works only we can see, are fruitless; *for none by searching can find Him out.* Piety therefore consists in attention to the works of God; and to the power, wisdom, and goodness which they exhibit. This cannot be done without delight, gratitude, and virtuous resolutions—without an intention to act in our little spheres, in some degree, according to those great principles we have been contemplating. In public worship, these pleasures and resolutions receive an increased strength, from those social affections which are the most powerful principles of our nature.'

"It is here, Mr. Williams thinks, that philosophy and philosophers seem to be defective; and very justly to come under the reproach and even the execration of the people. After having discussed this point with much ingenuity, he shews the importance of public worship, in such a manner as cannot fail of giving pleasure to all who are friends to the cause of virtue, and to the general welfare of society.

"Every man who is at all distinguished by his understanding or knowledge, has a number of people who look up to him, and are affected by his example. If they see him neglect the duties of public worship; their conclusion is, that they may do so likewise; for a man of his understanding must have good reasons for his conduct. This truth may be illustrated in England; not by private instances only; but by means of parishes and provinces. When the country gentleman resided on his estate; and had so much religion as to attend his church; all the parish followed his example; the people were put in mind of their duties; and their morals were regular and good. At present, if a gentleman occasionally visits his estate, he never attends any kind of public worship. The consequences almost universally over England are, that the churches are deserted, and the people profligate and abandoned. They have no method of frequently recollecting their religious and moral obligations; and the motives and reasons of a virtuous conduct are never laid before them. The general dissoluteness and wretchedness of the people are to be attributed principally to these causes.

"It seems to be our duty therefore to attend the offices of public worship, because we may thereby make the best use of our knowledge in the works of God, by rendering the wisdom and goodness they discover, the reasons of a moral conduct: we may keep up the most pleasing kind of society with our fellow-creatures; do them service by our examples; and assist in counteracting that universal profligacy which is destroying all our public and private virtues. Vice has her associations in every street: under various denominations, there are public nurseries of all kinds of profaneness and iniquity. Our youth, after a trifling and superficial education; after exchanging their prejudices abroad, for foreign principles and foreign insidelity,—if anything be wanting they are there perfected in iniquity.—Speak to these people of your religion. You, who have spent your thousands in the education of your son; and who see nothing for it; but that he can speak trifling things in the trifling language of a neighbouring country; speak to him of the offices of religion, and ask him to go to church; he will smile at your folly, and hasten to these temples of vice. If the old ground of mysteries and creeds be not tenable, why should it not be quitted for better?—Because our youth can laugh at our prejudices—are they to run headlong to destruction for want of some means of putting them frequently in mind of their most important duties? In our present situation, we should desert the outworks, and fly to the citadel; for the enemy is there already.

"It may be said—that if we confine our public services to the most important moral duties, they are so well understood, that it would

not be worth while to attend a public service in order to have ~~them~~ discussed. I am far from thinking that men who devote their time to the pursuits of knowledge, may not often furnish reasons of a wise and moral conduct which may be new to the most intelligent of their hearers. But supposing this were not the case : our dispositions and conduct, good or bad, are produced by habits ; not by principles. If we are to be circumstanced, that we generally hear only the apologies for vice, we become vicious ; and to make us virtuous, it is necessary that we should not only understand the propositions of moral philosophy, but that they should be frequently laid before us. What is the reason that wise men act foolishly ; and good men wickedly ? Not for want of knowledge ; but because the reasons of a good conduct are not always fresh in their mind. If public worship were only a recital of the most common obligations ; it would be of the utmost use—in giving a habit of thinking justly ; and a kind of security against many of the temptations of vice.'

In the conclusion, the Author applies these reasonings to his present undertaking ; and observes, that many thousands might be benefited ; prevented from falling into vice, and assisted in forming habits of virtue—by such a public service as he hath read ; who would not, and perhaps could not, attend any other. ' If respectable societies, he adds, were formed on the pure and simple principles of morality, the advantages would be very great. Even those persons who adhered to the old establishments would find their account in encouraging such societies, as they might be pointed to as proofs, that men may drop their prejudices about mysteries and creeds, and yet retain sufficient and indisputable reasons for every duty to God and man.'

Mr. Williams, in the prosecution of his design, hopes to avoid contention with religious parties ; he wants not to reform them, or to interfere with them : but wishes to assist them in what should be their principal aim, improving the minds and manners of the people. His intention is, to recommend those general duties and sentiments which suit the whole world ; and which are the ground of that noblest of all human affections—
UNIVERSAL BENEVOLENCE.

The Liturgy, introduced at Margaret-street chapel, is, with regard to the method of it, formed much upon the same plan with others which have heretofore been presented to the Public. It is composed with responses, and consists of celebrations of the divine perfections and works, together with general thanksgivings, confessions, and supplications. We shall insert a passage or two, by way of specimen.

The first shall be the hymn in the morning service :

M I N I S T E R.

! The Lord our God is worthy of universal praise. We acknowledge the immensity of his works ; we gladly own our subjection to
him,

Him, the Lord of all; and rejoice in a government administered with wisdom for the happiness of the whole creation. We acknowledge **him** the only living and true God: God in the heavens above; in the earth beneath, and throughout all worlds; there is none besides **him**.

PEOPLE.

'Blessed art thou, O Lord God, and worthy to be praised for ever.

MINISTER.

'We adore and worship him, a being infinite and immense. He is not excluded any place, or confined by any limits. We cannot go forth from his spirit; we cannot flee from his presence; the one glorious and active principle, directing every atom, animating every form; in whom all things live and move, and have their being.

PEOPLE.

'The Lord dwelleth not in temples made with hands; the universe is his habitation.

MINISTER.

He hath founded the earth by his wisdom; and stretched out the heavens by his understanding; by his knowledge the waters are raised up, and the clouds drop down the dew; he is mighty in wisdom, wonderful in counsel, and excellent in all his works.

PEOPLE.

'O Lord! how manifold are thy works! in wisdom hast thou made them all.

MINISTER.

'The Lord is merciful and gracious. His goodness adorns the creation, and produces beauty, order, and happiness, through all works: the light of the sun, the revolution of the seasons; the regular changes of days and nights; the vapours, the winds, the rains, and all the various and abundant productions of the earth, are the kind provisions of his goodness. He delighteth to make all his creatures happy: he doth good continually; and his tender mercies are over all his works.

PEOPLE.

'Every good gift cometh down from thee, the Father of Lights; with whom is no variableness, or shadow of turning.

MINISTER.

'The world, and all things therein speak forth his glory. All the hosts of heaven; all the sons of men; all the works of God, shew forth his praise.

PEOPLE.

'All thy works glorify thee, O God; and all thy creatures praise thee.'

We shall add the general thanksgiving, in the order for evening prayer;

MINISTER.

'Rejoice in the Lord, all ye people; come into his presence with thanksgiving, and be devout and joyful in his service. Sing praises unto him, and bless him: for he is good, and his mercy endureth for ever,

PEOPLE,

P E O P L E.

' We will give thanks unto the Lord ; and celebrate his goodness with joyful hearts.

¶ *General Thanksgiving.*

M I N I S T E R.

' O God, thou art the giver of all good : thou delightest in the happiness of thy creatures, and art daily imparting the riches of thy bounty. Thou hast exercised a wise and gracious care over us, ever since we came into the world : by thee are all our wants supplied ; from thee all our enjoyments proceed ; thou crownest our days with thy goodness ; thou givest us food convenient for us, and appointest refreshment for our wearied powers : to thy providence we owe the raiment with which we are clothed, our comfortable habitations, and all the fruits of our industry and labour.

' O that men would praise the Lord for his goodness !

P E O P L E.

' Blessed be the Lord our God ! for his goodness, and for his wonderful works to the children of men.

M I N I S T E R.

' We thank thee, O God, for the noble and excellent constitution of our minds ; for reason and understanding ; for all the treasures of knowledge which lie open to our view ; that thou hast formed us for the practice of virtue and true religion ; and given us opportunities for the improvement of our minds, and the attainment of happiness.

' We thank thee that we are placed in a social state ; are endowed with social affections ; and enjoy such a variety of pleasures from the esteem and friendship of our brethren.

' We ascribe to thy goodness all the happiness we receive from the practice of virtue, and the just exercise of our powers ; the variety of trials thou hast appointed for our improvement, and those noble rewards, both present and future, which are the certain consequences of well doing.

' O give thanks unto the Lord, ye his people ; rejoice before him with thanksgiving : for the Lord is good ; his mercy is everlasting ; and his truth endureth to all generations.

P E O P L E.

' All glory and honour, blessing and praise, might, majesty, and dominion, be unto God for ever.'

In the hymns to be read in the morning or evening service, the Author hath not confined himself to prose ; but hath selected the principal part of three of them from the fine poetical ones of Milton and Thomson ; in which respect we entirely approve of his devotional taste and judgment.

We observe that, in the Liturgy, no small use is made of the scriptures ; and if Mr. Williams had not been previously acquainted with them, we question whether he could have drawn it up to equal advantage. This is a circumstance which reflects honour on the sacred writings.

A collection of seventy-five psalms is subjoined, from Mr. Addison, Dr. Watts, and other authors, with necessary alterations. The choice is judicious and useful.

It is probable that the present scheme of worship will be misapprehended by many, and will be exposed to the attacks of ignorance and bigotry; but every man of a truly liberal mind will be pleased with its being carried into execution. It must, on the principles of general toleration, be allowed, that mankind have a right to serve God according to the dictates of their understandings and consciences; and it is surely very desirable that all who believe in a Supreme Being, in his perfections, providence, and moral government, and who are sensible of the importance of virtue, should assemble together, to testify their gratitude and regard to their common Creator and Benefactor, and to cherish in themselves worthy dispositions and habits. If they cannot do this in the systems usually received, they ought to do it in the manner that is conformable to their own sentiments. Though, therefore, we may differ, in some private opinions, from the Writer of the Sermon and Liturgy before us; and though, as Christians, we may think ourselves obliged, *ordinarily*, to worship the Deity according to the Christian plan; we do, at the same time, sincerely wish success to every institution, which, notwithstanding its want of connection with the doctrines of any particular revelation, may have for its objects, the honour of God, the benefit of society, and the advancement of moral goodness.

FOREIGN LITERATURE.

✠ The following article was intended for our APPENDIX, published last month; but came to the Editor's hands too late for insertion. It relates to a work of great curiosity, just published, in Holland, viz.

ART. XII. *La Morale Universelle, ou les Devoirs de l'Homme fonde's sur sa Nature.*—Universal Morality, or the Duties of Man founded on his Nature. 4to. (also in 3 Vols. 8vo.) Amsterdam. 1776.

WE do not like to hear it said that morality derives its very essence and all its obligation from religion and the prospect of a future reward; and yet on the other hand we do not relish a system of universal morality, where religion and futurity are left entirely out of the question, and not even represented, as motives and incentives to moral conduct. We are not, however, surprised to find such an omission in this new publication, having learned from incontestable authority that it is the production of the same Author, who wrote the profligate book entitled the *Social System*, which, amidst some sensible and smart things, contained the most ignorant and disingenuous attacks we ever remember to have seen

seen made upon religion. As this Author left the Deity out of the universe in his *Social System*, we are little astonished to see him turn religion out of the sphere of virtue in his *Universal Morality*. In this, however, with all his wit and smartness he is but a very bungling *system-maker*, and almost as foolish a workman, as he would be who should leave the main spring out of his watch, or who should refuse the succours of a regulator, to redress its devious and disordered motions.—If the judgment of all men were clear and just, their taste for felicity pure, elegant, and refined, their passions in a complete subordination to the dictates of reason and true wisdom, they would all not only perceive, that virtue is the true source of personal, domestic, national and social felicity, but would act in consequence of this persuasion. On such a supposition our Author's System of Morality would be rational, and the nature of man, (that is) a nature in a right regular and sound state would be a sufficient guide to moral duty; but, in such a case, we should have no occasion for our Author's book, and his labour would be as little pertinent, as the zeal of a wise-acre, who should hold out a lanthorn to his brethren in the face of the sun.—As the case actually stands, we have need of our Author's book and of something more: and, without that *something more*, our Author's book is little better than a handsome jingle of words, to nine-tenths of mankind. For after all, if this rational, intellectual, social being bursts like a bubble, and vanishes into air, at the end of a few years, and all idea of *perfection* be chimerical; it is but natural to gratify his prevailing taste whatever it may be, in such a manner as to make his pleasure last as long as possible. And on such a system, nine-tenths of mankind will think that no prevailing passion *ought* to be resisted, which can be gratified without incurring the four only possible evils, disease, poverty, dishonour or the gallows, and how long may a *dextrous* man seduce, enjoy, defraud and poison, without incurring these disasters? His whole life long, or, at least, he will think so.

However that may be, the work before us is much more decent and less reprehensible than the *Social System*. The Author neither speaks well nor ill of religion: he only links with human nature his moral duties and obligations, as well as he can, without it. Nor is this done without dexterity and success: for as the Deity, by the very constitution of the natural and moral world, has rendered virtue the source of order, and consequently (if mankind understood their true interests) the most eligible, as it is the only way to true happiness even in this world, so the Atheist may describe the constitution of the moral world in its present state, in the course of second causes and effects, without attending to that first great

Agent

Agent by whom this constitution is formed, and by whose influence causes operate and effects are produced. The work, also, considered in this point of view, is not without merit; as *part* of a moral system it is not unworthy of a perusal; the style is natural, animated, and agreeable, and the thoughts are often judicious and solid; but considered as a complete system, it is deficient and lame.

The great principle from whence our Author draws all his conclusions is, that *man is an intelligent, rational, and social being, susceptible of pleasure and pain, depending for both, upon his fellow creatures who must be engaged by pleasures to promote his pleasure, and who will not contribute to it when he injures them, or makes them suffer.* There is nothing, surely, *new* in this selfish scheme of morals. It is rather in his *details* than in his principles that this anonymous moralist deserves attention.

His work is divided into three Parts, or five Sections. The first part contains the *Theory of Morals*, the second—the *Practice of Morals*, and the third, the *Duties of private Life*; which latter we wonder to see made a distinct part, as it is evidently comprehended in the *Practice of Morals*; but we ought not to expect order or arrangement from Atheists, though by a fortuitous rencounter they may now and then throw out good things. Our Author, however, piques himself upon his method, and acknowledging that he derives his best materials from the ancients, whom he criticises severely on account of their sophistry and metaphysics, he claims the merit of having digested these materials into a lucid order, that carries all the marks of simplicity and evidence. In his first section we have his *General Principles and Definitions*, which fill nine chapters, relative to moral obligation, the nature of man, his sensibility, intellectual faculties, pleasures, pains, and felicity; his passions, desires, and wants; his will and actions, together with some short, superficial touches on experience, truth, reason, conscience, instruction, habit, and education, and the effects of conscience in morality. In the discussion of these points many ingenious hints and reflexions are thrown out; but they are not all solid. They all, however, read agreeably, and give the philosophic mind sometimes occasion to re-examine its ideas.

The second section contains the *Duties of Man in a State of Nature, and in a State of Society; as also the social Virtues.* Here the Author considers first the duties of man in a *state of nature*, i. e. according to *his* notion of the expression, a state of solitude. He says that moralists and philosophers call the state of nature *that* in which man is considered abstractedly from all connexions with his fellow-creatures. In this definition of the state of nature he is evidently mistaken, since the whole body of eminent moralists and philosophers call *so that* state, which

is anterior to all positive conventions, and all civil subordination and obligations. It is not, indeed, likely that the state of nature, taken in either of these senses, continued long enough to deserve the name of a *state*. Our Author, accordingly, considers his state of nature as a situation merely ideal; but he mentions it only to shew that though man never existed in that state, there are, nevertheless, certain duties which he owes to himself; and as he defines duties as *the means that are necessary in order to obtain the end we propose to ourselves* (a very good atheistical definition) there is no doubt but man, even in solitude, has duties to perform toward himself: he is *obliged* to eat and drink as well as he can, to take care that he does not break his neck or fall into a river; his *conscience* will torment him if he burns his finger, or acquires an ague by eating too many water-melons; and hence *prudence, moderation, and temperance* are essential to the felicity of man considered in a state of solitude. From this state our Author, in the same section, follows him into society; and here, after considering the social contract, or alliance to which man is naturally led by his propensities, wants, and desires, he demonstrates, that it is the interest of each individual to maintain harmony and order in the society, as here alone lies the source of both private and public tranquillity and happiness. Here he treats, in several chapters, of virtue in general, of justice, humanity, compassion, beneficence, modesty, honour, glory, temperance, chastity, prudence, fortitude, magnanimity, patience, veracity, activity, mildness, indulgence, toleration, complaisance, and politeness, which he represents as the foundations of the *social edifice*, and on which he says many good things. There is a great deal of simplicity and good sense in this section, which is quite of a practical kind, and adapted to shew men, who were *previously good* in consequence of religious principle or the happy effects of natural character, example, or education, that they are in the right road to happiness; but it will never convince the licentious and unjust that he is on the wrong road to *personal* felicity, if he thinks he has *cunning* enough to escape the gout, the pox, the consumption, the pillory, or the gibbet,—and as to public felicity, What is it to him, who is here to-day and will be *annihilated* a little time hence? It is therefore the good Christian who has the least need of it, who, alone, will read this *Universal Morality* with profit and pleasure.

It has been sometimes disputed, whether a *sense of shame**, in exposing to view or making the subjects of conversation the

parts

* This the French call happily *pudeur*, which is more limited to the objects in question than our terms *shame-facedness, modesty*, which are

parts and pleasures on which depend the propagation of the species, be a *natural principle*? The nakedness of our first parents in a state of innocence, the nudity of an Indian, the effects of nudity upon children, would lead us to consider this kind of modesty, as an *acquired principle*, which owes its rise to a consciousness of inward irregularity, or an undue degree of force in the sensual passions, or to the apprehension that we are suspected of such irregularity, or to the mark of infamy that we are attached in society to the persons who needlessly expose these *parts*, or talk roundly and with complacence of these inferior *pleasures*. Our Author touches this delicate subject somewhat superficially, but not injudiciously, and neither here nor elsewhere does he his moral maxims at all favour of licentiousness on sensuality. He does not think, with some analysers of sentiment and feeling, that the *sense* in question has for its foundation or principle, *prejudice, convention*, or the *customs and usages* of polished nations: he rather thinks that this peculiar *sense of shame* 'is founded on natural reason, which pointing out the disorder and havock that voluptuousness and debauchery are adapted to produce in human society, shews thereby that it is the interest of society that those objects should be veiled with care, and those pleasures concealed from observation which tend to excite voluptuous and criminal desires.' Accordingly our Author defines this species of modesty (*la pudeur*) by calling it *the apprehension or fear of kindling within ourselves, or exciting in others, dangerous passions, by exposing to observation the objects from which they take their rise*. All this is orthodox, but we question whether it is entirely accurate. We should be inclined rather to think that *voluptuousness*, abstractedly from its pernicious influence on society, has, when compared with the nobler pleasures of virtue and order, an intrinsic *meanness* stamped upon its nature, which will strike a mind that is in a *good moral state*, and make it ashamed of any thing that indicates too great a propensity to sensual gratifications.

The third section presents to our view the melancholy tabature of *moral evil*; i. e. *of the crimes, vices, and feelings of men*. Examining these in their influence upon society, and upon the vicious themselves, he undertakes to prove, that there is no vice that is not *severely* punished, both by the nature of things, and by the nature and constitution of society; and that *every* instance of conduct that is prejudicial to others, becomes so in the issue to the person himself from whom it proceeds. This we positively deny to be the case in every instance, during this

are equally used for many other sentiments, or even than *chastity*, which denotes rather abstinence from the vicious deed than any thing else.

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present life, to which the Author scrupulously confines his views. It may be true with respect to drunken foxhunters, hot-headed debauchees, clumsy pickpockets, stupid highwaymen, phrenetic murderers; but it is not true with respect to the sagacious hypocrite, the dextrous adulterer, the prudent poisoner, the calculating sensualist, and the man, who having extinguished all idea of futurity, and all taste for rational pleasure, violates the laws of honesty, candour, fidelity, &c. with provident precautions taken against contingencies. Brutibus XV. lived in a series of sensual and voluptuous gratifications, which impoverished his dominions, produced scenes of oppression, extortion, and misery: he spent among whores and profligates, millions that had been inhumanly drawn from the sweat of unprotected and painful industry, and we do not find that he was severely punished by the course of events. If he suffered from conscience, of which we have not had any information, it was not from a conscience of our Author's manufacture; for this being no more by his definition than *the knowledge of the effects that our actions produce upon our fellow-creatures and upon ourselves by recoiling from them*,—these effects and this counterbuff produced nothing disagreeable to Brutibus, who still obtained all he desired, which was money to buy ignoble pleasures; and his days, spent in the flowery paths of sensuality, were terminated by an accidental disorder, which had no connexion with his vices, for it was the small-pox that ended a long life of voluptuousness, by a stupid, and consequently a remorseless, exit; and this, with many similar instances, will overturn this part of our Author's system. Still, indeed, it is true, that virtue on the whole, and in the issue, contributes to the happiness of a society, but vice is not always visited, by calamity, upon the individual; for vice is a slow poison, and the individual who scattered it may be long gone off the scene in tranquillity and well-being, if neither conscience (in our sense of that word) nor the awful prospect of futurity troubled, upon earth, his iniquitous and licentious moments.—For the rest the Author makes many just reflexions in this section, on injustice, murders, theft, cruelty—On pride, vanity, and luxury—On anger, vengeance, ill humour, and misanthropy—On avarice and prodigality—On ingratitude—On envy, jealousy and censoriousness, which he dispatches in three pages—On lying, flattery, hypocrisy and calumny—On laziness, inactivity, *Ennui* * (for we have yet got no word for

* The word *Ennui* has, by some bungling translators of French books, been expressed in English by the term *lassitude*, which signifies that state of debility and dejection which succeeds hard labour. But *ennui* is quite another thing; it is most frequently found where

for it) and its effects, gaming, &c---On dissolute manners, debauchery, love, and indecent pleasures---On intemperance---And lastly, on failings, imperfections, ridiculous objects, and disagreeable qualities in social life.

The fourth Section, which treats of the Practice of Morality, takes up the whole second part of the work, and turns upon the *Morality* or duties of nations and sovereigns, of the great and the opulent, of nobles and warriors,-- of magistrates and lawyers, of the clergy or ministers of religion-- of artists and learned men, of merchants, manufacturers, tradesmen, and husbandmen. Here the Author endeavours to settle our notions and to rectify our ideas with respect to the law of nations, that is, with respect to the moral and reciprocal duties and obligations that take place between different states and empires. But we see nothing very new or uncommon in his manner of treating this subject, though his observations upon it are full of good sense and humanity. Mankind, according to him, form one vast society, of which the different nations are members. Warmed by the same sun, surrounded by the same ocean, endowed with the same nature, subject to the same wants, the inhabitants of different countries ought to consider themselves, as brethren, united by the same bonds which attach every individual to the society of which he is a member. And this being the case how absurd, says he (very justly) are those barbarous exclusive prejudices, which make kings and ministers imagine that the grandeur and felicity of a state consists in its bringing on the ruin and destruction of its neighbours! 'But,' adds our Author (in his spirited manner) Nature prepares her vials of wrath to chastise, sooner or later, those odious states who thus declare themselves the enemies of mankind: forced to purchase their victories with their own blood they sink gradually into a state of debility: the riches acquired by war and conquest corrupt and divide them. Intestine wars and civil discords avenge the wrongs of the nations they have oppressed: loaded with the hatred of all mankind they are at length attacked on every side: their dominions become the prey of a hundred barbarous nations, whose vengeance they have drawn upon them by their violence and injustice. Such was the fate of Rome, which after having

neither hard labour, nor indeed any kind of labour have been known, even among kings, princes, lazy lords and fine ladies down to Maecaronies, &c. According to our Author's definition *ennui* is that languor and stagnation of body and mind which proceed from inactivity, and the absence of all lively sensations that give us an agreeable information of our existence and well-being.

REV. August 1776.

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plundered,

plundered, ravaged, and laid desolate the world, became, in the issue the prey of Goths, Vandals, Huns, Lombards, &c.'

The Author proceeds to an enumeration of the various duties that are peculiar to the different states and conditions in human life. He addresses to the consciences of sovereigns and magistrates the solemn detail of their duties and obligations, with all the warmth and vehemence of patriotic enthusiasm; and this gives his style a certain tone of declamation, which just keeps on this side of poetry, and is not displeasing. Among the other orders of civil society, he addresses himself to the clergy; and what is not a little surprising, he magnifies the dignity of their profession with as much eloquence as he admonishes them of the duties that it requires of them. He has even the complaisance to call them Disciples of a God of Peace, *whose kingdom is not of this world*, and we are very sorry, that any denominations of Christians should have furnished him, by their unguarded expressions, with a pretext, of which he perfidiously avails himself, for calling the clergy a body, which by their profession are *imitators of a God, who was born in a state of poverty*. This is shewing the *tip of the ear* through the lion's skin; and, however just, seasonable, and animated his exhortations to the ministers of the Gospel may be, we cannot help looking upon them as impertinent in his mouth, all things considered.

The fifth and last section, which makes also the third and last part of this work, comprehends in general all the duties of private life, which arise from the particular relations of domestic society, such as those of husband and wife, fathers, mothers, and children, masters and servants, friends and members of the same family. In this section also the Author expatiates more upon the important subject of education, than he has done upon any other that is discussed in this volume. He attributes much to education, and justly laments that this point is almost universally neglected or ill managed, particularly in the early season of infancy, wherein nevertheless impressions are received, and habits are formed that influence the moral character in a more advanced period of life. 'In the period of infancy (says he) parents generally give up their children to nurses, who fill them with false ideas, chimerical fears, and stamp upon their tender minds the impressions of their own follies and vices; afterwards they come into the hands of governesses, where they contract the habits of lying, dissimulation, pusillanimity, gluttony, and effeminacy.' This is a cruel Phillippic against the female Mentors, and we hope for the honour of the sex, that it is chargeable with exaggeration. Female education is certainly on a very bad footing

ing in all countries; and it were greatly to be wished that the respectable groupe of *knowing* and virtuous ladies that make at present such a shining figure in the annals of British literature, and have given the public such valuable specimens of their taste, principles, and genius, had influence enough to excite emulation, and thus increase their number. Why might there not be female seminaries, in which a *Chapone*, a *Barbauld*, a *Carter*, a *Mora*, might form governesses, and thus raise a spirit of female improvement, that might recall the most tender and amiable part of the human species from their present extravagancies?—The advantages of the male part of that species, in point of education, are, indeed, superior—and yet our Author complains with reason, of the general neglect that is palpable even here. ‘Lycurgus, says he, considered the education of the rising generation as the most important object that could employ a legislator. Nevertheless, in all countries, this is the object about which government seems to be the least concerned. One would think (continues he) that the governors of Nations were totally indifferent about forming good subjects and useful members of the community: they seem to look upon morality as a speculative science, and to consider the practice of it as a matter of no sort of consequence. Nay, still more—In corrupt governments, it can neither be the inclination nor interest of the ruling power or powers to render their subjects virtuous: virtue is a disagreeable thing to tyrants, or even to despotic princes, because it has not that yielding and complying spirit, which they require; the sentiments of justice and humanity, were they prevalent in a people, would disconcert the plans and operations of a corrupt administration, &c.’

This whole chapter on education is a keen and warm satire upon the higher orders in civil society, and we wish it were as ill-founded as it is sharply pointed. There are, however, some things exaggerated, and what deserves notice here, is, that this chapter overturns the Author’s whole system, and shews that his *Universal Morality* is a castle in the air; for if, as he asserts, there can be no virtue without a good education, and if, as he asserts farther, neither the noble, nor the rich, nor the heads of families in the lower ranks are either inclined to give, or capable of giving a good education to their children, how is his plan of *Universal Morality* to be executed? If (as he acknowledges with a surprising frankness) ‘the most evident Maxims of morality are every moment contradicted and counteracted by examples, customs, institutions and laws, and by *private interest* which is powerful enough to counterbalance with facility a regard to the *general good*,’ if ‘in corrupt and ill-governed nations, all are perpetually

tually under the temptations of vice, and none find it their interest to do good or to be virtuous,—what is to be done? Oh! says our Author, we must begin by giving those, who govern mankind, a taste for sound morality; we must open their eyes upon their true interests, that they may promote virtue by the laws, rewards, and punishments, of which they are the depositaries; for it is government alone that can render virtue and good morals prevalent in a state. Granting this, for a moment, to be true, how shall the change be produced in corrupt governors, and in those who are formed by their influence and example to separate virtue and happiness, a private and public interest? What hold is there upon predominant passions, if the momentous interest presented to the mind in a future scene by religious views, has no influence? Our Author maintains in this chapter, and in a very absurd one, *concerning death*, which concludes his work, that the promises and threatenings of a life to come are too weak, and will always be insufficient to better the hearts and the morals of men. The assertion is rash and false: many are influenced by these prospects, and many on whom they do not produce all the happy effects that might be desired and expected from them, are nevertheless restrained by them in many cases, and we believe they operate, imperceptibly, in innumerable instances, upon the affections of mankind, and prevent unspeakable enormities, that would result from a settled, calm, and universal persuasion of the non-existence of a future state of reward and punishment.—Upon the whole, this book is the production of a warm-headed dreamer, who says a great many good things, which wiser heads and more candid hearts may make use of with success, and turn to real profit.

MONTHLY CATALOGUE, For AUGUST, 1776.

M E D I C A L.

Art. 13. *Observations Historical, Critical, and Medical, on the Wines of the Ancients, &c.* By Sir Edward Barry, Baronet, &c.
4to. 15 s. Boards. Cadell.

THE Author of the present inquiry, as he informs us in his preface, was induced to undertake it, in consequence of the obscurity which prevails in the dietetic and medical rules of Hippocrates, for the prevention and cure of diseases; with respect to which, wine, he observes, is a principal article. He directed his researches therefore into the general nature and principles of wines; in order that he might be more capable of forming a true judgment of those of the ancients, particularly the wines of Greece; and of discovering in what manner, and for what purposes, Hippocrates directed the use of them.

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The Author, however, is far from limiting himself, in this work, to the evident qualities and uses of the principal Greek and Asiatic wines. He treats largely of the methods pursued by the ancients in making their different wines, and preserving them afterwards; and dwells pretty largely on the particular nature and preparation of those made in the *Campania Felix*, and other parts of Italy, as well as of those of Greece and Asia. He treats likewise of the nature and different qualities of water, as being one of the constituent principles of wine; and digresses into a particular account of the principles and qualities of the Bath waters. He next gives a full view of the convivial entertainments of the Greeks and Romans, and particularly of their suppers: terminating the work with an account of the properties and medical uses of the wines of the ancients; and with a few observations on the genuine qualities of the modern wines imported into this country.

Those who wish for information on these subjects will find their curiosity gratified, and will probably receive some entertainment, from the perusal of the various particulars relative to them, which the Author has collected from the writers of antiquity; on some of which he has thrown a new light. We cannot, however, say much for his philosophy, which is rather antiquated.

Art. 14. *A Treatise on the Medical Qualities of Mercury, &c.* By N. D. Falck, M. D. 12mo. 3s. 6d. Law.

So much has been written on mercury, by persons well qualified to discuss the natural history of that mineral, its various chemical preparations, and their medical qualities; that nothing less than that unbounded *philanthropy* which Dr. Falck so constantly and warmly professes in all his publications, could possibly have blinded him so far as to convince him of the necessity, or even the propriety, of giving the world a new treatise on the subject.—‘To benefit mankind,’ he says, has been his sole motive for penning this work.—‘I have written, he afterwards adds, in the language of a friend to mankind.’—His *philanthropy* too appears to be the more meritorious, as some of the novelties which it has incited him to publish, are such as he foresees must excite the most formidable opposition.—‘Sometimes,’ says he, I have startled at the approach of prejudice, heading an *enraged multitude*, threatening to *overwhelm* me; but *truth* and *philanthropy* inspired me with fresh vigour, and promised as my reward, the laurel due to the conqueror of vulgar prejudice and error.’

Under this ‘*enraged multitude*’ the Author may possibly, among others, design *ourselves*. Our feelings, however, do not amount to downright rage; but we own that our patience is fairly worn out, and we find ourselves in some degree irritated, by his eternal egotisms, his self-consequence, and his disgusting professions of *philanthropy*;—to pass over his tumid mode of writing, and those ‘*small imperfections of language* in this work,’ for which he accounts by observing that ‘a tense attention to matters of importance will divert the mind from trifling objects.’ We have no intention of ‘*overwhelming*’ this ‘conqueror of *vulgar prejudice* and error,’ or of waging war with ‘*truth and philanthropy*.’ We shall therefore only observe, that the ‘*vulgar prejudices*’ which he combats,

bats, seem here to be replaced by others more high flown, and peculiar to himself; and that though he speaks most disesteemfully of learned theory, yet no one theorises more abundantly, or in more learned phraseology, than Dr. Falck.

With a more than poetic licence, he even deifies 'the *sacred* drug;'—for so he preposterously calls the subject of his treatise;—and exalts its virtues (which are undoubtedly very extensive) in cases where few will venture to put them to the trial. We have no desire, however—to use a phrase of the Author's—of '*awrangling*' either him or ourselves 'into fame,' by any particular strictures on his performance. His new doctrines are not delivered in such a manner, as to inspire the Reader with such a degree of confidence in them as will incline him to adopt them; and,—if we may oppose our opinions and experimental knowledge to his—we think that he recommends his favourite in many cases, as a *panacea*, where we should dread it as a *poison*.

Art. 15. *Three Tracts on Bath water.* By R. Charleton, M. D., &c. 8vo. 4s. boards. Baldwin. 1774.

The first of these tracts contains a chemical analysis of the Bath Waters; and the second, an inquiry into their efficacy in palfies. Both these essays have been formerly printed. The third tract contains the cases of several patients admitted into the hospital at Bath, under the care of the late Dr. Oliver. Some of these cases were formerly published by Dr. Oliver, and others were prepared by him for the press. These last are here published for the first time, together with notes, and some additional cases, by the present Editor. They relate to diseases of the skin, rheumatism, cachexy, and *spina ventosa*, sciatica, hip cases, and stomach diseases; and are followed by some useful remarks on the last mentioned complaint, which were found among Dr. Oliver's papers.—They tend to prove the great efficacy of the Bath Waters in all these disorders.

Art. 16. *Elements of the Practice of Midwifry.* By Alexander Hamilton, Surgeon, &c. 8vo. 5s. Murray.

This treatise contains the substance of the course of lectures on midwifery read to the Author's pupils. It exhibits the *prima linea* of that art, the principles of which are explained in a systematical and concise, yet satisfactory manner. Though the Author modestly disclaims 'laying any claim to any important discovery or improvement,' his treatise will be of use as a guide to the younger practitioner, and as an useful remembrancer to the more experienced.

Art. 17. *A Letter to Lord Cathcart, concerning the Recovery of Persons drowned, and seemingly dead.* By Dr. William Cullen, his Majesty's first Physician at Edinburgh. 8vo. 1s. 6d. Murray.

The repeated accounts we have already given of the views and proceedings of the societies formed at Amsterdam, Paris, and London, for the recovery of drowned persons, render it unnecessary for us to say any thing more of the present publication, than that it contains many judicious, and some new directions relative to the subject. Of the latter kind is a proposal by Dr. Monro, of blowing air into the patient's lungs, by means of a wooden pipe inserted
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into one of his nostrils; accompanied with directions how to straiten the gullet, by pressing on the *cricoid* cartilage, in order to prevent the air from passing into the stomach.

Art. 18. *An Abridgement of Baron Van Swieten's Commentaries on Boerhaave's Aphorisms, concerning the Knowledge and Cure of Diseases.* By Colin Hossack, M D. of Colchester, Physician to his Royal Highness Frederic Prince of Wales. 8vo. Vols. 3, 4, and 5. Price unbound 12s. Horsfield.

Dr. Hossack's Abridgement, which is now compleated, was briefly recommended to the public, in our Review for August, 1774. p. 158.

M A T H E M A T I C S.

Art. 19. *Practical Perspective.* Being a Course of Lessons, exhibiting 'easy and concise Rules for drawing justly all sorts of Objects. Adapted to the Use of Schools. By H. Clarke. In Two Volumes. 8vo. Vol. I. 6s. boards. Nourse, &c.

This volume contains *fifty-two* lessons, illustrating the practice of perspective in a great variety of cases, and in a manner intelligible to those young persons, for whom they are intended. The Author begins with the most simple problem, that of finding the perspective of a point; he proceeds to investigate the representations of lines and planes, situated on and parallel to the ground plane: he next teaches, how to exhibit the appearances of lines, planes, and solids, perpendicular to the ground plane, and afterwards of such as are inclined to it. He has likewise illustrated the practice of sciagraphic perspective, and laid down rules for catoptric appearances according to the various positions of the reflecting surface with respect to the horizon. He has also briefly described the nature of theatrical perspective together with the theory of horizontal pictures and ceiling-pieces; and directed how to take views without the assistance of any instrument or actual measurement.—The whole is comprised in a small compass, and accompanied with a variety of raised and shaded figures for the more familiar illustration of the lessons proposed.

In a *second* volume which the Author promises in the preface, and which is necessary to complete his design, he furnishes a number of drawings, as examples and applications of the rules delivered in the *first*. In architecture, he proposes to give 'the perspective elevations of the orders, arches, doors, niches, &c. with the perspective of various modes of buildings, squares, streets, avenues, &c. in geography, the projections of the sphere, for the construction of maps, charts, &c. in astronomy, the construction of celestial planispheres, analemmas, astrolabes, dials, &c. As also the construction of transits, solar and lunar eclipses, &c.'

Art. 20. *The Nautical Almanac, and Astronomical Ephemeris, for the Year 1778.* Published by order of the Commissioners of Longitude. 8vo. 3s. 6d. Nourse.

To this volume, beside the usual contents *, are added, Right Ascensions and Zenith Distances of the Moon, deduced from

* Vid. former Reviews.

Dr. Bradley's Observations; and Astronomical Problems by Mr. Lyons. The *two* first of these problems propose an easy method of determining the altitude of the sun, moon, or a star at any time, the meridional altitude being known, by means of the Ephemeris, without an observation. The *two* other problems determine the latitude of any place of observation, from the time which the sun's diameter takes to pass either a horizontal or a vertical line.

AMERICAN CONTROVERSY.

ART. 21. *Three Letters to Dr. Price*, containing Remarks on his "Observations," &c. By a Member of Lincoln's Inn, F. R. S. F. S. A. 8vo. 2s. 6d. Payne.

A part of these Letters was published some months since in the *Gazette* under the signature of Attilius: they are probably the work of Mr. L——d, the reputed Author of "Remarks on the principal Acts of the last Parliament;" a performance which afforded us objects as well of approbation as censure. The Letters under consideration discover great ability in the Writer, though it does not seem to be always rightly or successfully employed; especially when exerted against the more fundamental principles of Dr. Price's performance.

Mr. L. censures the Doctor's definition of Liberty on account of its implying, as he supposes, 'something *positive*,' viz. 'the power of self-direction or of self-government;' and alleges that 'the terms liberty, self-determination, self-direction, self-government, convey only *negative* ideas;' and that liberty is 'clearly nothing more nor less than the absence of coercion.—I use the term coercion, says he, because it comprises *constraint* and *restraint*; by the former a man may be compelled to *do*, by the latter to *forbear*, certain acts.'—This 'notion of liberty' the Author ascribes to 'a very worthy and ingenious friend;' and says it will make a leading principle in a work which this Gentleman means to give the world.' Whether this 'notion' be just or not, appears to us of but little importance, as we do not comprehend how the controversy can be materially affected, by considering liberty as *positive* or only as *negative*; for certainly one who has no powers cannot be free; neither is it possible that one in that situation should become the object of restraint, the idea of which necessarily supposes an obstacle to some action which the person restrained might have otherwise performed: it would certainly appear very ridiculous to build a wall round a plant which has no locomotive power, and pretend that by this inclosure the plant had been restrained from walking: nothing can therefore be said to have restrained a man in the government or direction of himself in any instance wherein he would not without much restraint have had 'the power of self-direction or of self-government;' though the Author will not admit this power to be the constituent of liberty.—He afterwards divides liberty into physical and moral, and offers some, not improper, strictures upon Dr. Price's divisions of it.

The Author's Second Letter treats of Civil Liberty: in writing on this topic Dr. Price had said that "in every free state *every* man is his *own* legislator, all taxes are *free* gifts for public services; all laws

are particular provisions or regulations, established by common consent, for gaining protection and safety: all magistrates are trustees or deputies for carrying these regulations into execution."

The meaning of this passage Mr. L. chuses to mistake, and to suppose that the Doctor intended to maintain that in a free state each individual ought separately to make laws for his own distinct government; and having spent some time in ridiculing this absurdity, he next supposes it to have been the Doctor's meaning that the unanimous consent of every individual in a free community should be necessary to the establishment of any law for governing the community: a position which he takes care sufficiently to ridicule. But these, and other suppositions of the Author, are in themselves so extravagant, and so incompatible with the whole tendency of Dr. Price's arguments, that we must conclude his meaning to have been wilfully mistaken, and consider the Author's wit and humour on these topics as misapplied and somewhat impertinent. The very institution of a political society requires that those who enter into it, should be governed by one common will, and that the will of a greater or lesser majority should be considered as the will of all, whenever unanimity is wanting. And neither Dr. Price nor the warmest advocate for liberty could be concerned to maintain more on this subject, than that in every civil society, the only just foundation of government is the consent of those who are governed; and that in a free government (such as our own) the people, however they may divest themselves of the executive power, ought to retain a share in the legislative, and that their consent, or that of a majority of them, given personally or by their substitutes, should be necessary to the validity of any law. And this doctrine, if it be true, is abundantly sufficient to justify the claim of the colonies to an exemption from the authority of parliament, so long as they are deprived of all participation in that authority: and against this doctrine nothing has been urged by our Author, which appears to us of the least force: on the contrary, he seems to have evaded the subject by imputing absurdities, only for the purpose of refuting them.

We are restrained from pursuing the course of this Writer's remarks, any further than as they relate to the fundamental principles delivered by Dr. Price. These we think Mr. L.—d has failed in attempting to refute, though he certainly has, with much sagacity and knowledge, detected many fallacies and defects in the Doctor's less important arguments and observations.

Art. 22. *Observations on the Nature of Civil Liberty, and the Principles of Government.* By Rich. Hey, M. A. Fellow of Sidney Sussex College, Cambridge, and Barrister at Law of the Middle Temple. 8vo. 1s. Cadell.

* If the title of these Observations (says Mr. Hey) be compared with the title of the pamphlet lately published by Dr. Price; it may perhaps be thought that they were intended to be an answer to that pamphlet, and intended for nothing more. This is not the case. I have gone so far as to examine some of the principles delivered by that Author; but I do not pretend to have considered them all. I have also gone forwards sometimes in pursuit of such thoughts as presented themselves, without any intention of confirming, refuting, or examining what Dr. Price or any

any other author had advanced. Therefore it will be in vain to expect that every sentence should have some immediate reference to the doctrines of this or that party. The whole is only a small collection of miscellaneous remarks; such however as actually occurred in a course of thinking. They are thrown freely into the common stock of speculations on these interesting subjects: and, if all that has been and will be thrown into that common stock can but enable the sincere and simple reasoner to form some satisfactory opinions, he will think it but of small consequence to see minutely from *whom* he received any assistance.

Mr. Hey agrees with Mr. L——d in denying that liberty is any thing *positive*; but differs from him in this, that he considers it as being merely the ‘absence of *restraint*’; and not of *restraint* and *constraint*; the latter term implying an exertion of positive violence.

Mr. Hey’s Observations are generally delivered in the candid liberal style of a Gentleman; and many of them deserve particular attention.

Art. 23. *Licentiousness Unmasked; or, Liberty explained.* 8vo.

1 s. Bew.

Of all the numerous answers which have appeared to Dr. Price’s late publication, this seems to be the most unconnected, superficial, and unworthy.

Art. 24. *Reflections on the most proper Means of reducing the Rebels, and what ought to be the Consequence of our Success.* By an Officer who served the last War in America. 8vo. 1 s. Wilkie.

This Officer advises us to attempt the reduction of America by two armies to be sent, one to Quebec, and the other to South Carolina. The former he supposes might be greatly augmented by Canadians and savages, and the latter by the negroes in these provinces; and being thus augmented, he thinks they might successfully advance towards each other, through the middle colonies, and effect the conquest of America.—One part of a plan somewhat similar to this has lately miscarried; the other parts are under trial; and any prediction of the event may not long be wanted.

After having subdued the Colonies, the Author advises us to lay many restraints on the *conquered*, and to grant them very few indulgences.

Art. 25. *American Patriotism* farther confronted with Reason, Scripture, and the Constitution: being Observations on the dangerous Politics taught by the Rev. Mr. Evans, M. A. and the Rev. Dr. Price. With a scriptural Plea for the revolted Colonies. By J. Fletcher, Vicar of Madeley, Salop. 12mo. 9d. Buckland, &c.

Mr. F. still keeps the field, and seems determined to protract the war. If the wearied Readers ask—‘to what good purpose?’ hear his answer: ‘Beasts and savages can be conquered by fire and sword; but it is the glory of men and Christians to be subdued by argument and scripture. Force may indeed bend the body, but truth alone properly bends the mind. Whilst our armies prepare to engage the majority in America with the dreadful implements of war, it will not therefore be amiss to engage the ecclesiastical minority in England, with the harmless implements of controversy.

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On some occasions, one pen ~~may~~ do more execution than a battery of cannon: A page of well applied scriptures may be of more extensive use than a field of battle: And drops of ink may have a greater effect than streams of blood. If a broad side can sink a man of war, and send a thousand men to the bottom; a good argument can do far more: For it can sink a prejudice which fits out an hundred ships, and arms, it may be, fifty thousand men.*

It were well for mankind if national quarrels could be made up in this *unbloody* way; of the efficacy of which Mr. F. has so good an opinion. For our part, we should certainly agree with our Author, in preferring writing to fighting; and happy it is for us scribblers, that amidst all the din and destruction of distant war, ~~we~~, at home, are not employed in wielding any weapon more dangerous than a goose-quill.

To speak seriously, however, of Mr. F.'s present performance, it is, like his former piece on this subject*, wordy, specious, and artful. He alternately attacks the champions on the other side of the question, Dr. Price, and Mr. Evans; and he, evidently, thinks himself a match for them both. What the Public will think, is another point, and to the Public we refer it: for we are almost tired of the fruitless contest; and, moreover, have before us, a large ~~array~~ of matter which, we apprehend, will prove much more agreeable to the generality of our Readers.—One word, however, with this writer, before we part.—Mr. F. is a little chagrined at our styling him, in the article above referred to, a *meer* *Sachseverill*; and he takes pains, in this publication, to shew his equal abhorrence of *regal*, or of *mobbish* tyranny.—We are glad to find this Rev. gentleman thus disclaiming those principles to which many of his positions and arguments obviously lead; and we charitably hope that he was not aware of the full extent and tendency of their operation. Mr. F. is, by all report, a good man; but he will never, we suspect, obtain a *good report* merely for his *politics*†: except with those who have already embraced the same system: for mankind are too much guided by Swift's rule, of pronouncing those *right* who think as we do, and every one *wrong* who differs from us.—Poor encouragement, by the way, for our Author to expend his ink, and wear out his pens, in order to convert those political Heretics the advocates for America.

* See Rev. April, p. 325. *Vind. of Wesley*

† We do not mean this hint with respect to the *side* which Mr. F. has taken, in our present unhappy disputes with the Colonies, but to his modes of reasoning, which seem to be ill calculated for the support of the cause he wishes to defend: unless his chief aim is to satisfy the doubts of the honest mechanics and plowmen of *Madely* parish: who may wonderfully edify by his familiar cases of parent and child, master and servant, apothecary and doctor, &c. &c. all brought in to illustrate the doctrines of *representation*, *taxation*, *subjection*, *passive-obedience*, and other great questions relative to government and state policy.

Art. 26. *Political Sophistry detected*: or brief Remarks on the Rev. Mr. Fletcher's late Tract entitled *American Patriotism*. By Caleb Evans, M. A. 12mo. 3d. Dilly.

Mr. E. appears to be no more inclined to *put up*, than his Sallopian antagonist. He re-enters the lists with his usual vivacity, and deals about his blows with his accustomed vigor and alacrity. He, here, vindicates himself from the charge of inculcating '*dangerous politics*;' and also urges, farther, those pleas in favour of liberty; which he so properly maintained in his former *Reply* to Mr. F. † discussing, as he goes along, the various arguments offered by the Vicar of Madely, in defence of a British taxation of American property; with other points, relative to this dispute.

Art. 27. *Some Observations on Liberty*. Occasioned by a late Tract. By John Wesley. 12mo. 3d. Foundery, &c.

Another answer to Dr. Price! How amazingly do the Dr's. opponents multiply! And we are glad to see this: for, though the greater part of what is advanced, on the principles of liberty, by the disputants on either side, may tend to perplex and confound an ordinary reader, yet men of superior discernment will be able, as Horace says, to *strike light out of this smoke*—to extract gold from this great heap of dross. And the subject, after so general a discussion, will be better understood than heretofore.—Mr. W. (among others of Dr. P.'s antagonists) has many shrewd remarks, which, from his quaint and popular manner of conveying them, may seem to strike with peculiar poignancy.—What advantage, from all these materials, may not be drawn, by a person of Dr. P.'s capacity; and what may we not expect from his candour and public spirit!

P O L I T I C A L.

Art. 28. *The Duenna*, a Comic Opera, in Three Acts, as it is performed by his Majesty's Servants. 8vo. 1s. 6d. Johnston.

The Author has borrowed Sheridan's mould, in which the famous Covent-Garden *Duenna* was so successfully formed, and he has melted into it a mass of political base-metal, which resembles the original cast as much as a Birmingham sand half-penny does the genuine coin of the Tower-stamp. It is one of the most impudent court satires we have ever seen; and yet, at the same time, a very unmeaning, common-place, contemptible catch-penny. Some of the songs are, however [to give the *Grub* his due] tolerable parodies on those of Mr. Sheridan's *Duenna*.

L A W.

Art. 29. *The Trial of an Information issuing out of the Court of King's Bench*, on the Prosecution of William Bailly, Clerk, against Francis Newman and John Hunt, Esqrs; two of his Majesty's Justices of the Peace for the County of Somerset; for certain Trespasses and Misdemeanors, at the Assizes at Taunton, in the said County, April 1, 1776, before the Hon. Sir Beaumont Hotham, Knt. one of the Barons of his Majesty's Court of Exchequer. 4to. 1s. 6d. Newbery, &c.

A fine check to the tyranny of over bearing country Justices!

† Rev. April, p. 325.

NOVELS and MEMOIRS.

- Art. 30. *The Life of the Swedish Countess De G***, written in German by the late ingenious C. F. Gellert, Professor of Leipzig. Translated from the German by the Rev. Mr. N**. 8vo. 2s. 6d. Donaldson.

This is a vile translation of the beautiful work mentioned in our last, possibly, the old one reprinted,

- Art. 31. *Isabella, or the Rewards of Good Nature*. By the Author of the Benevolent Man, and the History of Lady Ann Neville. 12mo. 2 Vols. 6s. Bell.

Death! duels! adulteries! fornications! burning livers, and breaking hearts! what would the present race of novelists do without you, ye horrid train! yet, notwithstanding all this terrible *business* and the diffuse and ill modulated language in which these volumes are written,—the work has some merit. For *Isabella* is a very amiable picture of conjugal tenderness and prudence.

- Art. 32. *The History of Lady Sophia Sternheim*: attempted from the German of Mr. Wieland*. 12mo. 2 Vols. 6s. Jones.

If a Writer has genius sufficient to rise above the barrenness and insipidity of modern novels, it requires no small share of good sense and taste to avoid extravagance and improbability. The present work, like the former productions of Mr. Wieland, is faulty in this respect. We observe many just and striking sentiments; much boldness of colouring; and a great variety of characters and incidents; but we every where meet with violations of nature and propriety. The virtuous characters are elevated to a degree of perfection, and the vicious sunk to a depth of villainy, scarcely to be supposed: incidents are related too extraordinary to be credited; and events are brought about, which though they surprise by their novelty, evidently appear to be the creation of fancy.

P O E T I C A L.

- Art. 33. *The Progress of Freedom*, a Poem. By J. Champion, Esq. 4to. 1s. W. Davis.

O D—n—n—t! infernal demon! How long wilt thou harass us with thy insatiable demands? Take, take one victim more.

- Art. 34. *Clifton*, a Poem, in Imitation of Spenser. 4to. 2s. Bristol printed, and sold by Robinson in London.

One more, then, and be satisfied.

- Art. 35. *The Haunch of Venison*, a poetical Epistle to Lord Clare. By the late Dr. Goldsmith. 4to. 1s. 6d. Kearsly.

In the true style of familiar Humour.

- Art. 36. *The Cave of Death*, an Elegy. Inscribed to the Memory of the deceased Relations of the Author. 4to. 1s. Canterbury printed. Sold in London by Robinson.

The *Cave of Death* is a family vault, and the poem a memoir of the Author's relations. It does honour to his piety; and the poetry is not despicable.

* Translated by the late Mr. Joseph Collyer.

† Those Readers whose delicacy may be offended with the *game* of this deity are desired to take the Poet's advice, "and mollify damnation with a phrase."

Sir Richard Blackmore's wheels, to which it was said the Knight used to accommodate the sound of his verses.

Art. 47. *The Revolution*, a Poem. Canto the First. By Charles Crawford, M. A. 4to. 1 s. 5 d. Becket.

Mr. Crawford's abilities are not unknown in the literary world. His *Dissertation on the Phædon of Plato* was announced to our Readers in the forty-ninth volume of the Review, p. 437, &c. Of his poetical talents a specimen was given in vol. 50, p. 407, from his elegiac poem, entitled *Sophronia and Hilaris*. In his present performance, his design is

To sing the hero, whose auspicious arms

Drove from the British realm a tyrant King.

Great William's fame is, indeed, a noble theme; but not, we fear, at this time, a favourite one; except with the small remainder of the Old Whigs: who still delight in filling a bumper to the GLORIOUS MEMORY, on the 4th of November.

The dignity of the Epic, however, we apprehend is too high for the reach of this Bard,—whose turn seems rather to be for satire. As an *invective* against *Papery*, and *arbitrary power*, Mr. C.'s performance may be read, with some degree of approbation, by the zealous WILLIAMITES and advocates for LIBERTY: but as an HEROIC POEM, it will not, in our opinion (so far as we may venture to conclude from the present specimen) rank with the *Hentiaide* of his favourite Voltaire, nor even with *Leonidas*, or Wilkie's *Epigoniad*.—But we reserve our criticisms till the completion of the work; to which, for the sake of the principles it inculcates, whatever may be thought of the poetry, we heartily wish success.

MISCELLANEOUS.

Art. 48. *The original Works of William King*, LL. D. Advocate of Doctors Commons, Judge of the High Court of Admiralty, Keeper of the Records in Ireland, and Vicar-general to the Lord Primate. Now first collected into three Volumes, with historical Notes, and Memoirs of the Author. 8vo. 3 Vols. 12 s. Conant.

There were two Dr William Kings of the university of Oxford, both men of wit and humour, and both Tories. One (the Author of these volumes) was of Christ-church; the other, who was of later standing, was of St. Mary Hall. The former wrote chiefly in English, the latter in Latin: but in name, title, genius, principles, and disposition, they were *fratres gemelli*. The ingenious Advocate's works are now more fully collected than they have hitherto been. They are well known, and have many admirers; and therefore, need not here be more particularly announced. Our Author was a *bon vivant*, and Pope used to say of him, that he could write verses three hours after he could not speak. The Editor is commendable for his great attention and accuracy, and for the entertaining variety of his notes and anecdotes.

Art. 49. *Jabn Buncle*, jun. Gentleman. 8vo. 3 s. Johnson.

Another Sentimental Journey maker, mounted on one of the milky mothers, and wofully galling her, after the nobly wanton courser of Sterne,

Art.

Art. 50. *Reflections on the Growth of Heathenism among modern Christians.* In a Letter to a Friend at Oxford. Humbly recommended to the serious Consideration of all those who are entrusted with the Education of Youth. By a Presbyterian of the Church of England. 8vo. 1s. Rivington.

There is a class of men amongst us, not numerous indeed, nor, we trust, ill meaning, who following the insupportable principles of Hutchinson, and others of his cast, would at once cut us off from the monuments of ancient genius, and from the reliques of ancient art: for, to abolish the idea of the Heathen deities, so intimately connected with those remains, must, in effect, be to do this. The leader of these men, apprehensive of the consequences, most absurdly endeavoured to prove that the principles of all arts and sciences were contained in the Bible. But this was the delirium of a man intoxicated with system.

Though this Writer, who addresses himself more particularly to those who are entrusted with the education of youth, does not absolutely prohibit all classical productions, yet he seems well inclined to do so; and we are not strangers to some, of his principles, who will suffer no books to come into the hands of their scholars, except *Sedulæ e Profanis*, &c. *Officium Hominis*, &c. a Latin translation of the Whole Duty of Man, and two or three more of that kind: now the acquisition of classical languages undirected to classical studies, is at least an idle pursuit.

But our Author is most angry with modern poets, that they should be so paganized as to impersonate passions, and address themselves to imaginary deities; and 'Milton, saith he, has made it appear that what is great in poetry may be attained without borrowing any thing from the ancient ornaments of the Pagan machinery' so much the worse: since he has been obliged to take such liberties with our *own machinery*, as our Author will hardly venture to think advantageous to the verisimilitude of our religion. The truth is, that fiction is the proper ground and region of poetry, and the farther the *musa mendax* is kept from the national religion, the less it will suffer from her. It was for this reason, no doubt, that the ancient philosopher proposed to exclude poets from his commonwealth.

Art. 51. *A Tour in Ireland in 1775.* With a Map and a View of the Salmon Leap at Ballyshannon. 8vo. 5s. Boards. Robson, &c.

Mr. Twiss, the Author of *Travels through Portugal and Spain**, has here given his observations made in a tour through the greatest part of Ireland. We have already given our opinion of the genius and manner of this young *Tourist*, in the Article referred to in the note; to which we shall now only add, from the first paragraph of his *Appendix*, his own remark on the whole extent of his various excursions:—'I have visited, says he, the greatest part of England, Scotland, Ireland, Holland, Flanders, France, Switzerland, Germany, Bohemia, Italy, Portugal, and Spain, and, including 16 sea voyages, have journeyed about 27,000 miles; which is 2000 more than the circumference of the earth.'—As lovers of our

* See Review, Sept. 1775. Art. I.

natale solum, we are happy to find that after all that this Gentleman has seen of some of the finest parts of the globe, he prefers Old England, for *climate, soil, and government*, to all other countries.

Art. 52. *The Life of Pope Clement XIV.* (Ganganelli.) Translated from the French of Monf. Caraccioli. 8vo. 4s. sewed. Johnson, &c.

The work alluded to, in our account of Ganganelli's Letters, in our last *Appendix*, p. 532. It is written altogether in the encomiastic strain of the foreign academical *eloges*; but it does not bestow more praise on the late excellent Pope than he merited.—An Appendix is subjoined, containing some letters, written by this truly great man, when he was a Cardinal; together with his brief for the suppression of the Jesuits. Of this piece, we are assured, the Pope himself was the sole author; and it does him honour. 'It is not, says our Biographer, one of those publications calculated only for a day,—but it is a monument which will subsist through generations to come.'

Art. 53. *A Geographical Dictionary; or, general View of the World, &c.* Collected from the latest Books of Geography and Travels. 8vo. 2s. Hay. 1775.

We have given as much of the title as the nature of a piece required, which is a mere abstract of abstracts:—geographical grammars, gazetteers, court kalendars, &c. It may, however, as the Editor modestly expresses himself, serve to convey information 'at a cheap rate, and gradually lead the reader to better books.'

Art. 54. *The Works of Dr. Jonathan Swift*, Dean of St. Patrick's, Dublin. Vol. XVII. Large 8vo. 7s. Boards. Bowyer, &c. 1775.

Swift's works being now grown very voluminous, and few Readers being possessed of complete sets, it may be of use, to many, to know the state of the several distinct publications which, collectively, form the entire series.

There are now 24 volumes published, in the size above-mentioned, viz.

The first *twelve*, of which Dr. Hawkesworth was the Editor, 1775.

The *thirteenth* and *fourteenth*, improved from Faulkner's Dublin edition, 1765.

The *fifteenth* and *sixteenth*, published by Deane Swift, Esq.

The present volume.

To make up the above number, there are six volumes of literary correspondence, viz. *three* volumes of letters published by Dr. Hawkesworth in 1765; and *three* ditto by Deane Swift, Esq; in 1767. Of all these sufficient accounts have been given in our Reviews.

To which we are to add, a supplemental volume, just published; and of which more will be said in the next Article.

This *seventeenth* volume of *miscellanies*, contains the history of the four last years of the Queen; of which we gave an ample account at the time of its first publication, in 1758: see Review, vol. xviii. To this capital piece, which, alone, makes a considerable volume, are some miscellaneous papers, in *prose*; together with nine numbers of the *Tatler*, one *Spectator*, and one *Examiner*, not in former collections: also 13 letters, written by the Dean and his friends, and some pieces of poetry,—the latter of no great account. There is likewise

likewise a most valuable *general index* to the whole works and letters, and a curious set of notes to the former volumes.

Art. 55. *A Supplement to Dr. Swift's Works:* Being a Collection of Miscellanies in Prose and Verse, by the DEAN, Dr. Delany, Dr. Sheridan, and others, his intimate Friends: With explanatory Notes, and an Index, by the Editor. Large 8vo. 7 s. Boards. Bowyer, &c. 1776.

The industrious and very intelligent Editor of this and the preceding volume, 'flatters himself that, in the present state of Dr. Swift's writings, he shall not be censured for what is now added.' He does not pretend to say that the whole contents of what he has collected ought to be adopted in a regular edition, whenever such a work shall be undertaken; 'yet he doubts not but the present volume will be considered as an interesting part of it, and at the same time be a proper appendage to all former editions, being strictly what it professes to be—a collection of Miscellanies, by Dr. Swift, and his most intimate friends.'

A great part of this volume consists of the Dean's *political* papers, with some of an humorous cast, and other miscellanies in prose; of poetical essays, there are a considerable number by the Dean; beside those of Dr. Delany, Dr. Sheridan, &c.

The notes are numerous, and some of them may be thought too minute, by readers who do not consider the necessity for them, in works which so peculiarly sprung from the circumstances of the times, as those of Dean Swift, and most of his friends. 'Facts and circumstances of a temporary nature,' as the Editor observes, 'are soon forgotten;' so 'that every book should include an explanation of the obscure and less known passages in it, without obliging the reader to refer to other sources of information.'—Our Editor's apology, on this head, will also apply to the notes in the preceding volume, and to those of the new edition of Dr. King's works: And when it is considered, says he, that 'these helps are designed for the use of such as are not general readers, it is presumed those who are more informed will pardon the insertion of some circumstances which, to them, may appear superfluous.'

Art. 56. *A New Collection of Epitaphs*, panegyrical and moral, humorous, whimsical, satirical, and inscriptive; including the most remarkable Inscriptions in the Collections of Hacket, Jones, and Toldevoy; together with One Thousand Epitaphs, never before published. By T. Webb. 2 Vols. 12mo. 7 s. Bladon. 1775.

Literary compositions on wood and stone, the merit of which is of no concern to the Public, are happily beyond our department, which is sufficiently laborious already; and when they are copied and printed, it is a fair plea that they are not new publications. As a number of them however comes in our way in an aggregate view, it may be sufficient to say that they are classed according to their style as mentioned in the title, and that the collection is furnished with indexes for the ready finding of particular epitaphs. It includes not only epitaphs actually inscribed on tombs, but also others wrote by volunteer hands for celebrated persons, though not adopted: and

even of the former, if our memories do not mislead us, several are not what they are said to be. An old well-known conceit of Tom Brown's, for instance, which begins thus,

'I dreamt that buried in my fellow clay,' &c.

is given as from a (nameless) nobleman's tombstone at Woodford Wells; which is greatly to be doubted. The thought it contains is more characteristic of Tom, than of a nobleman; and it is not likely that any nobleman would borrow it from him.

Art. 57. *An Enquiry into the present State of Boarding Schools for young Ladies.* In which the modern Plan of Education is considered, and a different one recommended. Addressed to Parents, Governesses, and Tutors. By a Parent. 12mo. 1s. Whitaker, &c. 1776.

It is not difficult to observe errors in the mode of education, or to perceive that boarding-schools for the female sex do not generally answer the desired end. This Writer mentions several objectionable things: however we must think him mistaken when he says that little attention is paid to spelling. He appears to have been chagrined by the school education of his daughter, which he probably found very expensive, and in a great measure futile and insignificant.

Art. 58. *Interest Tables on an improved Plan.* Shewing, by Inspection, the legal Interest on every Sum from 1l. to 1000l. and from 1000l. to 10,000l. for 1 Day to 30, 40, and 50 Days, and for 3, 6, 9, and 12 Months. Tables for 3, 3½, 4, 4½, 5, 5½, 6, 6½, 7, 7½, and 8 per Cent. per Ann. from 1l. to 10,000l. for 3, 6, 9, and 12 Months. A Table for 100l. at 3 per Cent. per Ann. from 1 Day to 365 Days, particularly useful to the Dealers in East India Company's Bonds. A Table of Discount at 6½ per Cent. the Allowance made by the East India Company to the Purchasers of Goods at their Sales for prompt Payment: Calculated to the One Hundredth Part of a Penny, from One Penny to One Thousand Pounds. A Table for the Payment of Salaries or Wages. A Table shewing the Number of Days from any Day in One Month to the same Day in any other Month. By Robert Griffin. 8vo. 6s. Carnan. 1775.

The title is sufficiently explicit, the tables are well printed in legible figures; but the review of them, as to correctness, must be referred to the brokers about the Royal Exchange, who will soon fix the character of them.

RELIGIOUS and CONTROVERSIAL.

Art. 59. *A Check to Enthusiasm; or an Answer to John Philadelphus:* containing a full Refutation of his Defence of the Religious Confusion, practised in some worshipping Assemblies in Wales. By Mr. Sophronikos. 8vo. 4d. Printed by Oliver in London, and sold by all the principal Booksellers in Wales.

The *Jumpers* are a new sect of methodistical enthusiasts in Wales, whose phrenzies, we should have thought, though we had long since heard of them, no one in his sober senses would attempt to vindicate: but indeed there is no notion or practice so absurd, which will not find some advocate. 'At the time of divine worship, they have a custom to make loud groans, and to bawl out, *Glory to God!*

God! &c. leaping withal up and down, in all manner of postures. This practice has crept into some churches, many chapels, meeting-houses, fields, &c.' And to this account we may add, from our own knowledge, that many of their teachers and leaders encourage these wild sallies of religious madness. They labour, by vociferation and violent action, to work up their auditors into a fit disposition for these extravagant clamours and gestures; and when they have gained their end, they retire from the scene of confusion, satisfied with their success, and, without doubt, triumphing in their extraordinary command over the passions of their deluded followers. One of them, who was more sensible, and perhaps less vain than the rest, publicly forbade this kind of riot; upon which the women jumped the more, crying out, *in spite of that devil!* at the same time pointing towards the pulpit, where the imaginary devil stood.

Some time since a writer, under the signature of *Philadelphus*, undertook to defend these wildest extravagancies of enthusiasm by 'scripture injunctions, prophetic promises and examples;' wresting the *figurative* language of the Old and New Testament into *literal* authorities and commands, in order to justify their practice. The Author of the pamphlet before us is worthy of a much abler opponent, and is capable of distinguishing himself in a more important controversy. He discovers a spirit corresponding to the title which he assumes; nor does he need that *second*, the '*diawl*,' to whom these frantic visionaries are ever ready to ascribe that kind of reasoning which they cannot answer.

The remonstrances of a *Reviewer*, though our *corps* might furnish one able to address them in their own language, would, we fear, never be likely to promote the design of this publication, and to silence their clamours.

Art. 60. *Naked Thoughts on some of the Peculiarities of the Field-preaching Clergy.* In a Letter to a Friend. By a Member of the Church of England. 8vo. 6d. Pridden.

Ridicules the practices which the "Check to Enthusiasm" more seriously exposes; and more particularly levelled against the ranting *teachers* among the Methodists in different parts of the kingdom. The Author concludes with informing the Reader, that he proposes 'to point out the important obligation of subscription, and shew how the field-preaching clergy (as such) inevitably violate their subscription both of the Articles and the *Canons*, as well as all the oaths and solemn promises of *regularity* and *conformity*, they have made at their ordinations; and then refute their pleas for their present mode of non-conformity and defiance of church government.' Should this promised publication fall under our notice, we shall be able to judge whether the Author can *reason* as well as he *rallies*. He is, we doubt not, properly apprized of the importance and difficulty of his undertaking.

Art. 61. *God's Controversy with the Nations:* Addressed to the Rulers and People of Christendom. By Thomas Hartley, M. A. Rector of Winwick in Northamptonshire. 8vo. 1s. Lewis, &c.

1775.

An age like the present, whose prevailing characteristic seems to be dissipation, luxury, want of piety, and principle, will, we fear, be

be little disposed to hearken greatly to a man, who, like one of the prophets of old, calls them to repentance and reformation. Nevertheless, let them know that this Author's remarks are worthy their attention, respecting their interest both in this world and another. There is an honesty and integrity apparent in the performance; and there is, we doubt not, a sincere and heart-felt grief for the corrupt state of our own country, and of the Christian world in general. Mr. H. treats on *liberty, government, virtue, religion, trade, &c.* and shews himself not unacquainted with any of these subjects. He is a true friend to civil freedom, and indeed to all that is really excellent and valuable among men, and while he writes with the seriousness, the piety, the earnestness of a reformer, shows that he wants neither knowledge nor learning.

Art. 62. *Primitive Religion elucidated and restored.* In a supplementary Abbreviation of a late Dissertation on the original Doctrines of the Metempsychosis; wherein the Arguments of the benevolent Author lose much of their deserved Force and Influence by the want of strict Connexion in Matter and Form. In short Meditations, on God, on Creation, on Faith and Worship, on a future State. Wherein some of those important Heads are considered in quite a new light. By a Divine of No Church. 12mo, 2s. Bath, printed; London, sold by L. Hawes. 1776.

This writer has been perplexing and confounding himself by enquiries into the *origin of evil*; he labours to disentangle himself from the shackles of human authority, and aims at what he may suppose a rational view of religion, but at the same time, he wanders into conceits and chimeras. His favourite principle is that of a pre-existent state, in which rational spirits have offended, and are therefore now placed in circumstances of degradation and punishment: *Man and Angel he concludes to be one and the same individual apostate spirit.* Here and here only he finds a solution of the question, why was man created, and doomed to misery; and, as he says, of every other phenomenon in nature. In treating of faith and worship, he condemns the Liturgies of every established church of the different sects of Christians; he considers the established church of these kingdoms as superior to all others, but greatly imperfect: 'Nineteen parts, says he, at least in twenty of its Liturgy must be abolished, to reduce it to the standard of *reason or common sense*, to insure its being acceptable to that Being who is the great object of worship, and to make it heartily embraced by any rational, thinking mortals.'

Our author is an enemy to long prayers: as a specimen of his scheme of devotion let us insert what he calls, *a short, but comprehensive Christian prayer.*

'O Eternal One, with a grateful, penitent, and obedient heart, I look up through the pure doctrines of Jesus Christ, to thy mercy and providence.'

'For weak minds, he adds, who may think more words and more sentiments necessary, it may be paraphrased in manner following:

O Eternal One, with a most grateful heart, for all thy mercies, all thy blessings of which we implore thy gracious continuance;—with the deepest sorrow and repentance for having offended against thy holy laws;—and with perfect resignation to thy divine will;—we most humbly look up, through the pure doctrines of Jesus Christ, to thy mercy and providence; beseeching thee to pardon all our transgressions, but more especially our great, our *original sin*, our angelic apostacy.

On the subject of shortening the Liturgy he is a little jocular and severe; 'The subaltern clergy, says he, on whom (with shame be it spoken) rests the burden of the day, would be relieved from the tedious pageantry of prayer and worship, through which they swear with piteous labour of body, as well as of mind.—Now as the shares of the *loaves* and *fishes*, which fell to these miserable subalterns, do not amount to more than a hard crust to the one, and the head, tail, and bones of the other, the least their pampered brethren and superiors can do for them is, to lighten their load, by shortening their portion of unprofitable and unnecessary duty, for their sake, as well as God's, by labouring to promote a rational, short Liturgy.'

Should our Readers infer from the mention of *original sin* in the above short form of prayer; that our Author is Calvinistical, or what is commonly deemed Orthodox, they will be greatly mistaken, original sin and other points which have the reputation of orthodoxy he wholly discards; but alas! while he aspires to rationality, he seems to fall into absurdity and folly! He often writes like a man of sense and reflection, but he is greatly perplexed and bewildered with imaginations and hypotheses which can only tend to lead his Readers astray from solid piety, or humble and truly acceptable devotion.

Art. 63. *An earnest Exhortation to the Religious Observance of Good-Friday.* In a Letter to the Inhabitants of Lambeth Parish. By Beilby Porteus, D. D. Rector of the said Parish. 8vo. 6d. Rivington, &c. 1776.

Serious, affectionate, and sensible.

Art. 64. *Serious Thoughts on the Birth of a Child.* 12mo. 1 s. Buckland. 1776.

Very pious, and edifying, in the good old *Original Sin*-way.

Art. 65. *A Letter to the Rev. John Jebb, M. A.* occasioned by his 'Reasons for a late Resignation.' 8vo. 6d. Johnson.

Written in commendation of Mr. Jebb's truly conscientious and laudable conduct; and recommending to the clergy his good example. But though this pamphlet hath been published these six months, we have not heard of any son of the church that hath yet chosen to follow the example, or to regard the recommendation of this well-meaning and sensible writer.

Art. 37. *Ode*, occasioned by Sir William Browne's Legacy of two Gold Medals, to be disposed of annually for the Encouragement of Poetry in the University of Cambridge. 4to. 6d. Almon.

Nothing in it!

Art. 38. *A Prophecy of Merlin*, an Heroic Poem, concerning the wonderful Success of a Project now on Foot to make the River from the Severn to Stroud in Gloucestershire navigable. Translated from the original Latin, annexed, with Notes explanatory. 4to. 1s. Bew.

This man of doggrel ought to have barked in Stroud only. To bring their canal into Paternoster-Row was ridiculous.

Art. 39. *The Fair Villager*, a Tale; with other miscellaneous Poems. 4to. 1s. 6d. Becket.

Not contemptible.

Art. 40. *An Asylum for Fugitives*, No. I. and II. To be continued occasionally. 12mo. 1s. each. Almon.

If we except the humorous and ingenious epistle from Lord St—y to Lady Caroline * * *, the rest of these fugitives might have taken their final flight without any public complaint. The second Number, in particular, is a mere hotch potch of stale politics.

Art. 41. *Poems on different Occasions*. 12mo. 3s. Becket.

A pretty, elegant, rural nosegay, formed in the best taste and manner of Shenstone, and composed of many fair and pleasant flowers. We would recommend it to the Author to withdraw, in a future edition, his Ode on St. Cecilia's Day.

Art. 42. *Poems on various Occasions*; consisting of original Pieces and Translations. By Samuel Bentley. 8vo. 6s. Boards, Stevens.

This honest man is exceedingly angry with us for having laughed seven years ago at a poem of his called *Dove Dale*, or the *River Dove*, or by some such title;—and he says that his verses will last as long as *Dove* shall flow;—and he has wrote verses about us;—aye, and he has called us sedaries and Presbyterian parsons.—Now, we swear by the river *Dove*, that, had we, really been such, we should have thought ourselves most fortunate; had we kept a schism shop, then would our schism shop have kept us.—Then had we not been condemned to hard labour, or to peruse this man's performances.—But, “of a bad bargain make the best;” so we shall e'en pocket our resentment, and sigh for a little fun. For,

Dogs have oft uncommon parts,
And proficients been in arts:
Letters some, and figures know,
And at cards their learning shew.

This is a specimen of the poetry that ‘must last while Dove shall flow.’ Well, let us proceed:

Then guard your hearts, ye *Utt'ester* fair ladies.

In the whole corps of Reviewers, consisting of English, Welch, and Irish, Scotch, and Dutch doctors of laws, who are, at the same time, esquires, five men midwives, and fifty Presbyterian parsons, was not found one who could undertake to pronounce the local word in the above line.

The

The smart republication, the sudden surprise, are the very life of poetry. A shepherd being solicited by his fellow swains to sing,

With graceful motion, bowing *down* his head,

Smiling consent, with mildest accent said,

WHAT SHOULD I SING?

There lies the beauty of the whole; had he begun directly, there had been nothing in it. By and bye he begins, and the theme of his song is haymaking:

The grass full grown, and all in perfect bloom,

Relentless Time devotes to meet its doom.

The mower stout——

He makes his way, the grass is cut off young,

A moral lesson to the giddy throng.

The surprising is the fruitful source of the sublime, and in nothing more than when it arises from contradiction: thus, first of all, the grass is *full grown*, and devoted by *relentless Time*, and, immediately after, it is *cut off young*. But—all this is really too terrible to laugh at. There is a degree of vileness which sinks below ridicule, and none but the members of a spouting-club can make sport of the bell-man's verses.

Art. 43. *Garrick's Looking-glass; or, the Art of rising on the Stage.*

A Poem in Three Cantos. Decorated with Dramatic Characters.

By the Author of "****". 4to. 2 s. 6 d. Evans.

This Looking-glass is neither so brilliant as the works of *Baile* or *Swift*, or so polished as those of *Prior*. It is, however, of no coarse manufacture, and the purchaser may, by looking into it, contemplate the theatre *tanquam in speculum*; nay even the retired *Rossius*, having left the public sunshine, may now salute this glass†, &c.

Art. 44. *Omiab's Farewell.* Inscribed to the Ladies of London. 4to. 1 s. Kearsly.

Our Covent-Garden poets have metamorphosed Omiab into an Ovid.

Art. 45. *An Elegiac Tribute to the Memory of a departed Friend.*

4to. 1 s. Johnson.

See what was said of this young Writer's "Elegiac Verses to a young Lady, on the Death of her Brother;" Review, February, p. 163. The Author appears to have a natural turn for this species of poetry; but his efforts are not, as yet, extremely vigorous: he will probably, soar higher, as his pinions grow stronger.

Art. 46. *The Flight of Freedom; a Fragment.* 4to. 1 s. 6 d. Williams.

Freedom emigrates, at last [in compliance, no doubt, with the humour of the times] to America; and the vessel which conveys the vagrant goddess, is a strange awkward thing,—not Apollo's nor Elijah's fiery chariot, but a kind of poetic tumbril, which moves grating along, like an heavy-loaded broad-wheel waggon, over a turnpike road newly gravelled; and rumbling a thousand times worse than

† "Shine out, fair sun, till I have bought a glass,
That I may see my shadow as I pass."

SHAK. *Richard.*

Sir

We have been led to make these observations in return for 41 folio pages which Mr. Malton has given us, as an introduction to the theory and practice of perspective; containing his own discoveries and remarks on light and colours, and the different kinds of vision, without any necessary connection with the principal subject of his book. It is not very likely that his philosophical disquisitions will prepossess any intelligent reader in his favour; or that his scepticism, as to the Newtonian theory of light and colours, will contribute to the advancement of his reputation or the sale of his book. We regret this the more, because, as a writer on perspective, he is in many respects superior to any with whom we have yet been acquainted. Who can read without extreme disgust the remarks which he has made on Newton's discoveries in *optics*? We are so far from agreeing with him in opinion that they are trivial and uninteresting, and that they add nothing to Sir Isaac's reputation, that, we are persuaded, his investigations in this part of science, singly considered, would have made him immortal. 'Had the theory of colours (says our Author) as deduced from the prism, been amongst the first and chief of this great man's pursuits, I am much in doubt, if the reputation he has acquired had been ever established, at least on that basis; things of infinitely more importance to the community fixed his credit (most deservedly) on the highest pinnacle of fame; for, what useful and necessary knowledge has been communicated to mankind by this acquisition to the science of optics? which (with such, apparently wondrous, sagacity and penetration) he has explored and given to the world.'

'In the theory of the colours produced by a prism, there is no real utility yet discovered, and I do believe there never will; it has not the least apparent tendency to benefit mankind accruing from it.' How far this unlimited assertion indicates the true spirit of philosophy, or is consistent with fact and with the concession that follows, let our Readers judge. 'Tis asserted that the perfection of telescopes is owing to the theory of the prism. Now, as I am not conversant in the mechanical construction of lenses, and in their application to telescopes, I cannot say how far it may have been of use in that respect.'

Our Author seems to think that the different colours are actually inherent in bodies; and he can by no means admit the Newtonian hypothesis concerning them. He has likewise 'strong objections' against the general opinion, as it is now received and almost universally assented to, viz. 'that the perception we have of external objects, from vision, is by means of rays of light, reflected from all parts of their surfaces to the eye; and that these rays are material or composed of matter.'

Mr.

Mr. M. is likewise 'clearly of opinion that all the parts of a fluid lie perfectly close to each other, without any cavities interspersed; it is impossible there can be any; consequently there is not the least particle of air contained in fluids.' Can any thing be more unphilosophical and absurd than this notion? Whence then arises the difference in density between one fluid and another? or, How can he evade the exploded doctrine of a *Cartesian plenum*? Again, 'I am fully convinced that the pores in glass, &c. are of those ingenious Gentlemen's (Newtonians) own creating; who, when they are at a loss for proof of certain hypotheses (for want of better) imagine bodies to possess such and such qualities as may best answer their purpose. But are those chimeras, of their own fertile imaginations, to pass on the world for real existencies? Are the conclusions drawn from such premises candid? By no means, they are very disingenuous, inasmuch, that I deny it to be in the power of any man to give ocular or other demonstrative proof, that there are pores in glass or transparent stones; and I do believe that the most pellucid substances are the freest from pores; for all porous bodies are compressible into less compass, which neither glass nor stones can possibly be; nor water, which is perfectly transparent.—The real cause of transparency, and how vision is conveyed through transparent bodies, are (I am firmly persuaded) among the hidden mysteries of nature, which is not given man to explore.'

Were we not afraid of incurring the charge of presumption for pretending that any of these mysteries have been already explained, we would refer the Author to some very modern and ingenious disquisitions on the subject of his difficulties, which he seems not yet to have heard of: particularly to those of the late Mr. Canton, on the Materiality of Light and the Compressibility of Water, &c. published not long since in the *Philosophical Transactions*. An account of which may be seen in the *Monthly Review*, vols. xxix. xxxiii. and xlii.

Having already recited some of the leading opinions proposed by our Author in the *first* book, we shall give an analysis of the contents of the *three* remaining books, in which he explains the theory and practice of perspective, by a great variety of important and useful propositions and problems. In the three first sections of the *second* book, Mr. M. defines the terms made use of in this science; and premises several general observations on the points, lines, and planes about which this art is conversant, by way of introduction to the theory and practice of it. He then proceeds, in the fourth and fifth sections, to demonstrate the principal theorems, that lie at the foundation of rectilinear and curvilinear perspective; deducing from them a number of corollaries, which farther illustrate and establish the

principles of the art. The sixth section is intitled, 'a full refutation of several errors and absurd opinions which many artists entertain of perspective; and therefore look upon it as an imperfect and fallacious science.'

The *third* book contains several problems and examples to assist the practitioner in this art; and they are so numerous and various as readily to apply to every case that can occur. Our Author begins with determining the projection of lines under different positions, with respect to the eye and picture. He then goes on to find the representations of plane and solid figures, both rectilinear and curvilinear: and he directs how to make perspective delineations of buildings, furnishing various outside and inside views of them, and designed as models for other similar cases that may offer. There are likewise many drawings, according to the rules of this art, of chairs, tables, book-cases, &c. as also of coaches and sundry other machines. The plates and figures are throughout accurately and elegantly executed.

The *fourth* book treats of the perspective of shadows projected from a number of different objects, variously situated with respect to the luminary and the observer. The whole is terminated with useful observations on the effect of reflected light on objects perspectivevely delineated; and also on the effect of distance, usually known by the term *keeping*, but more properly *aerial perspective*.

Mr. M. advertises an Appendix to this work; containing a brief analysis of the various authors who have written on perspective; and the methods used by the ancients compared with the present; with other interesting matters in the art of delineating, not necessarily connected with the subject of this book.

In works of this nature, elegance of style is not expected, as the subjects will not admit of it; but we are sorry to observe a great number of inaccuracies, beside a general negligence with respect to language, of which no notice is taken in the long list of *errata*. The Author, we apprehend, might have reduced the work into less compass without contracting his plan, had he guarded against useless repetitions, and against a prolixity and minuteness in many of his demonstrations and solutions, which confound rather than aid the learner or the practitioner. Nevertheless, on the whole, this treatise is comprehensive, intelligible, and useful: it is the most complete work on the science of perspective which has yet been published: the execution of it must have been laborious and expensive; and we heartily wish that the Author may meet with suitable encouragement.

ART. II. *Discourses on various Subjects.* By William Samuel Powell, D. D. late Archdeacon of Colchester, and Master of St. John's College in Cambridge. Published by Thomas Balguy, D. D. 8vo. 5 s. L. Davis.

THE Author of these Discourses has been long known on account of his "Defence of Subscription," published in 1757: for the character of which we refer our Readers to the *Monthly Review*, vol. xvii. p. 607. The Editor has, in this volume, collected sixteen sermons more, beside three charges, and a Latin thesis on the Author's admission to his degree. He has likewise prefixed some facts and dates for the satisfaction of Dr. P.'s friends. The subjects of these discourses are, for the most part, the various evidences of Christianity; such as, the authenticity of the books of the New Testament—the credit due to the sacred historians—the insufficiency of Mr. Hume's objection to the credibility of miracles—the use of miracles in proving the divine mission of our Saviour and his apostles—the evidence arising from the prophecies of the Old Testament—the argument drawn from the swift propagation of the gospel—the character given by Heathen writers of the first Christians—and a recapitulation of the arguments brought in support of Christianity: beside these, there are other discourses, on the vices incident to an academical life—on the martyrdom of Charles I.—intemperance in the gratification of our appetites not consistent with spiritual improvements—the prodigal son—the nature and extent of inspiration, illustrated from the writings of St. Paul—the diversity of character belonging to different periods of life—public virtue—and *that* on subscription.

Concerning the influence of God's spirit (says our Author) men have fallen into two mistakes: which, though founded on the same false principle, are yet opposite to each other; and, though opposite, are equally dangerous: the one to religion, the other to morals. Some men, virtuous in their conduct, and serious in their faith, neither perceiving the operation of the spirit within themselves, nor hearing that others, of a sober and rational piety, pretend to such sensations, impute this whole notion to enthusiasm, and suppose that the promises of the scripture are either misunderstood, or extend not to these times. Others, having a temper more affected by religious subjects, and, being fully convinced that good Christians, in all ages, may expect the divine assistance, easily fancy that they perceive it, and are very apt to mistake the suggestions of a warm imagination for the dictates of the Holy Spirit. The two errors seem to be derived from this one principle, that, whenever our minds are influenced, we cannot be ignorant by whom, and in what manner, they are influenced; a principle contradictory to constant experience. We are perpetually conscious of changes in our sentiments and inclinations, without knowing or attending to the causes of the changes. We even proceed to actions, the motives to which escape

observation. When the origin of any opinion is within our own minds, we frequently do not remark it. When it is without them, we are as frequently unable to discover it. The dispositions of those a man converses with, the studies he is engaged in, the amusements he follows, imperceptibly alter his sentiments upon subjects, with which they seem to have little connexion. The state of his body, every external accident, even the weather, affects his mind more than he can believe, till repeated experience has convinced him. If all these trifles can influence us, and if the influence of causes so obvious is often unnoticed; can it be a question, Whether we may not be secretly guided by an omnipotent and spiritual director? It is equally irrational to conclude, either because we are not sensible of his assistance, that none is given, or because we rely on God's promises, that the assistance given must necessarily be perceived. Difficulties of the same kind have been the occasion of similar mistakes in natural religion. The preacher instances in the doctrine of Providence:—'But as we are ignorant how the instincts of animals, the powers of vegetation, and even the forces of brute matter are communicated, so must we be content to be ignorant of the nature and particular effects of the divine illuminations. It is sufficient for us to understand the means of obtaining them. These are, humble prayers to God, serious attention to the importance of the blessings we ask, and earnest endeavours to prepare both our souls and bodies for their reception. — Thus may our *bodies* become the *temples of the Holy Ghost*. But whether they shall be consecrated to him, or remain the sinks of vice and corruption, is the subject of our free choice. If there be any difficulty in the determination, we may submit it to the judgment of a sensible Heathen. In the reign of Alexander Severus, a dispute arose at Rome, between some Christians and a company of vintners, about a piece of waste ground, upon which the Christians wanted to build a church, and the others a tavern. The title was doubtful; the parties obstinate; the cause came on at last before the Emperor, who, when the grounds of justice could not be ascertained, decided it upon a religious consideration. Though little acquainted with Christianity, he judged in favour of the Christians. "It is better, said he, that the ground be employed for the worship of God, in any manner, than for luxury and excess." So did a Heathen determine, even of an unhallowed place. And surely a Christian will think it an impious profanation to make that body a receptacle for wine, which was chosen for a temple for the living God.'

In his sermon on *public virtue*, our Preacher introduces his subject with some pertinent observations, obviating the charge of defect in this particular urged against Christianity.

'Had Christians been farther separated from the Heathen world, and united under one civil government, and had that government been constituted on such principles of liberty, that all or many of them might have had some influence in it, some power of promoting the general welfare; these would have been additional bonds of love, and the peculiar regard which they were taught to shew to their *fellow Christians*, had then been directed to their *fellow citizens*.

We might then have expected to find in the writings of the apostles as warm exhortations to *love our country*, as high praises of public virtue, as in any Greek panegyrist, or among the boasts of the arrogant Roman.

In speaking of the Reformation and Revolution, and of the miseries and dangers, which either actually involved or threatened us at those important periods, our Author thus reasons:

What relieved us from these miseries and these dangers, but the patriot spirit of our countrymen, their generous concern for the common good, for the security of the present and future ages? Had not the reformers of religion, influenced by a sense of their duty to God and man, resolved to deliver out of darkness and error their deluded brethren, we might now perhaps have been groaning under the tyranny of an inquisition. Had not the danger of losing the established religion and laws animated some of the last age with a zeal which despised all other dangers; instead of living under a well constituted government, mild and regular beyond the example of any age or kingdom, we should either have been subject to an arbitrary and illegal dominion at home, or, which is more probable, have long ago submitted, with all the nations round us, to those powerful enemies, who for a century past have been attempting to enslave the world. And what other human blessings can be compared with that, which is the security and preservation of them all; the liberty of *laws*? What other, except that, which secures to us more than human blessings, the liberty of *religion*? What praise and esteem, and veneration, are due to those who obtained them for us? And let it not be imagined that this merit is confined to the great. Every Briton may deserve well of his country. A spark of public virtue, scarce discerned, among men in obscure stations, will sometimes spread, and enlighten the whole kingdom. Who were the first, the chief instruments of the reformation? Poor begging scholars. Who opened the way for the revolution? The clergy. The universities. Nay, a single college of honest and resolute men carried more force than an army.

The Author well exposes the hypocrites in this virtue: and he adds,

There is another sort of men who disgrace public virtue as much as the false pretenders to it; men equally wicked, and more foolish: who, in their writings and conversation, maintain, that this boasted virtue is but an empty name; that a wise man should take care of himself only; or, if he regard his private connexions, should consider himself as unconnected with the Public. And this false doctrine they ground on as false a fact: that in this nation the common ties are dissolved, that no man has any concern for his country; but whatever disguises he may put on, each pursues a separate interest, and sells, though in different forms, and with different success, that share of power, with which the community has entrusted him. It is not true. The thought is a reproach to human nature. Let it fall on those only, who confess, that they know no exception to it. But let us turn our thoughts from these men, and view the noblest spectacle the world affords; a true lover of his country, who, for the

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sake of its essential interests, subjects himself to oppression and reproach, and, in imitation of his great Master, endures hardships, despises shame, and enjoys a distant prospect of the glorious advantages he is labouring to procure for the present, and transmit to future ages. Or let us contemplate one acting in a lower sphere, who, uninfluenced by fear or hope, aiming only at the general good, performs with integrity all those trusts which either the state, or any less society, has committed to him. He too will be entitled to our warmest approbation, if we can discern his sentiments and motives. But, whether we can discern them or not, he will certainly obtain, what are of infinitely more value, the approbation of his own conscience, and the approbation of his Maker.'

The *Charges* are upon religious controversies—on the connexion between *merit* and the *reward of merit* in the profession of a clergyman—and on the *use* and *abuse* of philosophy in the study of religion.

ART. III. *A free Inquiry into Daniel's Vision or Prophecy of the Seventy Weeks.* In which the Vision is applied to the State of the Jews under the Persian Monarchy, and the Weeks are shewn to be Weeks of Days. With an Appendix on the Jewish Notion of a Messiah. 4to. 2s. 6d. Payne.

THE Author of this Inquiry seems to be an ingenious and learned critic; and though he adopts a new interpretation of a passage, the meaning of which has been much controverted, he does not content himself with arbitrary suppositions and conjectures. He discovers a considerable degree of that kind of knowledge which the discussion of this subject requires. He begins with offering some considerations from the design and letter of Daniel's celebrated prophecy, in order to shew that it does not admit an application to the death of Christ and the destruction of Jerusalem, events to which it has been usually referred. Daniel, when he received this prophetic vision, had been confessing the sins of his countrymen, and supplicating their deliverance from captivity. He knew, in consequence of the divine promise by Jeremiah, chap. xxx. ver. 18. compared with Daniel ix. 1, 2, that, after seventy years, Jerusalem should be rebuilt; and he waited the approaching termination of this period with anxious expectation. The prophecy therefore our Author imagines, refers to this event, which Daniel contemplated in near prospect, and not to any other, that was more distant. He likewise supposes, on a general view of this passage, that the *commandment* here mentioned related to the rebuilding of Jerusalem, predicted by the prophets Isaiah and Jeremiah; that the *Messiah Prince* was Cyrus the Persian, who immediately upon his accession published a decree for the return of the Jews, and the rebuilding of the holy city; and that the *seven weeks* are weeks of days, specifying the pre-

cise time, for Daniel's consolation and encouragement, which was nearly arrived, when Darius should die, and leave Cyrus in possession of the Babylonish monarchy. The word *שָׁבַע*, here rendered *week*, does, in other passages which the Author has cited, signify simply a week, in the common acceptation of the term; and our Author thinks that the context shews, that the words, v. 24, *to seal up the vision and the prophecy*, alludes to the ratification and completion of Jeremiah's predictions. He then enters into a critical examination of the several parts of this prophecy, and adduces a variety of authorities, in order to support the rendering and interpretation which he has adopted. We shall insert his version of the Hebrew text, and the explanation that accompanies it in two separate columns, so that they may be easily compared.

Version of the Hebrew.

Ver. 24. Seventy weeks are abbreviated unto thy people, and unto thy holy city, to check the revolt, and to put an end to sins, and to make atonement for iniquity, and to bring in the righteousness of ages, and to seal the vision and the prophet, and to anoint the Holy of Holies.

V. 25. And thou shalt know and understand, that from the going forth of the word to rebuild Jerusalem unto the Messiah Prince, shall be seven weeks; and threescore and two weeks it shall be built again, the street and the lane, even in troublous times.

V. 26. And after the threescore and two weeks Messiah shall be cut off, and it shall not be his: and the people of the Prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and
unto

EXPLICATION.

Ver. 24. *Seventy weeks are abbreviated (or there shall be nearly seventy weeks) to thy people, and to thy holy city, to check the revolt (or the apostacy from Jehovah) and to put an end to other offences, and to make sacrificial atonement for iniquity, and to bring again the righteousness of ancient times, and to seal or confirm the truth of Jeremiah's prophecies, and to anoint or consecrate the most holy altar.*

V. 25. *Know therefore and understand, that from the going forth of the divine word or commandment to rebuild Jerusalem (which was issued at the beginning of thy supplications, as I have just informed thee) to the accession of the Messiah Prince Cyrus, who is to execute it, shall be seven weeks; and in threescore and two weeks from his accession, Jerusalem shall be built again, the street and the lane (that is, the streets and the lanes of Jerusalem shall be rebuilt) even in times of trouble, from the jealousy and malignity of the neighbouring people.*

V. 26. *And in the times succeeding the threescore and two weeks, shall the Messiah Prince Cyrus be slain in battle, and Jerusalem shall be no longer under his power and protection; and the people of the Prince that shall come after him, (or the Samaritans, the subjects of his successor Cambyfes) shall lay waste the city*

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Version of the Hebrew.
unto the end of the war desolations are determined.

V. 27. And the first week shall confirm the covenant unto many; but the midst of the week shall cause the sacrifice and the meat-offering to cease; and upon the wing, or border, shall be the abomination of desolation, even until destruction, and that determined, shall be poured upon the desolator.

EXPLICATION.
city and the sanctuary that shall be building in it, and the end thereof shall be with a flood (or with a sudden incursion of the adversary) and the desolations shall continue till the second year of Darius Hystaspes, when the kingdoms of the earth shall be at rest from war.

V. 27. *And the first week of the times succeeding the threescore and two weeks (that is, the seventieth from the going forth of the commandment) shall, in the opinion of many, once more establish the covenant between Jehovah and his people; for in the beginning of this week the foundations of the temple shall be laid; but the midst of the week shall cause the sacrifice and the meat-offering to cease (or the Samaritans in the midst of the week shall put a stop to the sacrifices) and on the wing or eastern border of the sanctuary, shall be the abomination of desolation, even until destruction, and that determined, shall be poured upon the desolator (that is, the place appropriated to the altar shall remain desolate and defiled, till Cambyfes, the enemy or desolator of the Jews, shall be destroyed).*

The Author closes his Inquiry with the following recapitulation:

‘ Jeremiah had foretold that Jerusalem should be desolate seventy years. Near the expiration of the term predicted, Daniel, who well knew of the prophecy, was fervently praying for the restoration of the holy city; and as he was greatly beloved by Jehovah, Gabriel is commissioned from heaven to acquaint him with the divine orders concerning it, which had been given out at the beginning of his prayers.

‘ The angel comes to him, and opens his information, ch. ix. ver. 24, in terms implying, that within seventy weeks the Jews should return from captivity, the worship of Jehovah should be introduced again, and Jeremiah should be found to have been a true prophet. He then proceeds to a more circumstantial detail, and tells him,

‘ 1. That Cyrus, who was to send back his countrymen to their land, and to restore Jerusalem, should succeed to the throne in seven weeks.

‘ 2. That in sixty-two weeks from his accession, the streets of Jerusalem should be rebuilt.

‘ 3. That after these weeks, Cyrus should be slain, and the Samaritans, instigated by the edict of his successor Cambyfes, and by a spirit of revenge, should come suddenly upon the Jews in their low condition,

condition, and lay waste the city and the sanctuary, that should be building in it, and that Jerusalem should continue desolate, without a temple, and without walls, till the second year of Darius Hystaspes, a time of profound peace throughout the Persian empire, when it should begin to rise again out of its ruins.

4. That in the first week after the sixty-two, or the seventieth from the vision, the temple should be founded, and many of the Jews be encouraged by this, to expect the firm re-establishment of their covenant with Jehovah, but that in the midst of the week the Samaritans should oblige them to desist from their worship, by polluting the altar that had been set up about seven months before, which should remain deserted and unhallowed, till the death of Cambyfes, the enemy of the Jews, who was to perish miserably.*

The Appendix contains merely a confirmation of the generally received opinion, that the Jews were strongly prepossessed with the expectation of a Messiah, who was to be a mighty conqueror, and whose kingdom was to be solely of this world: nor have they to this day given up this flattering opinion.

ART. IV. *Essays relating to Agriculture and rural Affairs.* In Two Parts. Illustrated with Copper-plates. By a Farmer. 8vo. 6s. Boards. Cadell. 1775.

IF this publication has been unnoticed by us somewhat longer than usual, it has not been owing to want of respect. We have the utmost regard for the husbandman and his labours, and are no strangers to the veneration in which he was held throughout antiquity. One of the greatest and wisest princes of the East, Xerxes, when he led his army into Greece, gave strict orders to his soldiers not to annoy the person of the husbandman and the shepherd*; among the Indians it was held unlawful to take these men in war, or to waste their labours†; and of the famous general Belisarius we are told, *Agricolis ita pepercisse, ita consultum voluisse, ut nunquam eo exercitum ducente, vis ulla ipsis illata fuerit*‡.

This wisdom of antiquity seems to be greatly revived in the present age, and to the professors of agriculture, we not only afford protection but encouragement: a truly laudable spirit, which has been generously cultivated by the Society of Arts!

The Author of these Essays has thrown into the general stock of rural science such observations as have been the result of his own experience§. And there is no doubt but that, if such de-

* Herodotus.

† Arrian in lib. rer. indic. Strabo,

‡ Suidas.

§ We are informed, in the previous advertisement, that these Essays

were written by the persuasion of the late ingenious Dr. John Gregory, of Edinburgh, who always wished to turn the attention of mankind to the pursuit of what was solid and useful, in arts and sciences. —

tails are honestly and faithfully executed, it is the best mode of conveying agricultural instruction. For we agree with this very sensible Farmer, that 'It may not perhaps be looked upon as one of the smallest inconveniences attending the profession of agriculture, that so many of the most conspicuous writers on that subject, having been themselves entirely unacquainted with the practice of that art, and of consequence unable to select with judgment from the works of others, have frequently copied their errors with the same scrupulous nicety as the most valuable parts of their works. And, as it usually happens that when a man indulges his imagination, and creates to himself ideal plans of improvement, he can render them apparently much more perfect than any thing that really takes place in practice, it is but natural to expect that these places should catch the attention of an inexperienced compiler; who being thus seduced himself, employs the utmost of his rhetorical powers to persuade his readers to adopt these particular practices: which is but too ready to impose upon the judgment of the young and inexperienced farmer, and make him adopt opinions, and follow certain favourite practices with a persevering obstinacy that his own better judgment never would have allowed him to do, if he had proceeded with that attentive diffidence that always accompanies ignorance when attended with native good sense. So that although books of that kind often contain observations that may be of very great utility to an experienced farmer, who may be able to distinguish between the good and the bad; yet to those who have most need of instruction, and who oftentimes consult them, these books frequently prove the source of very capital errors: so that it would usually be better for such farmers that no such books had ever been written.'

The first of these Essays treats of inclosures and fences, and contains thirty sections, the last of which is employed in general observations with regard to the proper division of a farm into inclosures. The second essay is on draining bogs and swampy grounds; the third on the best method of levelling high ridges; the fourth on the proper method of sowing grass seeds; and the fifth on hay making.—This last, as we look upon it to be one of the most useful parts of the work, we shall lay before our Readers, convinced as we are, both from observation and experience, that there is hardly any process in husbandry so erroneously carried on in general. The extremes of dry and dank prevail in common. In the former the radical moisture is lost, in the latter it is corrupted; and in either case the *pabulum* is of very little value.

'Before artificial grasses were introduced into this island, hay-making was a very tedious and troublesome operation; but, as the grasses now usually cultivated for yielding hay, are not so soft and succulent as the natural meadow-grasses in general, we have it in our power greatly to shorten that operation, and at the same time keep our hay much sweeter than it would be if treated after the old method. For the sake, therefore, of such as may not be well acquainted with the best method of making hay from artificial grasses,
(I chiefly

(I chiefly mean rye-grass and clover) I shall here subjoin an account of a very simple mode of practice in this respect, that I have followed for many years with the greatest success.

Instead of allowing the hay to lie, as usual in most places, for some days in the swathe after it is cut, and afterwards alternately putting it up into cocks and spreading it out, and tedding it in the sun, which tends greatly to bleach the hay,—exhales its natural juices, and subjects it very much to the danger of getting rain, and thus runs a great risk of being made good for little, I make it a general rule, if possible, never to cut hay but when the grass is quite dry; and then make the gatherers follow close upon the cutters,—putting it up immediately into small cocks about three feet high each, when new put up, and of as small a diameter as they can be made to stand with; always giving each of them a slight kind of thatching, by drawing a few handfuls of the hay from the bottom of the cock all around, and laying it lightly upon the top with one of the ends hanging downward. This is done with the utmost ease and expedition; and when it is once in that state, I consider my hay as in a great measure out of danger: for unless a violent wind should arise immediately after the cocks are put up, so as to overturn them, nothing else can hurt the hay; as I have often experienced, that no rain, however violent, ever penetrates into these cocks but a very little way. And, if they are dry put up, they never sit together so closely as to heat; although they acquire, in a day or two, such a degree of firmness, as to be in no danger of being overturned by wind after that time, unless it blows a hurricane.

In these cocks, I allow the hay to remain, until upon inspection, I judge, that it will keep in pretty large tramp-cocks (which is usually in one or two weeks, according as the weather is more or less favourable) when two men, each with a long pronged pitch-fork, lift up one of these small cocks between them with the greatest ease, and carry them one after another to the place where the tramp-cock is to be built*: and in this manner they proceed over the field till the whole is finished.

The advantages that attend this method of making hay, are, that it greatly abridges the labour; as it does not require above the one half of the work that is necessary in the old method of turning and tedding it;—that it allows the hay to continue almost as green as when it is cut, and preserves its natural juices in the greatest perfection: for, unless it be the little that is exposed to the sun and air upon the surface of the cocks, which is no more bleached than every straw of hay, saved in the ordinary way, the whole is dried in the most slow and equal manner that could be desired. And, lastly, that it is thus in a great measure secured from almost the possibility of being damaged by rain. This last circumstance deserves to be much more attended to by the farmer than it usually is at present; as I have seen few who are sufficiently aware of the loss that the quality of their hay sustains by receiving a slight shower after it is cut,

* Or several cocks may be carried at once, by two men, upon a couple of long-poles, in the manner of an hand-barrow.

and before it is gathered; the generality of farmers seeming to be very well satisfied if they get in their hay without being absolutely rotted; never paying the least attention to its having been several times thoroughly wetted while the hay was making. But, if these gentlemen will take the trouble at any time, to compare any parcel of hay that has been made perfectly dry, with another parcel from the same field that has received a shower while in the swathe, or even a copious dew, they will soon be sensible of a very manifest difference between them; nor will their horses or cattle ever commit a mistake in choosing between the two.

* Let it be particularly remarked, that in this manner of making hay, great care must be taken that it be dry when first put into the cocks; for, if it is in the least degree wet at that time, it will turn instantly mouldy, and sit together so as to become totally impervious to the air; and will never afterwards become dry till it is spread out to the sun. For this reason, if at any time during a course of good settled weather, you should begin to cut in the morning before the dew is off the grass, keep back the gatherers till the dew is evaporated; allowing that which was first cut to lie till it is dry before it is cocked. In this case, you will almost always find that the uncut grass will dry sooner than that which has been cut when wet; and, therefore, the gatherers may always begin to put up that which is fresh cut before the other; which will usually require two or three hours to dry after the new cut hay may be cocked. And if, at any time, in case of necessity you should be obliged to cut your hay before it is dry, the same rule must be observed, always to allow it to remain in the swathe till it is quite dry: but, as there is always a great risk of being long in getting it up, and as it never, in this case, *wins** so kindly as if it had been dry cut, the farmer ought to endeavour, if possible, in all cases, to cut his hay only when dry; even if it should cost him some additional expence to the cutters, by keeping them employed at any other work, or even allowing them to remain idle, if the weather should be variable or rainy.

* But if there is a great proportion of clover, and the weather should chance to be close and calm at the time, it may, on some occasion, be necessary to open up these cocks a little, to admit some fresh air into them; in which case, after they have stood a day or two, it may be of great use to turn these cocks and open them up a little, which ought to be done in the driest time of the day; the operator taking that part of each cock which was the top, and with it forming the base of a new one, so that the part which was most exposed to the air becomes excluded from it, and that which was undermost comes to be placed upon the top; so as to make it all dry as equally as possible.

* If the hay has not been damp when it was first put up, the cock may be immediately finished out at once; but if it is at all wet, it will be of great use to turn over only a little of the top of the cock at first, and leaving it in that state to dry a little, proceed to another,

* By *wining*, is meant the operation by which hay is brought from the succulent state of *grass*, to that of dry fodder.

and a third, and a fourth, &c. treating each in the same way; going on in that manner till you find, that the inside of the first opened cock is sufficiently dried, when it will be proper to return to it, turning over a little more of it till you come to what is still damp, when you leave it and proceed to another, and so on round the whole; always returning afresh till the cocks are entirely finished. This is the best way of saving your hay, if you have been under the necessity of cutting it while damp; but it is always best to guard against this inconvenience, if possible.

Although I am convinced that this method of making hay, is in all cases the best that ever I have heard of, yet it is in a more especial manner worthy of being recommended to such as intend to save the seed of rye-grass; as, in that case, it is attended with many and great advantages. Every one who is in the least acquainted with this subject, knows that this kind of grass is so very apt to shed its seeds, that if the hay is allowed to lie in the swathe till it is dry, a very great proportion of the seed will inevitably be lost by the necessary handling when it is gathered, however carefully this may be done. To avoid this inconvenience, I have known several farmers who have thought it worth the expence of causing it to be gathered immediately after the cutters, and then being bound up into sheaves and put up like it into stooks (shocks) like corn, till it is thoroughly dried; for, by being in this state more easily lifted than when it is quite loose, less of it will be lost in carrying to be threshed.—But, not to mention the expence necessarily attending this practice, it is likewise attended with another inconvenience which subjects the farmer on many occasions to a greater loss than he would sustain by handling in the ordinary way: for, if it should chance to come a tract of rainy weather when it is in the stook, the whole of the hay is at once drenched with water; and, if it continues wet for any length of time, the seed quickly loses its colour and becomes musty, and even begins to *grow* before it can be threshed out; so that both the hay and the seed will be totally or in a great measure lost. But, in the mode of practice here recommended, all the benefit that could be expected from this procedure is fully obtained, and the inconveniencies attending it entirely avoided: for by putting it into the cocks as soon as it is cut, while the seed adheres more firmly to the hay than after it is dry, little is shaken off by the gathering; and still less is lost in carrying it to the place where it is to be threshed (which ought to be in the field at the place where a tramp-cock is intended) in this way than when bound up into sheaves. And, as these cocks resist the rain perfectly well, the seed or hay are in no danger of being spoiled by rainy weather, if it should chance to come after they are once put up. And, moreover, as the hay is not thus so much exposed to the weather, it is not near so much spoiled in its colour, or dried in the *wining* as it is in the usual method: on all which accounts, I deem it by far the most eligible method of saving this kind of grass-seed. The truth of these remarks I had an opportunity of experiencing this very year 1772; the latter part of the hay-season having proved extremely rainy, inasmuch that a very good and experienced husbandman of my acquaintance, who took the former method of saving his grass seeds, had them so much spoiled by the

the rain, and his hay at the same time so much damaged thereby, that he was ashamed to offer either of them to sale; whereas mine, which were treated in the manner I now recommend, were both as sweet and wholesome as any good judge could wish them to be: my hay in particular being as green and succulent as any hay got in the usual method is, even when it is not threshed.'

The second division of this book consists of miscellaneous observations and disquisitions prepared for a work on a more extensive scale, which we are sorry the Author found it inconvenient for him to execute.

ART. V. *Popida Angel-cynnan; or, a complete View of the Manners, Customs, Arms, Habits, &c. of the Inhabitants of England, from the Arrival of the Saxons to the present Time; with a short Account of the Britons, during the Government of the Romans.* By Joseph Strutt, Author of the *Regal and Ecclesiastical Antiquities of England*. 4to. Vol. III. 1l. 11s. 6d. Boards. 1776.

WE were agreeably surpris'd with a third volume, now before us, of this very entertaining work. Mr. Strutt excuses himself in a preface, for obtruding upon the Public more than he promised; but his defence, in our opinion, is unnecessary, as the most effectual apology he could offer, is the work itself.

Instruction and amusement accompany the antiquary through his laborious researches; and the wisdom and folly of our ancestors furnish him with both. We do not mean those commercial impostors who deal in antiquities; who travel to the mouth of the *Hellepont* only to give credit to a *shapeless priapus*, dug, as they report, from the ancient city of *Lampascus**: or who excavate the bowels of *Latium* or *Parthenope*† for the mutilated limb of a *Sejanus*, or the *spitting pot* of *Cleopatra*; because the delusion of the present age produces an abundance of young men, who have taste enough to be fond of the cheat, and fortune to afford any price for such learned, yet ridiculous forgeries. Mr. Strutt is upon a more sensible, a more liberal, and more certain pursuit: he adorns his museum with the *minds* of our ancestors, collected from authentic records, and opens his gallery of portraits, that mankind may profit from the important study of human nature.

It appears something more than a vulgar charge upon the clergy, to say, "the devil is their best friend."—The Bishops thought him so formerly. What opinion they entertain of him now, we will not presume to enquire. In those superstitious days, when writs of right were determined by combat, the ec-

* *Lampascus*, where the god *Priapus* was first worshipped.

† *Parthenope*, the ancient name given to Naples, from supposing it the residence of the tyren *Parthenope*.

ecclesiastics, and others who were too bashful to look justice in the face, were permitted to substitute champions for that dangerous ceremony: the law-lords had little more to do than to adjust the punctilios, and fix the day for the combat. Before they encounter'd, it was the business of the chief-justice to measure the staves of the combatants, and to search if they had any *rhyme, charm, or herb* about them: if any was found, the court forthwith dismissed the champions for that day; but if on the contrary nothing unlawful appeared, they proceeded to *Tatbil-fields*, the place appointed for those judicial combats; and we find but one instance where the devil was consulted on those perilous emergencies. 'In the 29th of Edward the Third, the champion of the Bishop of Salisbury (in a writ of right for the castle of *Thorborne*), was found to have rolls of *orisons* and *invocations* wrapped about him.' Which plainly demonstrate that the Bishop had more confidence in the forcery of his old friend, than in any other interest whatever.

When Christianity was young in Britain, religion was active in the service of God and mankind; the husbandman was then attended to, particularly at that season when nature pours into the lap of industry her abundant treasures: the wise and good people of those early days manifested their obligation to God, first, by thanking him for his bounty, and then with unrepining labour making the most of his munificence.

'The Catholic church, for more than 500 years after Christ, permitted labour, and gave licence to many Christian people to work on the Lord's Day, at such hours as they were not commanded to be present at the public service, by the precept of the church; and in Gregory the Great's time, it was reputed Anti-Christian doctrine to make it a sin to work upon the Lord's Day: but in after times, both in the East and West, in France and Great Britain, as well in the days of the Saxons as Danes, rural works and labour, with other civil and secular negotiations, were prohibited and restrained upon the Lord's Day, and upon other festival days.'

The moralists in Queen Elizabeth's reign, advised her Majesty to the same attention, for 'by proclamation, all parsons, vicars, and curates, were enjoined to teach and declare unto the people, that they might with safe and quiet consciences (after the common prayer) in time of harvest, labour upon the holy and festival days, and save the things which God had sent them: for if, by any groundless scruples of conscience, they should abstain from working upon those days, that they should grievously offend and displease God, if the grain were thereby lost or damaged.'

Such ideas are too liberal and too sublime for modern fanaticism, but surely they are worth adopting; and a proclamation of the same tendency would reflect as much glory upon the religious character of George the Third, as it ever did upon that of his illustrious predecessor Elizabeth.

In the history of human nature the difficulty of satisfying the variable and contradictory tempers of mankind is demonstrated: when the mind of man is humbled by superstition, he will tamely submit to the tyranny of every impostor, and resist with spirit every effort to set him at liberty. At the beginning of the Reformation, when Henry the Eighth emancipated his subjects from the oppression of the Romish church, the people murmured at the blessing: they made the Almighty a party in their censures upon that glorious innovation! 'for they attributed every misfortune that happened in the realm to the departure of the priests.' A popular ballad of that time will explain the general turn of their mind:

Chill tell thee what, good vellowe,
Before the vriers went hence,
A bushell of the best wheate
Was zold for vourteen pence;
And vorty egges a penny,
That were both good and newe;
And this che zay myself have zeene,
And yet ich am no Jewe.

From the ostentatious reign of Henry the Eighth, when pomp and grandeur were so much affected, Mr. Strutt has procured us an inventory of the furniture in the house of Mr. Richardo Fermer (*the ancestor of the present Lord Pomfret*) a gentleman of great wealth and distinction; and although at that time it was reckoned a mighty stretch of vanity and expence, in our refined age it would discredit the pantile habitation of a Lincolnshire grazier. The inventory has too many articles to transcribe, but it is very curious and entertaining, and, by comparing it with earlier times, marks the simplicity and inclination of our ancestors, when commerce began to expand their minds to an emulation in taste and elegance.

That sort of pride which is seen in the superfluous expence of costly furniture, advanced with hasty strides in Elizabeth's reign, "for now says Harrison (in his description of Britain) the furniture of our houses is growne, in maner even to passing delicacie: and herein I do not speake of the nobilitie and gentrie onely, but even of the lowest sorte that have any thing at all to take to. Certes in noblemens houses it is not rare to see abundance of arras, riche hangings of tapistrie, silvor vessell, and so much other plate, as may furnish fundrie cupbordes, to the summe often times of a thousand or two thousande pounce at the least: wherby the value of this and the reast of their stufte doth grow to be inestimable. Likewise in the houses of knightes, gentlemen, marchauntmen, and some other wealthie citizens, it is not gefon to beholde generallye their great provision of tapistrie, Turkye worke, pewter, brasse, fine linen, and therto costly cupbordes of plate woorth five or sixe hundred pounce, to be demed by estimation. But as herein all these sortes

doe

doe farre exceede their elders, and predecessours, so in time past, the costly furniture staid there, whereas now it is descended yet lower, even unto the inferiour artificers and most farmers, who have learned also to garnish their cupbords with plate, their beddes with tapistry and silke hangings, and their tables with fine naperie, whereby the wealth of our countrie doth infinitely appeare. Neyther do I speake this in reproach of any man, God is my judge, but to shew that I do rejoyce rather to see how God hath blessed us with hys good giftes, and to beholde howe that in a time wherein all things are grown to most excessive prieses, we do yet finde the meanes to obtayne and attchieve such furniture as heretofore hath been impossible." —And says Stow, in his Chronicle, in the life of King James the First, " Cushens, and window pillowes of velvet, and damask, &c. in former times were only used in the houses of the chief princes, and peers of the land; though at this day those ornaments of estate, and other princely furniture, be very plenteous in most citizens houses, and many other of like estate."

Dress and voluptuous living kept pace with every other extravagancy, and the satire of those times will serve as a lash for the prodigals of the present day:

———— Time ago

Men, good husbands, look'd into their stocks,
Had their minds bounded; now the public riot
Prostitutes all, scatters away in coaches,
In footmans coats, and waiting womans gowns,
They must have velvet haunches!

And afterwards,

———— Who can endure to see

The fury of mens gullets now a days,—
What fires, what cooks, what kitchens might be spared?
What stews, ponds, parkes, coups, garners, magazines;
What velvet, tifues, scarfs, embroideries,
And laces might they lack?—What need hath nature
Of silver dishes, or gold chamber pots?
Of perfumed napkins, or a numerous train
Of lazy waiting men to see her eat?

Formerly the men of dress took the same methods to enlarge their *botoms*, as the modern ladies take to extend and elevate their *tops*; and the same bill of complaint was exhibited to the Public in ridicule of it:

For now of late in lesser things,
To furnyſhe forthe theare pryde,
Wyth woole, with flaxe, with haire also,
To make theare bryches wyde.

What hurt, what damage doth ensue,
And fall upon the poore,
For want of wool and flaxe of late,
Whych monstrous hose devoure.

I will not speake, for that I think
 Eache man doth knowe the same;
 And chiefly those that till the ground,
 The husbände meane by name.

But haire hath so possess'd of late
 The bryche of every knave,
 That none one beast, nor horse can tell,
 Whiche way his taile to save.

And after he thus concludes:

I woulde that suche as weare thys haire,
 Were well and truly bound,

With every haire a louse to have,
 To stuffe their bryches out;

And then I truste they would not weare,
 Nor beare such bagges aboute.

And the women to occupy as much of the seat as the men,
 'invented the large hoop farthingales, as a companion to the trunk
 hose or breeches. Those women who could not purchase the far-
 thingales provided for themselves the bum-rolls, which they put up-
 under their petticoats and gowns, to make them stick out.'

Fashion never considers the graces of symmetry and propor-
 tion; on the contrary, by setting Judgment and Taste at va-
 riance, endeavours to reconcile Fancy to the most shocking de-
 formities; and we have at this time some apprehensions, that
 our heedless ladies of quality will blunder again upon the old
 preposterous fashion of hoops, and, by making the base too
 large, degrade the beautiful Grecian column into the irregular
 clumsy pillar of the most barbarous nations. Youth has little
 occasion to be impatient for swelled hips, and broad bottoms,
 age will provide those tumefactions soon enough: or perhaps
 our emblematical ladies may mean to shew the firmness of their
 virtue in the stability of their figure: as a certain lady exhi-
 bited a sow and pigs, to represent the filthiness of the head,
 and the sensuality of the mind: another sported a windmill to
 symbolize the inconstancy of the sex: and many appeared at
 court with clusters of fruit upon their heads, to signify that in
 all seasons they ripened into folly in the atmosphere of a draw-
 ing-room.

In the following notes relative to the prices of provisions,
 transcribed from a MS. in old French, there are several words
 which Mr. Strutt not understanding, we will endeavour to ex-
 plain. 'In the reign of Edward the Third it was enacted, by
 proclamation, that no poulterer should sell one of the best swans
 for more than four shillings, and that he should sell the *porcelles*,
 (*porcellus* a sucking pig) for eight-pence, the best ewe for six-
 pence, the best capon for six-pence, the best hen for four-
 pence,

pence, the best pullet for two-pence halfpenny, the best *poucy*, (*poussin* a young chicken) for two-pence, the best *conynge* (perhaps *coney*) or a peal for four-pence, the best teal two pence, the best river mallard five-pence, the best mallard of the fens three-pence, the best snipe one penny, four *allowes* (*alouettes*, larks) one penny, the best woodcock three pence, the best partridge five-pence, the best plover three-pence, the best pheasant one shilling and four-pence, thirteen of the best thrushes six-pence, twelve eggs one penny, twelve small birds one penny, the best *curbi* ten-pence.*—For want of a more certain explanation we see no great impropriety in our venturing to suppose that *curbi* stands for *corbeau*, a raven*; for ravens delicately fed, for what we know, may be as good eating as a cuckow, which, we are told, was once a delicious morsel, even in this island, and only served up at the table of voluptuousness; nay, by the above list, we find that a *swan* in Edward the Third's time, was valued at four times the price of a pheasant! a bird that now stands in a city bill of fare, only as a faggot on a muster-roll! for so much are our palates deceived by fashion, that the Vitellii of the present age, if they were to allow any pre-eminency in the swan, it must be from the weight of it.

Mr. Strutt, in this and the preceding volumes, has favoured the Public with an arrangement of historical anecdotes, compiled from MSS. and printed authors of the earliest dates: also a number of illuminations, very faithfully copied from drawings prefixed to MSS. &c. with apt and judicious observations of his own that follow throughout: which, together, form a very curious, entertaining, and interesting work to every inquisitive reader, and will add to the number of such valuable books as give credit to a gentleman's library.

* Or, perhaps, from some mistake in the copy from the old French MS. *Curbi* may be written for *curlew*.

ART. VI. *A Four Months Tour through France.* 12mo. 2 Vols. 5s. Kearsly. 1776.

THESE two little volumes contain many remarks that cannot fail to interest and to entertain the Reader,—not from the Author's depth of thought, or vivacity of expression, but on account of a certain genuine turn and air of simplicity, which speaks them to be, as the Writer professes, the substance of letters really sent from the Traveller*, during his peregrinations, to a friend at home. Hence it is, that we, in some measure, excuse the frequent complaints of the impositions of *voituriers* and *aubergistes*, *laquais*, &c. And, for this reason, we forbear to comment too nicely on the mode of travelling

* The Author of this work is said to be a young clergyman, of the name of *Palmer*.

adopted by our *Tourist*: taking it for granted that he only means to relate what he has seen and experienced,—not to prescribe his method to succeeding *voyagers*. The whole work consists of 29 letters; of which the 25th runs thus:

Toulouse, July 13, 1775.

‘ We are continually changing from water to land, and land to water. *Languedoc* was not to be passed, without seeing the *Canal royal*, that joins the Mediterranean to the Ocean: so we quitted our voiture at *Beziers*, and got into one of those boats, that put off every day for *Toulouse*. These boats are like the others, in which we have spent many hours; and which I have already described to you. They are drawn by two horses, at the rate of four or five miles an hour; and are commodiously fitted up for the reception of travellers. Whether they have passengers or not, like the diligences, one of them sets off every day both from *Toulouse* and *Beziers*; and the boatmen from each place contrive to meet about noon, and their companies generally dine together.

‘ The first design of this canal is by some attributed to *Anstinius Vetus* a Roman, who was in Gaul, in the reign of Nero; and by others to Henry the Fourth: but whatever conjectures may be made about the first projector, certain it is, that Mr. *Riquet*, under the auspices of *Colbert*, was the person, who had spirit great enough to undertake the work, and a head to plan and complete it. To the honour of *Louis* the Fourteenth be it spoken, he supported *Riquet* in the prosecution from his treasury; and, when the canal was finished, granted to him and his heirs male, all the profits and revenues arising from it. The sum, that it now brings in to a descendant of his, must be immense: but I could not learn what, as the proprietors have been said, industriously to have baffled all inquiries of this kind.

‘ In the year 1681, the Cardinal *Bonzy*, with several Bishops, and a multitude of *religieux*, made a solemn procession, to pronounce a benediction on the waters of the canal: and when the first stone was laid of the first lock, *Louis* the Fourteenth had a medal struck, to be placed under it, with these words:

LUDOVICUS XIV.

FRANCI & NAVI REX

UNDARUM, TERRÆ POTENS

ATQUE ARBITER ORBIS.

On the reverse:

EXPECTATA DIU POPULIS

COMMERCIA PANDIT.

‘ A little beyond *Beziers*, the canal is carried under a mountain, which has been cut through for that purpose: and in other places on arches, over vallies and rivers. Where the inequality of the ground is not great, they have found locks sufficient; and sometimes you see not fewer than eight or ten, within twenty feet of each other. If these were all to be passed through, by the boats that carry only passengers, it would take up a deal of time, and create a tediousness: therefore in order to remedy this inconvenience, when we came to such places, we were desired to walk to an empty boat, that was provided for us beyond them: and that we left, remained for those,

those, who were going to the place we came from, and who changed in the same manner. The freight of the trading-boats cannot be so easily removed; and they must consequently pass through every one of the locks. You ascend by these, until you reach *Castlenaudari*, and then descend till you come to *Toulouse*. For *Castlenaudari* is the highest part of the canal, and on the mountains behind it has the grand reservoir that supplies the waters. This reservoir is computed to be two thousand four hundred yards in length, a thousand in breadth, and forty in depth. Half the stream that descends from it, seems to empty itself towards *Beziers*, and half towards *Toulouse*: affording always an ample supply to float the boats, barges, &c. that pass and repass on Mr. *Riquet's* admirable and useful canal.

'The greatest part of the country, through which we passed, was tilled with corn; and seems to deserve the name of the Granary of France, more than any other. As I had never before seen any large tract of land, covered with Turkey corn, which is principally cultivated on the banks of the canal; I was much pleased with the appearance, which, when the ears are full, is luxuriant and grand. The flour that is made from it, is used in various manners in cookery; but the bread is seldom eaten by any, but peasants and the lower class of people.

'We are now, as you have seen, at *Toulouse*, and in a miserable *auberge*; where there is scarce a room that is tolerable, on account of the filth, and where the people are boorish, inattentive, or deaf. Having been much pleased with the canal, we were caught by the sign at the door, which is *la jonction des jeux mers*: but I know not, how we came to think of staying here, after we entered and found in what a sty we were got. However we have not a much longer penance to undergo; as we have already hired a *voiture*, to carry us to *Bordeaux*. I am not so well pleased with *Toulouse* as I have been with several of the lesser towns of France; though perhaps the reason may be, that I am not so well pleased with myself, and that the city takes its complexion, in my mind, from that miserable corner of it, in which I am now writing. Here are many pieces of antiquity, relics, &c. such as you find in most of the towns of France; but scarce any that seem to deserve much notice. Some of the edifices are said to have been built by the Romans, and indeed the ruins of an amphitheatre and some temples, prove the town to be of ancient foundation. In the *Hôtel de ville*, which is of a more modern date, I saw this morning the following inscription:

HIC THEMIS DAT JURA CIVIBUS

APOLLO FLORES CAMÆNIS

MINERVA PALMAS ARTIBUS,

The two last lines appeared to me extraordinary: for what Apollo or Minerva had to do with the muses or arts in a town-house, I could not divine. But on inquiry I learnt, that, about three hundred years ago, a lady of *Toulouse*, called *Clemence Isaure*, gave this building, and an immense sum to the town, on condition that on her birthday, or the third of May, there should be a festival held, and called *La Fete des jeux floraux*. On this day four flowers that were particularized, viz. an eglantine, a violet, a pink, and a marigold of silver gilt, were to be distributed to such as excelled in the produc-

tions

tions of art or science : and the merit of such productions was to be determined by the secretary, appointed for that purpose, and the *Capitouls*, or Aldermen, that were to hold the scales of justice, in the same place. This lady has not the honour of being esteemed the first that invented this *fête* : as another of the same kind, is said to have been instituted by the ancient *Capitouls*, before her time, at the public expence. In those early lists, the *Troubadours* were the first champions for fame, and disputed the prize with heroic poems, eclogues, odes, and various compositions in verse. The *Jeux floraux* have undergone a late alteration in the time of Louis the Fourteenth, who raised them to an academy of the *Belles Lettres*, and appointed a President and 36 Academicians, to judge of the claims of the several candidates. At present the prizes are, as I am told, an amaranthus of gold, of the value of seventeen or eighteen pounds English, for the best ode ; a violet of silver, for the best poem ; an eglantine, for the best composition in prose ; and a marygold for the best elegy or eclogue.

The following eclogue, which won one of the prizes I have mentioned, appears to me to have so much natural simplicity in its narration, and such elegance in its style, that I am sure I shall give you great pleasure in finishing this letter with it. It is the composition of an *Abbé Mangelot*, who has written several *petites pieces*, and is author of a concise history of French poetry, that is famous. As this history is contained in about a dozen lines, I will give it you, and then, together with the pastoral, I think my packet will be increased to a respectable bulk. *Mangelot* died in 1608-9. There is a brother of his, as I am informed, living at present in Paris, who is a famous musician.

HISTOIRE DE LA POÉSIE FRANÇOISE.

“ La Poésie Françoisé, sous *Ronsard*, & sous *Bail*, étoit un enfant au berceau, dont on ignoroit jusqu’au sexe. *Malherbe* le soupçonna mâle, & lui fit prendre la robe virile. *Cornéille* en fit un héros. *Racine* en fit une femme adorable & sensible. *Quinault* en fit une courtisane, pour la rendre digne d’épouser *Lully* & la peignit si bien sous le masque, que le sévère *Boileau* s’y trompa, & condamna *Quinault* à l’enfer, & sa Muse aux prisons de St. Martin. A l’égard de *Voltaire*, il en a fait un excellent Ecolier de Rhétorique, qui lutte contre tous ceux qu’il croit Empereurs de sa classe, & qu’aucun de ses pareils n’ose entreprendre de degoter, se contentant de s’en rapporter au jugement de la Postérité, unique & seul préfet des études de tous les siècles.”

LE RENDEZ-VOUS.

“ Au déclin d’un beau jour, une jeune bergère,
Echappée à la fin aux regards de sa mere,
Pressoit, les pas tardifs de son nombreux troupeau
Vers un bocage épais, éloigné du hameau ;
L’heure d’un rendezvous, malgré ses soins, passé,
S’offroit incessamment à sa triste pensée ;
Elle arrive, mais ciel ! quels furent ses soucis,
De parcourir ces lieux sans y trouver Tircis ?
Dans son impatience, envain elle l’appelle,
Echo seul répond à la voix de la belle ;

Milles

Milles soupçons confus allament son courroux
Elle sarrête enfin du plus cruel de tous.

“ Tircis ne m’aime plus, le perfide, (dit elle)
“ Ne peut en même tems être heureux et fidele ;
“ Une bergère amante est pour lui sans appas
“ Il m’aideroit encore, si je ne l’aimois pas.
“ On me l’avoit tant dit, avant de le connaître ;
“ Traiter bien un amant, il cessera de l’être ;
“ L’amour ne peut durer, qu’autant que ses desirs ;
“ Nourri par l’espérance, il meurt par les plaisirs :
“ Aussi, quoique mon cœur approuvât son hommage,
“ Quand il’osa tenir un amoureux langage,
“ Le soleil quatre fois, fit jauner nos moissons
“ Avant que je parusse écouter ses chansons.
“ En lui cachant l’ardeur qui dévorait mon ame,
“ Que n’ai je point souffert pour éprouver sa flamme ?
“ Par combien de tourmens n’ai je point acheté
“ Le chimérique espoir d’aimer en sûreté ?
“ Cruelle à mon berger, plus cruelle à moi-même
“ Je ne lui laissois voir qu’une rigueur extrême ;
“ Mais un jour, jour fatal au secret de mon cœur
“ Tircis trop tendrement m’exprima son ardeur.
“ Jusqu’à quand, disoit il, (il m’en souvient encore,)
“ Serez vous insensible, au feu qui me dévore ?
“ Malgré votre beauté, craindriez vous, un jour,
“ De me voir à quelque autre immoler votre amour ?
“ Ah grand Dieu ! si je vis sans aimer ma bergère
“ Que ma sùite, ma voix, mes vers cessant de plaire ;
“ Qu’on me voi étouffer les oiseaux que j’instruis ;
“ Que mes prés soient sans fleurs, et mes vergers sans fruits ;
“ Que mes tendres brebis, que mes taureaux superbes
“ S’empoisonnent du suc des plus mortelles herbes,
“ Que je les abandonne à la fureur des loups,
“ Et que je sois moi-même en bute à tous vos coups ;
“ J’en jure par les Dieux, ou plutôt par moi même,
“ Phillis, l’ambur vous rend ma déité suprême ;
“ L’ardeur que j’ai pour vous ne finira jamais.
“ Croyez en mon amour, mes serments, vos traits.
“ Son trouble, sa languer, ses regards, son silence,
“ Tout m’assuroit alors de sa persévérance ;
“ Je ne pus résister à des coups si puissants :
“ Un trouble seducteur s’empara de mes sens
“ Presque sans la vouloir, éperdue, inquiète,
“ A mon perfide amant, j’avouai ma défaite :
“ Je vous aime lui dis je ; heureuse si mon cœur
“ Peut attendre du vôtre une éternelle ardeur.
“ A vous aimer toujours, cher Tircis, je m’engage,
“ Que de mon tendre amour cet agneau soit la gage ;
“ Il croîtra, que nos feux croissent ainsi que lui,
“ Pussions nous nous aimer encor plus qu’aujourd’hui.
“ Qui pourroit exprimer ce qu’alors nous nous dîmes ?
“ Reste-t-il des serments après ceux que nous fîmes ?

" Tout ce qu'un tendre amour a de fort et de doux,
 " Dans ce moment heureux se disoit entre nous.
 " Fugitives douceurs, instants si désirables
 " Ou soyez moins piquans, ou soyez plus durables.
 " A peine eus je livré mon cœur à ses desirs
 " Que le nuit vint troubler nos innocens plaisirs.
 " Malgré nous, il fallut nous soustraire à leurs charmes ;
 " Je me lavai—nous yeux se remplirent de larmes,
 " Et pour nous séparer, en nous serrant la main
 " Nous ne pûmes tous deux prononcer, qu' à demain.
 " Depuis cet heureux jour, avec exactitude,
 " Il me prévint toujours en cette solitude ;
 " Mais hélas ! aujourd'hui je l'attends vainement,
 " L'ingrat n'à plus pour moi le même empressement ;
 " Sans doute le perfide, aux pieds de quelque belle
 " Se fait de ma douleur un mérite auprès d'elle ;
 " Et pour la flatter mieux, méprisant ma beauté,
 " Le perjure se rit de ma crédulité.
 " Dieux sur la foi desquels j'ai perdu l'innocence,
 " De mon perfide amant daignez tirer vengeance."
 Elle achevoit ces mots, quand Tircis accourut ;
 A l'aspect du berger son courroux disparut.
 Et seulement d'un air ingénu, vif et tendre,
 " Seroit ce à moi, Tircis, dit elle, a vous attendre ?
 " Bergère, reprit il calmez votre courroux,
 " J'étois sur ce gazon deux heures avant vous ;
 " Vous arriviez enfin, mais disgrâce imprévue !
 " Un loup au même instant s'est offert à ma vue.
 " Il entraînait, grands Dieux ! quelle allarme pour moi !
 " Cet agneau si cheri, gage de votre foi.
 " O ciel ! pour mon amour, quel funeste présage,
 " Ai je dis ; mais cruel je méprise ta rage,
 " Quoique je sois ici sans houlette, sans chien,
 " Tu sentiras bientôt qu'un amant ne craint rien ;
 " Enfin, jusqu'en son fort, la bête poursuivie ;
 " A perdu sous mes coups sa proie avec sa vie ;
 " J'ai vengé par sa mort nos plaisirs différés,
 " Pouvois je moins punir qui nous a séparés ?"
 La Bergère à ces mots lui raconta ses craintes,
 Le fidele Tircis en fit de douces plaintes ;
 Phillis, pour l'appaiser, docile à ses raisons
 Par cent et cent faveurs expia ses soupçons.

We have given the foregoing letter as no unfavourable specimen of the whole collection. The passage, however, mentioning that 'Mangenot died in 1608-9,' must be erroneous ; and the false date is, probably, a mere slip of the press ; as the Author of the Tour informs us that a brother of Mangenot's is now living at Paris, and as Mangenot himself mentions the works of Voltaire.

ART. VII. *A Sequel to the Apology on resigning the Vicarage of Catterick, Yorkshire.* By Theophilus Lindsey, M. A. 8vo. 6s. Johnson. 1776.

HOWEVER various may be the sentiments of our Readers respecting the doctrines which Mr. Lindsey has defended in the present, and in his preceding, publication, the manner wherein he has conducted himself in the whole of that interesting controversy in which he is engaged, must entitle him to universal respect: and we trust that we shall not be accused of swerving from that line of strict impartiality, by which we always wish to direct our course, if we dwell with pleasure upon a work, which, unlike the productions of too many controversialists, breathes the purest spirit of candour and benevolence, at the same time that its Author maintains, with a manly firmness, what appears to him to be the cause of the God of Truth.

In his *Apology* Mr. Lindsey freely declared his sentiments respecting the person of our Saviour; and has supported them with great learning, candour, and good sense. In the *SEQUEL* he proceeds to examine, with the accuracy and penetration of a critic and a philosopher, the remaining texts in the New Testament, which have been alleged in support of the contrary doctrine. His style is perspicuous, his manner often affecting, and he every where evinces an heart deeply impressed with a sense of the importance of his subject, and devoted to the sacred interests of the gospel. He states the arguments of those who have appeared in support of tenets in any respect varying from his own, with the utmost fairness. Whether he combats them with success, it is not our province to decide. This point must be left, as Mr. Lindsey leaves it, to the determination of his Readers.

The two following extracts, the first from Mr. L.'s preface, the second from the first chapter of his work, will sufficiently explain the design of the present publication.

An imperfect sketch of the following treatise, says the Author, was drawn up at the same time with my *Apology*, and designed to have accompanied it, but was kept back for fear of rendering that work too prolix.

I have been induced, he continues, to enlarge my plan beyond what was originally proposed, that I might make room for a further illustration of some things advanced by me, to which objections had been made; and also that I might make full inquiry into the questions concerning the *nature and person of Christ*, and what is *the worship due to him*. And I esteem it a rare felicity of the times we live in, that there is a growing candour and willingness in many to have these points examined, which may give hope of greater charity

charity towards each other, if not of a more general consent and agreement about them.

* That there is but one God, *the Father*; and that prayer is to be offered up to him alone, has been demonstrated in a former work *. The authorities there brought from holy scripture, especially from the testimony and precepts of our Lord Jesus Christ, have never been confuted; and, as appears to me, are wholly unanswerable.

* I was apprehensive, however, at the time, that the arguments alleged by me would lose much of their weight with those who held Christ to be the *Logos* or *Word*, spoken of in the beginning of St. John's gospel, and to be either God coequal with the Father, as is the common interpretation; or as others interpret, existing with the Father in the beginning, and under him Creator of all things. This point, therefore, I reserved to be treated of by itself at large, when a proper opportunity offered. For I observed, John i, 1, 2, &c. to be appealed to by all parties as a leading decisive passage concerning Christ. I found it had been perverted from the very first by the Heathen converts to Christianity and primitive Fathers of the Church, who had grafted upon it the notion of a *second God under the Supreme*, which they had learned in Plato's school. By this they had darkened the plain doctrine of the New Testament concerning Christ, and made way for all those deviations from it which have followed, and subsist to our own time.

* The interpretation I have given has been espoused by eminent Christians in the first and in these latter ages. It is not drawn from system or philosophy, but from a diligent study and comparison of holy scripture with itself, and making it its own interpreter. And it has this peculiar recommendation, that it affords an easy consistent solution of many difficult and otherwise unaccountable declarations concerning Christ; and also throws great light on St. John's gospel, which is of so singular a cast and style, abounding with many of our Lord's discourses with the Jews and with his disciples in private, omitted by the other Evangelists.

* The Platonic sentiment of the early Fathers concerning Christ, which was that which was afterwards called *Arian*, was revived in the beginning of this century with great lustre by Mr. Whiston and Dr. Clarke, and gained many followers. We find it first drawn out and shaped into a full system, in † *An Essay on the several Dispensations of God to Mankind*. But it has been very lately set forth with uncommon learning and ability in the *Apology of Benjamin Ben Moredecai to his Friends for embracing Christianity*, Letter II. and III. whose arguments it will be necessary for me to consider in the course of this work.

* When I had finished this inquiry into the introduction of St. John's gospel, in which he has been supposed to assert that *Christ*,

* The Apology on resigning the Living of *Catterick*.

† In the third volume of *Miscellanea Sacra* by the late Lord Barrington, a Dissenter of great eminence and probity; father of the present Bishop Barrington.

as the *Logos*, was the Creator of all things, when in reality he there speaks not of Christ, but of God, *the one living and true God*, the Father, I was led to consider the other passages in the apostolic writings, in which the *creation of the world* has also been supposed to be ascribed to Christ, and to me they have appeared, all of them, either to be wrongly applied to him, or to speak of him only as the *new moral Creator* and Reformer of mankind.

Our Author, having thus explained the plan of his subsequent work, gives some extracts from the publications of Mr. Elwall and Mr. Haynes relative to the *Unitarian doctrine*, the first as having suffered for it, the latter as having ably defended it by his writings. They are mentioned in this place, as their names were omitted in the Apology.

In the second chapter of the Sequel, Mr. Lindsey considers those texts of the New Testament, and the various arguments that have been founded upon them, by which prayer to Christ has been defended. The following quotations from this chapter express Mr. Lindsey's persuasion that the exaltation of Christ, so far as that doctrine is unfolded in scripture, is not a proper warrant for this practice:—for his evidences we refer to the work itself.

‘It is maintained by some, says Mr. L. that the obligation of praying to Christ arises from that great power and dominion over the affairs of mankind with which God has invested him. Honour, reverence, and obedience, are, without all doubt, due to so excellent a person as the Lord Jesus, in proportion to his eminent worth and authority over us. But these endowments do not constitute a creature an object of worship, or imply that vast power, knowledge, and omnipresence to the things of this world and the hearts of men, which will qualify to hear and answer their prayers, unless we have assurance from God that he has so appointed and qualified him. We may not take upon us to limit the infinite Almighty Being in his communicating to his creatures; but this perhaps may be an high incommunicable privilege and perfection reserved to himself alone. Christ may exercise all the power delegated to him, without its being our duty to pray to him on account of it.’ *Sequel*, p. 71.

‘The *mediatorial worship* of Christ is attempted to be proved from many passages of the New Testament, by those who do not hold him to be the Supreme God. They will allow that prayer, for the most part, ought to be addressed to God; but that nevertheless it is right and fitting sometimes to pray to Christ, although he be not the proper object of worship.

‘Thus, from that declaration, John xiv. 14. *If ye shall ask any thing in my name I will do it*; it is argued that Christ here signifies himself to be the donor, the distributor of such things as are asked of God in his name, and therefore it is a due mark of respect and acknowledgment of his authority sometimes to pray to him.

‘In answer to this, it is, 1. to be observed, that it has been shewed above, that the things which our Lord here encourages his disciples to ask in his name, with a promise of his own effecting them

them for them, are such things as respected only the apostles and their ministry, and were restrained within that period, when Christ was intrusted with an extraordinary power for the propagation of his gospel: but nothing can thence be concluded concerning any part which Christ may now be intrusted with in the providential administration of human affairs. 2. *Praying in the name of Christ* does not suppose or imply that he is conscious of, or privy to such prayer; and therefore there can be no ground from this text to address prayer to him. The general meaning of doing a thing in the name of Christ, is the doing it by his instruction, authority, as his disciples, in his cause, for the furtherance of the gospel: thus Eph. v. 20. *Giving thanks for all things to God, even the Father, in the name of our Lord Jesus Christ.* And Col. iii. 17. *Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father by him.* 1b. 85.

Mr. Lindley, in his third chapter, enters upon his inquiry into the true meaning of the beginning of the first chapter of St. John. He acknowledges and supports, by a quotation from Amelius, a Platonic philosopher, the genuineness of the prologue to this gospel. He endeavours to evince, in the first place, that by the word *Logos* we are not to understand that any reference whatever is made to the PERSON of Christ. He afterwards proceeds to exhibit the genuine import of each verse; and establishes his interpretation or paraphrase by argument and scripture evidence.

We shall close the present Article with such quotations from this chapter, as will enable our Readers to form, for themselves, an idea of the manner in which Mr. Lindley conducts his proof.

' St. John's true meaning has, from very early times, been much obscured by learned men accommodating his words to their own preconceived opinions; and especially by taking up too precipitately the notion, that the *Logos* or *Word*, stood for a person or intelligent Being, and was a proper name for Christ.

' But that it cannot be understood as spoken of Christ, or intended to be a proper name for him is evident, for the following reasons;

' I. Because St. John never once gives him the same title, or calls him by this name throughout his whole gospel afterwards, where he is continually speaking of him. It seems unreasonable, and wholly unaccountable, that he should begin in so magnificent a strain, styling his master Jesus *the Word, Logos*, accompanied with such attributes truly divine, and expressly appropriate the name to him, and yet should drop it entirely in his subsequent history of him. It is a strong presumptive argument that he did not intend to denominate him by it at all.

' II. The *Logos, Word*, cannot here be understood of Christ, or to be a name of Christ, *because* if so, the apostle would begin his history with a downright assertion of *two Supreme Gods*. For the proper and peculiar characteristics of the true God are assigned to the *Logos* or *Word*; viz. *to be in the beginning with God, to be God, and*
the

the Creator of all things. But this is a doctrine utterly condemned by the scriptures of the Old Testament, and also by Christ himself, as our apostle records his words in many places in this gospel. Thus xvii. 3. *This is life eternal that they might know thee the only true God, and Jesus Christ whom thou has sent:* here Christ calls the Father *the only true God*, in contradistinction to himself *his messenger*. And yet, according to the common acceptation, St. John is made to assert this doctrine of *two Supreme Gods*, in flat contradiction to reason, to the declarations of Christ, to the Jewish scriptures and belief, without any softening, without throwing in any thing to save *the Divine Unity*, which was, and justly, a most sacred point with the Jewish people at that time, and so remaineth to this day. The apostle therefore could never intend by the *Logos* or *Word*, to signify Christ*.

The following is Mr. Lindsey's paraphrase of the first part of the 14th verse of the first chapter of St. John :

'And wisdom was made flesh (man.) The Divine Wisdom was in the fullest manner communicated to *the man Christ Jesus*. This is well explained, Acts x. 38, *God anointed Jesus of Nazareth (the man Jesus of Nazareth) with the holy spirit, and with power. Flesh* is frequently put for man. Psalm lxxv. 2. *O thou that bearest prayer, unto thee shall all flesh (all men) come.* Rom. iii. 20. *Therefore by the deeds of the law shall no flesh (no man) be justified in his sight.* But it frequently and peculiarly stands for men as mortal, subject to infirmities and sufferings; and as such is particularly appropriated to Christ here, and in other places.—1 Tim. iii. 16. Rom. i. 3. ix. 5. 1 Pet. iii. 18. iv. 1. Compare John iv. 6. xi. 35. Matth. xxvi. 37, 38. Luke xxii. 43, 44 †.

* P. 101; 105, &c.

† P. 136.

[To be continued.]

ART. VIII. *Antiquities of England and Wales*. By Francis Grose, Esq. Vols. III. and IV. 4to. 2 l. 6 s. each, in Boards. Hooper.

OUR Readers cannot have forgotten the commendations which we have bestowed on the former volumes of Mr. Grose's great and expensive performance; a performance which must have cost him not only many years application, but likewise a very large sum of money.—The *first* volume was announced, and the plan of the undertaking particularly explained, in the 49th volume of our Review; and an account of the *second* volume will be found in the 3d Number of vol. lii. *March, 1775*.—Our approbation of the engravings of which this work consists, as well as of the historical and traditional anecdotes which accompany them, was so liberally expressed on the occasions here referred to, that we have, now, nothing left to add, but that the publication has been continued, and concluded, with the same spirit, accuracy, and elegance,

elegance, with which it was begun, and conducted through the two preceding volumes.

In a preface to the fourth volume of these antiquities, Mr. Grose hath gratefully and circumstantially acknowledged the assistance he hath received, in the course of this undertaking, from many ingenious persons, in respect both to the original drawings, and to the explanatory pages which accompany every engraving; and his obligations, we see, are not inconsiderable: which serves to evince the esteem in which both the Author and his work have been held, by the lovers of antiquity, and the patronizers of the polite arts in this country. The names of our Author's friends, indeed, cannot fail of reflecting credit on his own.

The number of castles, churches, abbeys, monasteries, gentlemen's seats, and other ancient buildings, of note, delineated and described in this work, is, indeed, so great, that a bare list of them would employ five or six of our pages, and, consequently, take up more of our room than could conveniently be afforded for this Article. We have, already, given some extracts, as specimens, of the descriptive (the *literary*) parts of this performance,—to which we may refer, as above; adding, by way of conclusion, for the present, an abstract of the large and well-written account* here given of Alnwick castle, in Northumberland: of which four distinct views are given, with explanatory notes, anecdotes, &c.

* Alnwick castle, one of the principal seats of the great family of Percy, Earls of Northumberland, is situated on the south side of the river Alne, on an elevation which gives great dignity to its appearance, and in ancient times rendered it a most impregnable fortress. It is believed to have been founded in the time of the Romans, although no part of the original structure is now remaining. The zig-zag fret-work round the arch that leads into the inner court, is evidently of Saxon architecture; and yet this was, probably, not the most ancient entrance;—and for this suggestion, the ingenious Writer gives sufficient reasons.

* This castle appears to have been a place of great strength immediately after the Norman conquest: for in the reign of William Rufus, it underwent a remarkable siege from Malcolm III. King of Scotland, who lost his life before it, as did also Prince Edward, his eldest son.—Here our Author takes occasion, in a note, to refute the futile and erroneous story told by Boetius, and copied by other Scottish writers, with respect to the origin of the Percy family, viz. that it descended from a

* The contribution of Dr. Percy.

soldier of the garrison (named *Hammond*) who undertook to relieve the castle, during the above-mentioned siege, by the following stratagem : he rode forth, completely armed, with the keys tied to the end of his spear, and presented himself before the King's pavilion, as though he came to surrender the place ; and Malcolm too hastily coming forth to receive the surrender, was suddenly, and mortally, wounded in the eye. The assailant escaped by the fleetness of his horse, and is said to have received the name of *Percy*, or *Pierce-eye*, from this exploit. But our Author shews that this person could not have been the founder of the Percy family, because '*William de Percy*, the ancestor of this family, had come over with the Conqueror, and had founded *Whitby abbey*, in *Yorkshire*, before the death of King *Malcolm*, as appears by the charter of foundation, which bears his name, and is printed in *Dugdale's Monasticon*. Indeed he received his name from his domain of *Percy* in *Lower Normandy*, near *St. Lo*.

Alnwick castle is also famous for the misfortune that befel another King of *Scotland*, *William III.* who having besieged it, was taken prisoner, anno 1174 ; and was sent into *Normandy*, to King *Henry II.*

The castle and barony of *Alnwick* came into the possession of the *Percy* family, in the reign of *Edward II.* It was purchased of the *Bishop of Durham*, by *Lord Henry de Percy* ; and from that period, it has been transmitted, in lineal succession, down to the present Duke and Duchess of *Northumberland*.

From length of time, and the shocks it had sustained in ancient wars, this castle was become quite a ruin, when by the death of *Algernon Duke of Somerset*, it devolved, together with all the estates of this great barony, to its present illustrious possessors ; who immediately, says our Author, ' set to repair the same, and with the most consummate taste and judgment, restored and embellished it, as much as possible, in the true Gothic style ; so that it may deservedly be considered as one of the noblest and most magnificent models of a great baronial castle.'

Alnwick castle contains about five acres within its walls, which are flanked with 16 towers and turrets, which now afford a complete set of offices, suitable to the magnitude and dignity of this great castle.

' Nothing can be more striking than the effect at first entrance within the walls, from the town, when through a dark, gloomy gateway, of considerable length and depth, the eye suddenly emerges into one of the most splendid scenes that can be imagined ; and is presented at once with the great body of the

inner castle, surrounded with fair semicircular towers, finely swelling to the eye, and gaily adorned with pinacles, -figures, battlements, &c.

‘ The impression is still further heightened by the successive entrance into the second and third courts, through great massy towers, till the stranger is landed in the inner court, in the very centre of this great citadel.

‘ Here he enters to a most beautiful *stair-case*, of a very singular yet pleasing form, expanding like a fan; the cornice of the ceiling is enriched with a series of 120 escutcheons, displaying the principal quarterings and intermarriages of the Percy family. The space occupied by this stair-case is 46 feet long, 35 feet 4 inches wide, and 43 feet 2 inches high.

‘ The first room that presents to the left, is the saloon, which is a very beautiful apartment, designed in the gayest and most elegant style of Gothic architecture; being 42 feet 8 inches long, 37 feet 2 inches wide, and 19 feet 10 inches high.

‘ To this succeeds the *drawing-room*, consisting of one large oval, with a semi-circular projection, or bow-window. It is 46 feet 7 inches long, 35 feet 4 inches wide, and 22 feet high.

‘ Hence the transition is very properly to the *great dining-room*; which was one of the first executed, and is of the purest Gothic, with niches, and other ornaments. This room is 53 feet 9 inches long, 20 feet 10 wide (exclusive of a circular recess towards the upper end, which is 19 feet in diameter) and 26 feet 9 inches high.

‘ From the dining-room the stranger may either descend into the court by a *circular stair-case*, or he is ushered into a very beautiful Gothic apartment over the gateway, commonly used for a *breakfast* or *supper* room. Hence he is conducted into the *library*, which is a very fine room, in the form of a parallelogram;—and ornamented with stucco work in a very rich Gothic style; being 64 feet long, — wide, and 16 feet high.

‘ The *chapel* fills all the upper space of the middle ward. Here the highest display of Gothic ornaments in the greatest beauty has been very properly exhibited; and the several parts of the chapel have been designed after the most perfect models of Gothic excellence. The great east window is taken from one of the finest in York minster; the ceiling is borrowed from that of King’s College, Cambridge; and the walls are painted after the great church in Milan: but the windows of painted glass will be in a style superior to any thing that has yet been attempted, and worthy of the present more improved state of the arts.—

‘ Returning

‘Returning from the chapel, through the library, and passing by another great stair-case, we enter a passage, or gallery, which leads to two great *state bed-chambers*, each 30 feet long, most nobly furnished, with double dressing-rooms, closets, and other conveniences, all in the highest elegance and magnificence, but as conformable as possible to the general style of the castle. From these bed-chambers, the passage opens to the grand stair-case, by which we first entered, and completes a tour not easily to be paralleled.’

Mr. G. informs his readers, towards the conclusion of his preface, that he has been much flattered by the requests of many purchasers, that he would *continue* the publication. This request, he acknowledges, ‘a partiality to the subject, as well as lucrative considerations, would have induced him, willingly, to have complied with, could he have done it without a breach of faith to the first encouragers of the work, as such continuation would have reduced them to the alternative of either being drawn into a greater expence than was at first proposed, or of having an imperfect work.’ But,

‘Several ingenious friends having also suggested, that a set of *ground plans* would serve greatly to illustrate the descriptions of the castles and monasteries,’—Mr. G. has caused such as he was possessed of, or could obtain from actual surveys, or authentic drawings, to be engraved;—these may be either bound up with the *volumes*, or they will make a distinct volume. They are, accordingly, published separately under the following title:

A Collection of PLANS of the Antiquities of England and Wales.

By FRANCIS GROSE, Esq. 4to. 10 s. 6 d. Boards. Hooper.

These plans are 32 in number. Their utility, as Mr. G. observes, ‘it will be scarce necessary to point out, as there are very few persons who do not know that a mere perspective view gives only the appearance, as seen from a particular spot; but that to form an exact idea of any building, with the proportions of its parts, a plan as well as elevation is necessary.—These supplemental plates may be bound with each respective description; which method we should prefer to that of a separate volume. And, in order to this arrangement, the purchaser, or bookbinder, will be assisted by the *indexes*, of which the Author has given *two*, on different plans: one, a general alphabetical list; the other, digested according to the several counties in which the antiquities are situated.

ART. IX. *Travels in Greece; or, an Account of a Tour made at the Expence of the Society of DILETTANTI.* By Richard Chandler, D. D. Fellow of Magdalen College, and of the Society of Antiquaries. 4to. 16s. Boards. Dodsley, &c. 1776.

WE have, in our Number for March last, given some account of Dr. Chandler's Tour in Asia; and on former * occasions, we explained the motives, and mentioned the plan, on which these Travels were undertaken and conducted. In reviewing the learned Author's preceding publications, we bestowed some censure on particular parts †, but, at the same time, we allowed their merit, in other respects: his description of the present state of the countries described, and the manners of the inhabitants, afforded us more entertainment than his account of the remains of antiquity found there.

We have now before us this Author's Travels into Greece, the promised sequel ‡ to his former work; and we were pleased, on opening it, to find that (availing himself, perhaps, of our remark on his *map* in the Review for March last, p. 171) he has now acquainted the Public from whence he reckons his meridians; but we yet remain uninformed *what map* Mr. Kitchen, his engraver §, has *corrected*, and what are his latest authorities ¶.

The principal part of this volume is employed in the account and description of *Attica*, and its celebrated capital, Athens; of the various *revolutions* of which, from its foundation to the present time, the Doctor has given a concise view, which cannot fail of proving an agreeable entertainment to the generality of his readers: at the same time that it will afford, to all, a melancholy reflection on the instability of human greatness, and of all earthly possessions. Empires, kingdoms, states,—even knowledge and wisdom itself, with every art and refinement of life, how transitory, how perishable!—But all this is said to us every day, and *better* said ¶, by the sun-dial in our gardens: let us proceed, therefore, with our Traveller.

In describing *modern* Athens (now called *Athini*) our Author informs us that it is not inconsiderable, either in extent, or in

* See our account of *Ionian Antiquities*, Review, May, 1770; of *Inscriptiones Antiquæ*, March, 1775; and, more particularly, of *Travels in Asia Minor*, March, 1776.

† See Review, March, 1776, p. 171, &c.

‡ *Ib.* p. 169.

§ *Ib.* p. 171.

¶ Dr. Chandler's present work is illustrated by a folio map of part of Greece, and the Peloponnesus; and also by six quarto plans and charts.

¶ *Sic transit gloria mundi!* the common motto.

the number of its inhabitants : lon. 53° . lat. $38^{\circ} 5'$. It enjoys a fine temperature, and a serene sky. The air clear and wholesome, though not so delicately soft as in Ionia. The town stands beneath the acropolis or citadel ; not encompassing the rock, as formerly, but spreading into the plain, chiefly on the west and north-west.—The houses are mostly mean and straggling ; many with large areas or courts before them.—They have water conveyed in channels from Mount Hymettus, and in the market place is a large fountain. The Turks have several mosques, and public baths. The Greeks have convents for men and women ; with many churches, in which service is regularly performed ; and beside these, they have numerous oratories, or chapels—frequented only on the anniversaries of the saints to whom they are dedicated.

Beside the more stable antiquities, of which a particular account is given in the course of this work, many detached pieces, we are told, are found in the town, by the fountains, in the streets, the walls, the houses, and churches. Among these are fragments of sculpture ; a marble chair or two, which probably belonged to the gymnasia or theatres ; a sun-dial at the catholicon or cathedral, inscribed with the name† of the maker ; and at the archiepiscopal house, a very curious vessel of marble, used as a cistern to receive water, but once serving, it is likely, as a public standard, or measure. Many columns occur ; with some maimed statues ; and pedestals, several with inscriptions, and almost buried in the earth. We saw a few mutilated *hermæ*. These were busts, on long quadrangular bases, the heads frequently of brass, invented by the Athenians. At first they were made to represent only Hermes or Mercury, and designed as guardians of the sepulchres, in which they were lodged ; but afterward the houses, streets, and porticos of Athens were adorned with them, and rendered venerable by a multitude of portraits of illustrious men and women, of heroes, and of gods.—

* The acropolis, *asty*, or citadel, was the city of Cecrops*. It is now a fortress, with a thick irregular wall, standing on the brink of precipices, and inclosing a large area, about twice as long as broad. Some portions of the ancient wall may be discovered on the outside, particularly at the two extreme angles ; and in many places it is patched with pieces of columns, and with marbles taken from the ruins.—The garrison consists of a few Turks, who reside there with their families, and are called by the Greeks *Castriani*, or soldiers of the castle. Their houses overlook the city, plain, and gulf ; but the situation is as airy as pleasant, and attended with so many inconveniences,

† Euclid,—as we are informed.

* The reputed founder of Athens.

that those who have the option, prefer living below, when not on duty. The rock is lofty, abrupt, and inaccessible, except the front, which is toward the Piræus; and on that quarter is a mountainous ridge, within cannon shot.

‘The acropolis furnished a very ample field to the *ancient virtuosi*. It was filled with monuments of Athenian glory, and exhibited an amazing display of beauty, of opulence, and of art; each contending, as it were, for the superiority. It appeared as one entire offering to the Deity, surpassing in excellence, and astonishing in richness. Heliodorus, named Periegetes, *the guide*, had employed on it fifteen books. The curiosities, of various kinds, with the pictures, statues, and pieces of sculpture, were so many, and so remarkable, as to supply Polemo Periegetes with matter for four volumes; and Strabo [who lived in the Augustan age] affirms, that as many would be required in treating of other portions of Athens, and of Attica. In particular the number of statues was prodigious. Tiberius Nero, who was fond of images, plundered the acropolis †, as well as Delphi and Olympia; yet Athens, and each of these places, had not fewer than 3000 remaining in the time of Pliny. Even Pausanias seems here to be distressed by the multiplicity of his subject. But this banquet, as it were, of the senses, has long been withdrawn; and is now become like the tale of a vision. The spectator views with concern the marble ruins intermixed with mean flat-roofed cottages, and extant amid rubbish; the sad memorials of a nobler people; which, however, as visible from the sea, should have introduced modern Athens to more early notice.—

‘When we consider the long series of years which has elapsed, and the variety of fortune which Athens has undergone, we may wonder that any portion of the *old city* has escaped, and that the site still furnishes an ample fund of curious entertainment.’—But we must not pretend to follow our Author in his survey of all this interesting scene; which is the subject of many chapters, and seems almost inexhaustible. The short extract we have given, added to the transcripts in our former Articles, may suffice to give our Readers an idea of Dr. Chandler’s manner; and will, probably, excite many of them to purchase the entire books.

After many curious and learned disquisitions relative to the history and antiquities of Athens; and an entertaining description of the present state of the city, and of modern Attica, with the manners, customs, and religion of the people, Turks, Greeks, Albanians, &c. our Author gives an account of many excursions, both by land and sea, viz. to Mount Hymettus,—

† The Reader will bear in mind that here stood the *Parthenon*, or great and rich temple of Minerva, built by Pericles.

to the plain of Marathon,—to Mount Pentele,—to Megara,—to the straits and island of Salamis,—to the isthmus of Corinth, and many other places, celebrated by the poets and historians of old.

In one of their voyages Dr. C. and his party had an opportunity of seeing the Greek fishermen, at different times, practise the method of smoothing rough water, lately mentioned by Dr. Franklin, by throwing oil upon it: see Review, April, 1775, p. 325. The Doctor speaks of it as a common practice, in those seas, to render the ruffled surface tranquil, and the water pellucid; and takes notice, as Dr. Franklin had done before, that this property of oil was known to the ancients, as appears from Pliny and Plutarch.

It was on the 20th of August, 1765, that our Travellers set sail from Smyrna, on their voyage to Athens; and on the 21st of June following, they embarked in order to return, according to directions received a few months before from the Committee of Dilettanti; and according to which, if it appeared safe and practicable, they were to take their rout through the Morea, and by Corfu to Brindisi, and thence through Magna Græcia to Naples.

Sailing first to Egina, they next proceeded to the island of Calauræa; which is described. From hence they passed on to Epidaurus, visited the grove of Esculapius, travelled to Argos, Nemea, and Corinth. The description of this last-mentioned place forms a considerable and pleasing part of the work: but we must not enlarge.

From Corinth they embark for Phocis, describing, *en passant*, Anticyra, Stiris, and the monastery of St. Luke; and here our Author entertains us with a summary of the life of St. Luke of Stiris. We have also a brief description of Mount Helicon, the grove of the Muses, the fountain Aganippe, &c. Arrive at Delphi.

After perusing an account of the famous Oracle of Delphi, the temple, its riches, decline, extinction, vestiges, inscriptions, the Castalian stream, Mount Parnassus, &c. we again embark with our Travellers, and after a brief notice of Ægium, Lepanto, &c. we arrive at Patræ; which is more particularly regarded. Here they inquired, but in vain, for ruins of the ancient cities of the Peloponnesus.

From hence we accompany our Author to Elis, and Olympia. Of the Temple of Jupiter, so famous of old, nothing remains but the name.—Arrive at Zante.

Zante is a small island belonging to the Venetians; celebrated for its fruits and wine. Here our Travellers performed quarantine. Of the Corinthian grape, for which the island is noted, we have the following account:

‘ It is a small species, the clusters large, the colour black, or a deep purple. The stocks, as usual, are planted in rows, and the leaf is bigger than in the common vine.—Those intended to be preserved as *currants*, are spread, when gathered, in beds on the ground : [no wonder that we find this fruit always so dirty] when dried by the sun and air, they are transported to the city on horses and mules ; and poured down a hole into magazines, in which they cake together. When the price is fixed, and the duties are paid, the fruit is dug out with iron crows, and stamped into casks by men with legs and feet bare. In the ships it sweats, and, as we experienced, often fills the vessel with a stench scarcely tolerable. The English, who have two or three merchants resident there, are the principal consumers. The Dutch partake, and supply the other northern nations. The islanders believe it is purchased to be used in dyeing, and, in general, are ignorant of the many dishes in which currants are an ingredient. Our cook made a pudding, which was equally a subject of wonder and applause in the family where we lived.’

The *tar-springs* of Zante are a natural curiosity worthy of notice ; and, accordingly, they are here described ; but we must refer to the book.—Here our Travellers meeting with an opportunity of embarking for England, the narrative closes :—as will this Article with a remark or two, on a few particular passages.

P. 3. Our Author mentions the rugged tract called Arvisia, ‘ once famous for its *nectar*.’ This nectar is a rich wine, made from the Muscadine grape. From Arvisia, the Italians have their word *Malvisia*, the French *Malvoisi* ; which the English have contracted into *Malmsey*,—and use it for wine made from the Muscadine grape.

Ibid. ‘ The Captain, who was skilled in the previous signs of foul weather, prepared his bark by taking down the triangular main-sail ; and hoisting a latin or square one, as more manageable.’ The *lateen* sail, as our sailors call it, is not the square, but the triangular sail, taken down by the Captain, to prepare for the storm. This *lateen* sail is much used all over the Mediterranean. Chaloupes, galeasses, chebecs, feluccas, &c. are equipped with it. The name is derived from the Latin *antenna*, whence the Italians have *l'antenna*,—*un vascello coli' antenne* ; the yard of a square sail, if we are not mistaken, they call *la verga* ; the French call it *la vergue*.

P. 13. ‘ We were amused by a very striking phenomenon. The sun was setting ; and the moon, then risen in the eastern or opposite portion of the hemisphere, was seen adorned as it were with the beams of that glorious luminary, which appeared probably from the reflexion or refraction of the atmosphere,

not as usual, but inverted, the sharp end pointing to the horizon, and the ray widening upwards.'

Here we are at some loss, not understanding what is meant by the sharp end of the solar beam, nor why the Author could expect to find the sharp end pointing upward.

P. 19. 'The capital port [of Athens] was that called Piræus. The entrance of this is narrow, and formed by two rocky points; one belonging to the promontory of Eetion; the other, to that of Alcimus. Within were three stations for shipping; Kantharus, so named from a hero; Aphrodisium, from a temple of Venus; and Zea, the resort of vessels laden with grain. By it was a *demus*, or borough town, of the same name before the time of Themistocles, who recommended the exchanging its triple harbour for the single one of Phalerum, both as more capacious, and as better situated for navigators.'

The single harbour of Phalerum was exchanged, by the advice of Themistocles, for the triple harbour of Piræus: but Dr. Chandler seems to say the contrary.

P. 31. 'The two seas by the isthmus were burnished by the flames of Corinth.'—

Dr. C. is not always happy in his images, when he adopts the poetic style. We have no idea of *burnishing* water: Would it not have been as well to have said *illuminated*?

P. 65. Describing the Odæum of Pericles, which was burnt by Aristion and Sylla, and restored by King Ariobarzanes the Second, Dr. C. says, 'this was the edifice' (meaning that raised by the Cappadocian monarch) 'in being when Pausanias published his *Attica*. Afterward, as he informs us, it was rebuilt by Atticus Herodes, in memory of his wife Regilla.'

Pausanias does not say that it was *rebuilt* by Herodes Atticus. In his description of Attica, he mentions the Odæum, evidently that of Pericles; and in his *Achaïcs*, having described the Odæum of Patras, he says "it is the most excellent of any in Greece, except that at Athens; *that*, indeed, for magnitude and ornament surpasses every other. It was erected by Herodes, an Athenian, in memory of his deceased wife. In my description of Attica I have omitted this Odæum, because I had finished my account of Athens before Herodes had begun the building."

P. 75. Dr. C. has translated a corrupt and, perhaps, mutilated passage in Pausanias as follows: "The image of Jupiter (Olympius) is worth seeing, not for its similitude to other statues in size, *for those of the Romans and Rhodians are not colossal*," &c. Now every school-boy is acquainted with the height of the Colossus at Rhodes, (70 cubits) that one hundred lesser Colossuses adorned the same city, and that there were several colossal statues in Rome; among others, the Apollo, 30 cubits high, brought by Lucullus from Apollonia in Pontus,

P. 76. Our Author has this improper expression,—‘It was an angular column, &c.’ A column is a round, not an angular body. He might have said, ‘A column which stood on the southern angle of the east front,’ for so it must have been by his map, all the other angles being demolished.

There are many other inaccuracies in the language of this work, which we shall not enumerate. We observe that the Doctor has taken some pains to settle the topography of Athens, but when he assigns names to the ancient remains of that celebrated city, or tells us where the remarkable places of the Attic territory were situated, he too generally suppresses, or neglects to produce, his authorities; so that we are most commonly at a loss to determine whether he forms his opinion on sufficient evidence, or whether he only suggests unsatisfactory conjecture. For instance, he places the theatre and the odæum in such a manner, that those who come out of his theatre must find the odæum on their right hand, and not on their left, as Vitruvius has placed it; though in his Asiatic travels he says it was a precept of that author, *that the odæum be on the left hand coming from the theatre*; and though in our remarks on that passage, we had observed, that it was no precept, but a fact relating to the odæum at Athens, which Vitruvius has transmitted to us.

The building which Mr. Stuart † supposes to be the remains of the stoa or portico called Poikile, is, in Dr. Chandler's opinion the Prytaneum; such uncertainty is there in the disquisitions of antiquaries! To satisfy ourselves, in some degree, on this subject, though we are not very anxious about it [the contradiction raised our curiosity] we were at the pains to look into Pausanias, and to turn over old Meursius, and there we find that the temple * of Pandrosus was near the propylea, and the † prytaneum near the temple. We must therefore conclude the prytaneum likewise was near the entrance of the acropolis; and we perceive from Dr. Chandler's map, that he has by no means hit on a probable situation for the building in question: it is at much too great a distance from the acropolis, and therefore cannot possibly be entitled to the name he bestows on it.

We have neither leisure nor room for those disquisition on these dry subjects; but, from the specimens given, we cannot be supposed to have been more entertained with our Author's display of his knowledge and skill as an antiquary, than we have been with his classical rambles and adventures.

† Author of the *Antiquities of Athens*.

* ἐν τῷ ὑπὲρ τοῦ ἐν ἑσθίῳ αὐτῇ (Ἀγναύλης) περὶ τὰ Προπύλαια τῆς ἀκροπόλεως.
Viz. cited by Meursius *Ath. Attica*, p. 48.

† Πλυσίον δὲ Πρυτανεῖον ἔστιν. *Pausanias Kbunii*, p. 41.

ART. X. *Essays Physical and Chemical.* By M. Lavoisier, Member of the Royal Academy of Sciences at Paris, &c. Vol. 1. Translated from the French, with Notes, and an Appendix, by Thomas Henry, F. R. S. 8vo. 7s. Johnson. 1776.

THE original of this valuable performance was published at Paris in 1774. It is the production of a gentleman of distinguished rank, and an Intendant of the Finances, in France; who has cultivated the philosophical sciences with equal abilities and perseverance.

In the present volume, which he gives us reason to hope will be followed by several others*, the Author limits his inquiries to those *elastic fluids* which are separated from various bodies, during fermentation, effervescence, combustion, and other processes. In the first of the two capital divisions of his work, he assumes only the character of a simple historian; giving a regular and concise account of the various discoveries which have been made in this important branch of philosophical chemistry, from the days of Paracelsus and Van Helmont, to those of Boyle, Hales, Black, &c. to the present time. In the second part, he relates the original experiments, which he has himself made, with a view to enlarge our knowledge of the true nature and qualities of the elastic or aerial fluids which are the subjects of his present inquiries.

We should pass over the historical part of this work, did it not contain a particular account of a singular theory relative to the modern doctrine of fixed air, which has lately been maintained by some German philosophers. As we suppose that this hypothesis is very little known in this country, we shall present our philosophical Readers with a short sketch of it; though

* In these we are told that the Author intends to treat of the following subjects:—On the existence of the *elastic fluid* in a great number of bodies, in which it has not been hitherto suspected:—On the total decomposition of the three mineral acids:—On the ebullition of fluids in the *vacuum* of an air-pump:—On a method of determining the quantity of saline matter contained in mineral waters, from the knowledge of their specific gravity:—On the application of the use, either of pure spirit of wine, or of the same mixed with water, in certain proportions, to the analysis of the very complicated mineral waters:—On the cause of the cold which is observed in the evaporation of fluids:—On different points of optics:—On the height of the principal mountains in the environs of Paris;—together with a numerous train of observations on the barometer, made in different provinces of France; including a sketch of the inner parts of the earth in these provinces to a pretty considerable depth; the order which is observed in the *strata*; the constant level at which certain substances and shells are found; and the remarkable inclination which some *strata* always have in the same direction.

we cannot imagine that any of them will be inclined to favour or adopt it.

A few years after Dr. Black had by his excellent experiments on magnesia * thrown new and considerable light on the nature of fixed air and calcareous earths, Dr. Macbride illustrated and greatly extended the system of that ingenious Professor, in his *Experimental Essays*. While the theory deduced from the experiments and reasonings of these two philosophers was peaceably established in England; a formidable opponent to it arose in Germany, in the person of Mr. Meyer. This gentleman published an elaborate treatise, written in the German language, entitled, *Essays in Chemistry, on Quick-lime, the elastic and electric Matter, Fire, and the universal primitive acid.* This essay contains experiments from which its author drew consequences directly subversive of the principles deduced by Hales, Black, and the English philosophers; and tending to overturn the whole theory of fixed air from its very foundations.

According to the theory of our countrymen, when magnesia, limestone, or any calcareous earth has been exposed a sufficient length of time to a strong fire, it acquires causticity, and loses a great part of its weight. This loss, they affirm, is occasioned by the expulsion of a considerable quantity of an elastic fluid, or vapour, usually denominated fixed air; and in consequence of which it is deprived of its former property of effervescing with acids. M. Meyer, on the other hand, maintains that the limestone, thus treated, loses only a considerable portion of water, and is *neutralised* in the fire by a certain caustic acid, which it meets with there, and attracts; and that, in consequence of its union or combination with this new substance, it loses its property of effervescing with other acids. To this acid he gives the title of *acidum pingue*, and supposes it to be a substance nearly approaching to that of fire and of light.

When a certain portion of mild alkali is added to lime water, or a solution of calcareous earth in a *caustic* state, the English philosophers affirm that the fixed air in the alkali, having a superior attraction to the calcined calcareous earth, leaves the salt to unite with the said earth; which is now restored to its pristine state of limestone: while the alkali, thus deserted by the fixed air, becomes caustic in its turn.—Mr. Meyer, on the contrary, accounts for the phenomena, by asserting that the *acidum pingue* contained in the solution of quicklime, having a stronger affinity to the alkaline salt than to the earth, leaves the latter, which is consequently restored to its former mild state, and unites with the alkali, which is now

* In the second volume of the *Edinburgh Physical and Literary Essays*, Article 8.

rendered caustic, in consequence of the *acidum pingue* combined with it.

We shall add only another instance, to illustrate Mr. Meyer's hypothesis. When a calcareous earth has been dissolved in the nitrous acid, we may precipitate it either in a mild or a caustic state, according as we apply to the solution either a mild or a caustic alkali. In both these cases, the nitrous acid leaves the earth to unite with the alkali; but in the first of them, according to the English theory, the fixed air leaves the mild alkali, and unites with the precipitated earth in the form of limestone: whereas in the latter, the earth is precipitated in a caustic state, or in that of quicklime; as its fixed air had been expelled from it on the addition of the nitrous acid; and as the caustic alkali has no fixed air to furnish it with.—To this simple explication Mr. Meyer opposes the following, nearly as simple, and which has no other defect than that it is merely hypothetical.

He affirms that, in the last-mentioned process, (viz. where the caustic alkali, for instance, is employed) there are two neutral solutions:—that of the alkaline salt, neutralised with the *acidum pingue*; and that of the chalk, neutralised by the nitrous acid:—that a double decomposition takes place; the nitrous acid leaving the earth, and uniting with the alkali; while at the same time the *acidum pingue* deserts the caustic alkali, and unites with the earth, which is now rendered caustic in its turn. When a mild alkali has been employed, the calcareous earth is precipitated in a mild state; because the mild alkali cannot furnish it with any of the *acidum pingue* which should render it caustic.—In general, that causticity in lime and caustic alcalis, which the English philosophers have ascribed to the expulsion or absence of fixed air, Mr. Meyer invariably attributes to the acquisition and presence of his hypothetical acid.

His doctrine however was attacked, and the English system defended, in the year 1769, by M. Jacquin, a Professor at Vienna, in a Latin dissertation, entitled, '*A chemical Examination of M. Meyer's Doctrine of the Acidum Pingue, and of Dr. Black's Doctrine concerning the Phenomena of fixed Air, with regard to Lime.*' M. Lavoisier greatly commends this work for the method and perspicuity observable in it; though it does not contain many new facts.

The German hypothesis had made a rapid progress throughout Germany; it had been adopted by chemists of reputation, and even began to be taught publicly in the schools, when its inventor died. He was succeeded however by a most zealous disciple, in M. Crans; whose prepossession for M. Meyer's *acidum pingue* seems to have made him blind to the most evident and constant appearances. The experiments related by him,
in

in his work published at Leipzig in the year 1770, in support of the new acid, and in opposition to the doctrine of fixed air, as maintained by Dr. Black, are such as must astonish every one who has been sufficiently conversant in the subject. Nevertheless, M. Lavoisier, many of whose own experiments afford a complete refutation of the greater part of them, relates them with all the phlegm of an indifferent historian. They scarce indged deserve a regular refutation: we shall only therefore, on the authority of M. Lavoisier, collect a few of M. Crans's singular conclusions; condensing them into the form of propositions, with a few remarks of our own annexed.

The great loss of substance sustained by limestone and other calcareous earths in the fire is principally owing to the expulsion of a great quantity of water.—This assertion is totally destitute of proof, and is contradicted by daily experience; more particularly by some of the Author's experiments, the result of which will be hereafter given.

Limestone, after calcination, does not lose its property of effervescing with acids.—M. Crans quotes in proof of this assertion the testimonies of Du Hamel, Geoffroy, Homberg, and Pott, and his own constant experience. It requires however no other answer than a flat contradiction; supposing the stone to be perfectly calcined, and that, by effervescence, the Author means the expulsion of seemingly aerial bubbles.

Quicklime, after being exposed to the air a considerable time, is so far from resuming the fixed air which it is supposed to have lost, and becoming milder, that it acquires even a greater degree of causticity by such exposure.—Neither this or the two following assertions require any comment.

He asserts that, *on dissolving a calcareous earth in the nitrous acid, and then precipitating it by means of alcalis, the precipitated earth will equally effervesce with acids; whether the precipitation were effected by the caustic or the common fixed alkali.*

He further affirms that, *on dissolving mild calcareous earths, and quicklime, in acids, the quicklime sometimes lost more weight than the mild calcareous earth:* Nay, not content with this singular assertion, M. Crans even affirms that *the mild calcareous earth sometimes even acquired an additional weight, in consequence of the effervescent process!*

These assertions are so contradictory to experience, and the system founded upon them is so groundless, that we have been principally induced to collect them as a striking example of the delusion which a predilection for a preconceived and favourite hypothesis will produce in the minds of those who adopt and maintain it. The favourers of the German heresy resist the plain testimony of their senses; in order to set up an *ens rationis*, a mere creature of the imagination, in opposition to a real substance,

stance, which falls under the cognizance of almost every one of our senses.

After giving an account of M. de Smeth's experiments and observations on the subject of *Elastic Vapours*, &c. contained in a Latin dissertation in 4to. published at Utrecht in 1772; the Author dwells minutely on the numerous and interesting discoveries made by Dr. Priestley on this subject; his account of which is taken from the Doctor's first communication of them to the Public, in the Philosophical Transactions. On this part of the work we need not dwell; and shall only observe that the Translator has considerably improved it, by correcting several of the Author's mistakes; either by altering the text, or by subjoining additional notes. This historical part is terminated by an account of the various observations, relative to the subject of this treatise, which have been published by Messrs. Du Hamel, Rouelle, Bouquet, and Baumé.

In the second part of his work the Author proceeds to relate his own original experiments. That we may give the Reader a general view of the nature and design of them, we shall subjoin the titles of the chapters in which they are related.

Chap. 1. *Of the Existence of an elastic fixable Fluid in calcareous Earths, and the Phenomena resulting from the Absence of it in Lime.* Chap. 2. *Of the Existence of an elastic fixable Fluid in the fixed and volatile Alcalis, and of the Means by which they may be deprived of it.* Chap. 3. *Of the Precipitation of calcareous Earth, dissolved in nitrous Acid, by Alcalis in a Caustic, and in a mild State.* Chap. 4. *Of the Combination of the elastic Fluid of calcareous Earth and Alcalis with metallic Substances by Precipitation.* Chap. 5. *Of the Existence of elastic fixable Fluid in the metallic Calces.* Chap. 6. *Of the Combination of elastic Fluid with metallic Substances by Calcination.* Chap. 7. *Experiments on elastic Fluid disengaged from effervescent Mixtures, and from metallic Reductions.* Chap. 8. *Of some Properties of Water impregnated with elastic Fluid separated from effervescent Mixtures, or metallic Reductions.* Chap. 9. *Of the burning of Phosphorus, and the Formation of its Acid.* Chap. 10. *Experiments on Combustion and Detonation in Vacuo.* Chap. 11. *On Air in which Phosphorus has been burnt.*

Though it may appear a work of supererogation, to endeavour to determine the respective merits of the system of Dr. Black and the English philosophers, and that of the German school, with respect to the true cause of the causticity of lime and alkaline salts; yet the Author employs the three first chapters in relating the experiments which he made to ascertain this point. They are conducted with a degree of method and precision which do not leave the least room for cavil on the subject. They derive indeed their principal value from the strict attention

tention which he pays to the circumstances of weight and measure in the greater part of his processes relative to this inquiry.

From some of these related in the first chapter it results that 100 pound weight of chalk contains about 31 pounds 15 ounces of *elastic fluid**, 15 pounds 7 ounces of water, and only 52 pounds 10 ounces of earth; and that possibly the chalk contains more elastic fluid and less earth. He afterwards proves, with equal evidence and precision, that the same elastic fluid, to which chalk and other calcareous earths owe their mildness, constitutes a considerable part of the substance of fixed and volatile alkaline salts; and that all these bodies owe their causticity principally to their being deprived of this component principle; and not to the accession of any supposed *acidum pingue*.

The Author next proceeds to experiments on metals, precipitated from their solutions in acids, by calcareous earths, both mild and caustic; and shews that, in the first of these cases particularly, the precipitates acquire a remarkable increase of weight; which appears to be owing to their attracting a considerable portion of elastic fluid. An augmentation is likewise perceived when the precipitation is effected by the caustic earth; for which the Author accounts, by observing that slaked lime still contains some portion of elastic fluid, which calcination has not been able to expel from it; as appears from one of his preceding experiments.

He next examines the phenomena attending the calcination of metals; and proves that a portion of elastic fluid is attracted from the atmosphere, fixed, and combined with them in that process; and that it produces that augmentation of weight which they acquire in calcination. His experiments shew that when a metal passes into the state of a calx, there is an *absorption* of this elastic fluid; and that when the same calx is reduced, or returns into the state of a metal, there is an effervescence, which proceeds from a discharge of this same fluid. His experiments likewise satisfactorily evince that the calcination is nearly proportionable to this absorption; and that in proportion as the calcination proceeds, the *diminution* in the volume of the air contained in the glass receiver under which the process is made, is nearly answerable to the *augmentation* of weight which the calx acquires.

* By this title the Author designs, in general, the elastic substances generated or let loose from effervescent mixtures, in the calcination of calcareous earths, the reduction of metallic calces, and other processes, without any particular appropriation of it to *fixed air*, or any other species of elastic fluid.

In his subsequent chapters the Author subjects the elastic fluid obtained from effervescent mixtures, and metallic reductions, to different trials, and observes its effects on animals, burning bodies, &c. In the following observations on the burning of phosphorus, he shews that this substance, which is known to acquire an increase of weight during combustion, does not owe this augmentation to water or moisture attracted from the atmosphere; (though aqueous vapours, if such are at hand, unite with its acid) but derives it either from the air itself, or some other elastic fluid contained, in a certain proportion, in the air. Some other experiments of less consequence, on the combustion of phosphorus *in vacuo*, &c. terminate the volume.

To this work the Translator has added an Appendix containing two papers. The first of these is a memoir read by M. Lavoisier before the Royal Academy of Sciences at Paris, on the nature of the principle which is combined with metals during their calcination, and which occasions the increase of their weight above spoken of. In this memoir M. Lavoisier relates some experiments made with the *mercurius calcinatus*, from which he expelled, by means of heat, and without addition, a large quantity of air, 'more pure even than the air in which we live.' This air was, in reality, the pure or *dephlogisticated* air discovered by Dr. Priestley; who had before mentioned to M. Lavoisier at Paris his having extracted this singular species of air from that calx*; the nature of which, as well as the composition of atmospherical air he has since fully explained in the second volume of his *Observations*. In the second of these papers, Mr. Henry has given a concise account of the results of Dr. Priestley's successful inquiries into this curious and important subject.

To the foregoing summary of this work we shall only add, that the Author has shewn great ingenuity and address in the imagining and conducting his experiments. His apparatus is indeed, in several instances, very complex; but this quality it derives from his desire of reducing every subject of examination to number, weight, and measure, and of giving all that degree of evidence and accuracy to his conclusions, of which physical experiments are susceptible; especially in those cases which had been particularly contested. The Translator has done full justice to his Author, whose work he has likewise improved, as we have already hinted, both by occasional reformations of the text, and by the notes which he has added to it.

* See Dr. Priestley's *Experiments and Observations*, vol. II. pag. 36 and 320.

ART. XI. *Three Dialogues concerning Liberty.* 8vo. 2s. Doddsley, 1776.

SO many treatises having been written concerning Liberty, many of our Readers will perhaps imagine that nothing new or important can be added on the subject. When, indeed, this great topic is treated in the loose and declamatory manner of some writers, little advantage will arise from the renewed consideration of it. But this is not the case with the present performance. It is a close, accurate, and philosophical discussion of the nature, objects, and extent of liberty; and is carried on, as the title imports, in the form of dialogues.

In the composition of these Dialogues, the Author has adopted the simplicity of several of the ancient models; the whole being conducted by two speakers, of whom one only sustains a principal and leading character.

Our ingenious Writer represents himself as having been visited by a friend from the country, of a studious turn, and fond of retirement; who with a very good understanding, had acquired a calmness of mind, which enabled him to judge of things with great accuracy and disinterestedness. As their conversation naturally turned upon those political disputes which take up so much of the time and thoughts of the inhabitants of this great city, the Country Gentleman would say, that 'it was surprising to see such a number of people as he met with every where, so warm and so agitated about a subject (the subject of Liberty) of which, if they were not entirely ignorant, they had certainly given themselves very little trouble to examine into the nature of.' This observation gave rise to the first dialogue, as our Author thought it but fair, that he who laughed at the absurdity and ignorance of others, should produce his own opinions on the same subject.

Liberty, it is remarked, is a word which, in vulgar use, is of a very indeterminate signification, and, like many others of the moral kind, few people have, *even nearly*, the same ideas affixed to it. But it doth not from thence follow, that it, as well as others of the same kind, is incapable of definition; but that more care is required to trace out and place it in its true point of view. The liberty or freedom of man, in an abstracted sense, consists in a power of doing, or forbearing to do, any action at his pleasure. If there be any impediment, either to his doing, or not doing any action, he is in such case not free; he is confined on one side, or on the other. It may seem trifling to say, that man hath not a freedom of choice in things superior to his nature; and that God hath set bounds to the powers of human nature which cannot be exceeded: yet it appears re-

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quisite to say so much, because there have not been wanting many instances of men, whose memories have failed them in that particular. The all-wise Creator hath thought fit to circumscribe the powers of man, and he can act only within a certain sphere. Within that sphere the utmost freedom of human actions is necessarily confined: beyond it man can do nothing.

Here it is asked; but may a man, then, do all that he hath power to do, within the circumscribed line? May every capricious fancy be indulged? Or are there reasons why liberty so extensive should suffer restraint? To this it is answered, that there are very substantial reasons to be given, why the liberty of man should be restrained within narrower bounds. All creatures, every one according to his kind or species, are created subject to laws, proper and peculiar to their several natures, and suitable to the ends of the Supreme Being. The creature man, too, is created subject to laws equally proper and peculiar to his nature; and the Deity hath not only made him sensibly to feel them, but hath enabled him to understand their reasonableness, and to perceive their beauty and excellence: and because the true happiness, and the true good of all, and of every individual, require obedience to those laws; therefore the greatest liberty of man ought to be restrained within the bounds prescribed by them.

This leads to an inquiry into the restraints that are necessary: in order to which our Author finds himself obliged to carry his researches to the fundamental principles of human nature. It having been ordained by the great Creator, that the continuation of the human kind should be preserved by generation; and that we should ascend from the lowest degrees of weakness and ignorance, by a very slow and gradual progression, to corporeal strength and a reasonable mind; he hath accordingly endued us with affections and passions (or laws) suitable and subservient to these ends. This point is properly illustrated by the Writer, and then he observes, that here we see arise many restraints on liberty, which moralists have particularised, and which are so easy to understand, that few can be ignorant of them. But these are not all; there are many more.—All those kind propensities which are commonly understood by the words humanity, generosity, benevolence, &c. may be called *true and natural laws* of our nature. They may be called *true and natural laws*, in contradistinction to inhumanity, selfishness, and malevolence, which are rightly termed *unnatural*, as having tendencies contrary and inimical to human nature. The Deity hath so strongly impressed them on the soul of man, and so clearly distinguished them as the true guides of human actions, by the pleasure they yield to the practiser, the love and admiration they draw from men, and the great utility of such virtues to the

world, that the man's mind must be strangely perverted from its natural bent, who is not sensible of such laws in his soul.—Nature seems constant in this precept; *Obey my laws, they lead to pleasure, or suffer the pains of disobedience.* It is impossible to extirpate them; it is impossible to oppose them without pain; it is impossible to be indifferent. They are a principal part of our nature, and nothing can destroy their force, but death.—Hence our Author infers, that, as obedience to these laws conduces to the good and felicity of every individual, and of mankind in general; and as disobedience has a contrary effect, it is but just and reasonable, that the liberty of man should suffer such restraints as may be necessary to prevent him from offending against them.

But here a question arises, Who shall restrain his liberty? Who shall enforce obedience? Why may he not trample on the laws of his nature, and suffer the pains of disobedience, without being compelled to obey; since nature, it seems, only points out felicity in obedience, and misery in disobedience, but leaves man to choose? The question, it is replied, would be unanswerable, if there were but one man on the earth at a time; or if men were so situated, that they had not the least necessary connection or commerce with each other. But the fact being quite contrary, and men being, by the very nature of their existence, necessarily interested in, and connected with one another, they thereby acquire a just right to controul the actions of each other; so far, at least, as to prevent injury to themselves. But the principal foundation of right in men to enforce obedience on each other, to the true laws of their nature, is derived from their *natural equality*.

As the *natural equality* of mankind is often spoken of, with very little precision, in our political disputes, and especially by those who are hostile to American liberty, we shall transcribe our Dialogist's very sensible, and philosophical discussion of the subject.

'All creatures of the same kind are created under laws peculiar to their kind. All men are of the same kind, and are doubtless created under laws peculiar to *their* kind: and in this respect it is that all men are certainly equal.—So it appears to me, said I. But are the great differences in the faculties and abilities of men no objection against this equality?—Not at all, answered he. The possession of great bodily strength, for instance, gives a man no just title to use that strength mischievously, and against the laws of humanity: he may possess some of, or all, the faculties of the body in greater perfection than other men; but these faculties are given him subjected to the same natural laws which are common to all men: nor can he by superior force transgress the laws common to his kind by nature, without injustice. He may bear greater burdens, run swifter, shew more agility in action, &c. and all the superior advantages

tages resulting from these faculties *justly used*, he hath a right to, but no other.—Your reasoning seems just, said I: But what say you to superior mental powers? Have they no better claim than those of the body?—In this case, answered he, they appear to me to have less. Superior understanding, far from allowing a man to dispense with the laws of human nature, more strictly binds him to a nice observance of them. He is unpardonable, if he do no more than common men in practising and promoting a due obedience to them. Great genius enables him to be more thoroughly convinced of the truth and justice of these laws. He perceives more, understands more, than inferior minds: Can we, from thence, infer, he hath a right to transgress these laws, which the inferior hath not? or, if the inferior transgress, is he not more pardonable than the superior genius, for that very reason, because he is inferior?—I cannot but confess it, said I?—No man then, continued he, possessing any quality or property of the human nature in a superior degree, can from thence, with the least shew of reason, suppose himself not justly bound by the same laws of his nature, by which all men are bound: for all degrees of human qualities or properties, from the least to the greatest without exception, are incontestably given by God, under the very same natural laws, which are common to the human kind. And until a man demonstrate, that he is created under laws peculiar to himself, and not those known and felt by other men (which, by the way, would be to prove himself not a man, but some other creature) there cannot be the least reason to suppose him exempted from subjection to those laws, which are common to the human nature.—By no means, said I.—We have, then, said he, not only discovered, that the liberty of man ought to be restrained by the laws peculiar to his nature; but that all men are by nature equally subjected to these laws.—So it seems, returned I.

I will, continued he, with your leave, say somewhat more of the nature and effects of this equality.—I am all attention, said I.—He proceeded thus. If a man offend, in such a manner, against the laws of human nature, that the ill effects be *absolutely* confined to his own person, (which is, strictly speaking, hardly possible) and be no way detrimental to others; he does not seem to be accountable to any, but to God and himself. But, for the least transgression, which injures, or tends to injure, his equals and fellow-creatures, he is accountable to them, as well as to his Maker. Men, being injured, or having *just* cause to fear injury, and *being equal*, have *therefore* an indisputable right to use all reasonable means of prevention and correction; regulating their conduct by the laws of their nature; since, otherwise, that just equality of the human kind could never be, in any tolerable degree, preserved.

Nor can it be conceived, by what right, any man, or number of men, could correct the wrong or unjust actions of another, if this natural equality had no existence: every one would have reason to think he might do any thing he could do, without regard to others; as containing in himself specific qualities, which made the laws of his nature peculiar to himself, and not the same as those which are common to all men. But as no man is a species of himself, but only a part of a species, he cannot have laws peculiar to himself;

but must be subjected to those which are common to all of his species. It will not be understood, continued he, that equality in point of property is intended; for that is not only impossible in the natural course of things, but neither reasonable or just. The laws of our nature are not at all infringed, by a *just use* of the advantages, which superior wisdom, or superior industry, gives one man over another: on the contrary, it would be great injustice, and great discouragement to all merit, to take from them those advantages and emoluments, which they may naturally acquire *without breach of the laws of the human nature.*

If any do not quite comprehend how the right which men exercise over each other, of punishing and correcting transgressions against the laws of their nature, is derived from their natural equality, and should think that justice gives them that right; it is answered, that justice does give them that right. But then it is to be observed, that, from *equality*, understood as above explained, the *notion of justice* takes its rise among men; and the laws of their nature, which equally bind all men, are the principles by which the administration of it should be regulated. An appeal to justice is nothing but an appeal to those natural laws, by which the just equality of mankind is to be preserved; and the self-partiality of parties concerned requires that the determination should be left to uninterested judges.

Our Author maintains that the notion of justice hath no existence where an equality of nature is not understood; but, in this respect, we do not agree with him, though we acknowledge that he hath supported his position with ingenuity. Perhaps, upon a strict inquiry, the difference would be found to be more in words than in sentiment.

From the whole of what has been said, 'we may be able to draw, says the chief Speaker, with some degree of precision, the line by which the liberty of human actions ought to be circumscribed.

' First, No man can *justly* violate or transgress those laws, which are necessary to the propagation, continuation, and support of our species, *with the greatest advantage possible.*

' Secondly, No man can *justly* violate the laws of humanity, or all those propensities, which would prompt us to a benevolent, humane, and reasonable treatment of each other.

' Thirdly, No man can *justly* transgress those bounds, which justice, regulated by the laws of human nature, doth determine to be the true measures of the rights of mankind, to the possession of property of any sort whatsoever.

' Fourthly, and lastly, That the nearer men approach to a perfect obedience of all, to all those laws, the nearer they will approach to that *just natural equality*, and that *just liberty*, which would result from the equal subjection of all men to the same natural laws: and that the idea of perfect human liberty is a perfect and exact obedience of all, to all those laws.—So it appears to me, said I.—And so, replied he (rising to go to rest) we find nature is no less an enemy

enemy to *licentiousness*, than she is to *tyranny*.—And thus ended our first conversation.

[To be concluded in our next.]

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

F R A N C E.

P A R I S,

A R T. I.

THE following medical work has uncommon merit: *Les Oracles de Cos, &c.* i. e. *The Oracles of Cos, a Work useful for young Physicians and Surgeons, and even for other Readers.* By M. AUBRY, M. D. King's Physician and Superintendent of the Mineral Waters of Luxeil. 8vo. One of the most singular things that has happened in literature, is, that the writings of a man, who lived above two thousand years ago; are still clothed with an oracular authority in the medical world. The writings of Hippocrates owe this distinction to the method he pursued, even to his rising above the servitude of opinion, and turning all his efforts toward the study of nature; and it was a very happy idea that led M. Aubry to connect the observations of this great man with his maxims, as this is really the best commentary he could make upon his author, and is, at the same time, an important service done to the art of healing. A great number of medical societies and seminaries have, accordingly, given high commendations to this work, which will serve as an excellent *manual* not only for the young physician, but also for the sensible and humane clergyman in the country, who is willing to do good to the bodies, as well as the souls of his hearers. Such will find here, among other things, the surest direction to the knowledge of the salutary or mortal *crisis*, in the disorders that afflict the human race. There is also prefixed to this work a curious discourse, relative to the history of medical science, particularly in its ancient state.

II. *L'Etat de la Médecine, de la Chirurgie, &c.* i. e. *The State of Physic, Surgery, and Pharmacy in Europe, for the Year 1776.* The first part of this useful work contains a compendious history of medical science, the royal edicts that have been published to regulate the study of physic, particularly that of Marly in 1707, and an account of the officers at Paris, who belong to the department of health. The second part contains an account of all the books of physic, chirurgery, natural philosophy, botany, natural history, and *Veterinarian* science, that have been published at Paris, since the first of January 1775, as also of all the prizes proposed in the different academies of

Europe for the improvement of the *art of healing*, and of the discoveries that have been made in this important branch of human knowledge, during that time. In the third part we have a list of the *officers of health* in the different countries of Europe, and, among other things, a *neurology*, in which are noted the characters and merits of those eminent physicians that have died in the course of the last year.

III. The Abbé GERMANES has published his third and last volume of the *History of the Revolutions of Corsica, from its earliest Population to the present Times*. The French title is, *Histoire des Revolutions de Corse depuis ses premiers Habitans jusqu'à nos Jours*. This volume comprehends the history of that island, from the time that PAOLI put himself at the head of the sons of liberty, to the moment wherein he abandoned them (i. e. *was forced to give them up*) to their invaders. It comprehends, moreover, the ecclesiastical history of Corsica, an account of its illustrious men, its ancient nobility, extracts from the acts of its national assemblies, and, among other pieces worthy of curiosity, the conventions that were made between the republic of Genoa and the colony of the Greek *Maniotes*, relative to the introduction and settlement of the latter in Corsica. Without entering into a circumstantial account of the contents of this volume, we shall lay before our Readers the different lines of the character of the *once* famous and still respectable Paoli, who practises in the shade of private life the milder virtues, reserving the heroic ones until the occasion calls them forth. The portrait of this eminent man comes, indeed, from a *French*, that is, a *suspected* pencil, and we think it, in several places, false and malignant, both in the touches and the colouring; but it is, otherwise, drawn with spirit, exhibits a masterly hand, and offers to the spectator a curious object of critical discussion.

This ancient general of the Corsicans (it is the Abbé GERMANES that speaks) discovered always an high degree of dexterity in flattering and gaining over those Corsicans who were necessary for his purpose. He took great pains to come at the knowledge of their respective characters, taste, and inclinations, in order thus to secure their attachment to him by addressing himself to their weak side. An uncommon memory, which recalled to him seasonably the most minute circumstances, was of remarkable use to him in this artful method of proceeding. He discovered, on all occasions, the most engaging marks of affability, and gave with a prudent, but liberal hand, money, employments, and hopes.

An air of patriotism was that which Paoli affected most. As often as his parents or relations took it into their heads to embellish

embellish the family-house, which was situated in the *pieve* of Rostino, he ordered all the ornaments they had added to it to be pulled down and removed, that he might not be suspected of squandering away the public money for his private pleasures. He even avoided connexions of gallantry, and the gratifications of luxury, which he considered as dangerous and pernicious vices in the founder of a state. His palace was furnished nobly, yet without magnificence; his table was well served, though not sumptuous, and the arms of the nation were engraven on his plate. He took pleasure in exhibiting to public view these external marks of modesty and disinterestedness, because they expressed the spirit and character of a grave republican. His outward appearance carried no marks of distinction but what were necessary to shew the eminent place he filled. He wore usually a coat of green cloth, laced with gold, and sometimes he appeared in the Corsican habit, which was the common dress of the Highlanders of the island. He was very desirous of retaining the ancient simplicity in point of dress, and of allowing no exception here, but that which might be made in favour of the magistrates, whom he designed to distinguish by black apparel, as the most suitable to the gravity of their office. As a zeal for promoting good morals made an essential part of his system, he *seemed* to have no object of desire but the happiness of the people. (Why *seemed*, Mr. Abbé?) 'The ignorance, in which they had been kept, excited both his zeal and indignation. It is true, the means of instruction which he provided for the Corsicans were few in number; but he hoped, in process of time, to make the light of the arts and sciences arise upon them.'

After having looked upon as calumnies, the accusations which some had brought against the Corsican chief of violating or neglecting the ecclesiastical laws, the Abbé GERMANES thus goes on with his portrait and insidious colouring: 'It may be affirmed boldly, that Paoli had genius and art enough to lead blindly and implicitly a nation, which it was difficult to govern, considering the tumults and troubles in which they were involved. The last revolution in Corsica proves (continues our Abbé) that Paoli was not so much a general as a politician. He had the art of appearing brave, which made amends for his want of courage. Pretending to face, nay to run in the way of danger in the beginning of a battle, he always found discreet and prudent friends, who tempered his ardour, and beseeched him not to expose a life on which depended the fate of the nation. Though timid in the field, he is bold and resolute in the council, and steadfast in his projects and purposes. Like Augustus Cæsar, he possesses that species of fortitude that faces death, which, in the midst of civil tumults presents itself under

der such different forms to the head of a faction. If, when he saw he could no longer maintain the liberty of the country, of which he aspired to be the deliverer, he had died, sword in hand at the head of his fellow-citizens, he would be looked upon as a hero: if he had come to an agreement with France, and, renouncing all advantageous terms for himself, had sacrificed to the good of his country his employments and his authority (that authority which is more dear to ambition than life itself) he would still be considered as a great man: (this we deny: by the French, perhaps, the Author means: even *this* we question.) 'This noble and sublime self-denial would have ranked him, in the public esteem, with those famous Greeks whose only object was the good of their country; but the desire of perpetuating his authority was the leading principle in his political system; and he always preferred his personal authority and elevation before the liberty of his fellow-citizens.'

Such is the portrait that the French Abbé draws of the *Corfiaw* lawgiver.

IV. *Lettres de Mademoiselle la Comtesse de la Rivière à Mademoiselle la Baronne de Neufpont, &c.* i. e. *Letters from the Countess de la Rivière to the Baroness de Neufpont; containing the principal Events of her Life, as also those that happened in her Family; interspersed with several Anecdotes relative to the Reign of Lewis XIV. from 1686 to 1712.* These Letters are pleasing, sensible, and, in many places, curious, as they contain several political anecdotes. They comprehend a series of real facts and events, and yet affect us as a romance would do. They are the productions of a lady of uncommon merit, great beauty, high rank, and ample fortune; who lived, untainted, amidst all the seductions of the court of Lewis XIV. where gallantry wore the most variegated and enchanting forms; and who, in the very centre of temptation, and amidst perpetual scenes of intoxicating pleasures, exhibited, in her sentiments and conduct, an illustrious model of piety and virtue. These Letters, and the situation of the fair Writer, shew that it is possible to be merry and wise, and therefore they may be useful reading to our modern ladies.

V. *Principes du Droit Civil Romain, &c.* i. e. *Principles of the Roman or (what is commonly called the) Civil Law,* by M. OLIVIER, LL. D. 2 Vols. 12mo. 1776. A very elegant and judicious abridgment of that immense and heterogeneous body of laws contained in the Roman codes and pandects, which the student in civil law will read with profit, and even the adept with pleasure.

VI. *De l'Architecture* i. e. *A Treatise on Architecture,* by M. J. F. SOBRY. The ingenious Author of this Treatise, who proposes publishing it *in folio*, in a splendid manner, with all the

the engravings that are necessary to illustrate this elegant and useful science, has thought proper to publish first the Treatise alone, in a smaller size, in order to try the taste of the Public, before he undertakes a more expensive edition of his work. This Treatise is both ingenious and instructive, and requires but a little previous knowledge, which may easily be obtained, in order to its being well understood. The Author's design is to re-unite, in one point of view, the general and particular rules of architecture, to unfold its uses, principles, extent, and limits; with the spirit and turn of mind that must direct the student in his application to it. He passes also in review the different authors who have treated concerning this noble art, displays its excellence, and traces its history from the earliest monuments of ancient times, down through the successive periods of its improvement or decline, and points out the various characters of Grecian, Roman, Gothic, Arabic, and modern architecture.

G E R M A N Y.
B E R L I N.

VII. It is common, but not always equitable, to consider the ministers who hold, under the sovereign, the reins of government, as the authors of all the grievances that excite the flame of popular opposition and resentment; and many victims have been sacrificed, some deservedly and some unjustly, to this favourite opinion. A vindication of the character and memory of one of these unfortunate victims is attempted with success in the following work, which was lately published at Berlin, and at Hamburg, under the title of *Rettung der Ehre und Unschuld, &c. i. e. A full Justification and Proof of the Innocence of the late Baron George Henry Von Schlitz, called GOERTZ, Minister of State to the King of Sweden, &c. drawn from the original Papers of Charles XII. King of Sweden, of the Senate, and of several Persons of Rank, employed by Government at that Time, and accompanied with 30 authentic Papers.* Every body knows the tragical end of Baron Goertz, who expiated on the scaffold the calamities in which the despotic government of Charles XII. had involved Sweden. Sixty years have passed since his death, and now, for the first time, he has found an apologist, who, after the most laborious researches into the purest and most authentic sources of evidence, has declared and proved him guiltless. The Swedes, themselves, are probably ignorant of many particular details, relations, and anecdotes, that are to be found in this curious publication, which not only answers the principal purpose of the anonymous Apologist, but also throws considerable light upon the history of the latter part of the reign of Charles XII.

MONTHLY

MONTHLY CATALOGUE,

For SEPTEMBER, 1776.

MISCELLANEOUS.

Art. 12. *The Gardener's Pocket Calendar*; containing the most approved Methods of cultivating the useful and ornamental Plants for the Kitchen Garden, Flower Garden, and Flowering Shrubs. By Thomas Ellis, Gardener to the Lord Bishop of Lincoln. 12mo. 3 s. bound. Richardson and Urquhart. 1776.

BOOKS of this kind, and under titles similar to that of the present publication, have greatly multiplied of late; and real improvements have, undoubtedly, been made on the plan of a Gardener's Monthly Director, since Evelyn's *Kalendarium Hortense*, first published in 1658.—Miller, Whitmill, and Laurence, improved the scheme; and since them, we have several productions of the same nature, all of them useful, though varying from each other, in respect to the form and method of compilement, rather than in any remarkable improvement of the *Horticultural Art*.—The present work will recommend itself to many Readers, by a novelty of method which, we think, is neat, compact, and convenient. Hear what the Author himself says, in explanation of his design:

* Several of the Calendars lately published, having greatly encreased in size, and consequently in price, by describing the particulars of each operation, every time that the plant is mentioned; this hath been the inducement of offering to the Public a new work, upon a different and more useful plan, in saving the reader both time and money. This I have been from time to time improving, by the observations made in the course of many years experience in an extensive garden, cultivated under my direction.

* In those Calendars, you have the trouble of turning to many different parts of the book, to find out the general cultivation of the plant, which it is absolutely necessary to be acquainted with, before you can judge properly of performing any one part.

* To obviate this inconvenience, a Catalogue is first given of all the plants, herbs, and roots, which are cultivated for the table in England, arranged in alphabetical order, with an account of all the valuable and esteemed esculent varieties of each sort, at present known, and in what month of the year they are fit for use. The general cultivation of the plant, from the seed to its perfection, is then described, and afterwards, under EACH MONTH, is mentioned what is then necessary to be performed, without repeating the particular method of the operation.

* The flowers and shrubs cultivated for the ornament of the pleasure garden, being now encreased to a very large number, it was necessary to place them in different divisions, according to the method of cultivation which they require; they are, therefore, arranged in the following manner, and at the end of each chapter the general culture is described, and afterwards, in the Calendar for the flower garden, the necessary operations requisite to be performed in every month of the year.

Art.

Art. 13. *Some Memoirs of the Life and Works of George Edwards*, Fellow of the Royal and Antiquarian Societies. 4to. 4 s. sewed. Robson. 1776.

The history of this ingenious, sensible, and worthy man, consists chiefly in that of his works, which will convey his memory, with great distinction, to future ages. To the Memoirs are added engravings and descriptions of the following animals: I. The narrow-beaked crocodile; a non-descript. II. The frog-fish of Surinam; not to be met with in the British Museum, nor in any private English collection, except that of Dr. Fothergill. III. The argus, a beautiful Chinese pheasant. IV. The snake-eater; 'a bird of a new genus,' says Mr. Edwards, 'and the only one species of it hitherto come to my knowledge.' V. The Siyah Ghûth; of which, if we mistake not, we formerly gave an account, from the Philosophical Transactions; the drawing was made by the late Dr. Gregory Sharpe, from one of these animals, kept in the Tower, about fifteen years ago.

Art. 14. *A Description of the County of Middlesex*; containing a Circumstantial Account of its Public Buildings, Seats of the Nobility and Gentry, Places of Resort and Entertainment, Curiosities of Nature and Art, (including those of London and Westminster) &c. &c. The whole forming a complete Guide to those who may visit the Metropolis, or make a Tour through the County. Illustrated with Copper-Plates. 8vo. 3s. 6d. sewed. Snagg.

There are never wanting obvious circumstances to point out the cheap manufacture of servile compilations and abridgments: thus the piece before us is embellished with a very coarse plan of London, Westminster, and Southwark, which though dated in 1775, must be at least twenty years old; as St. George's fields are represented with all the intricate cross lanes they might have in days of yore. It is indeed so far modernized as to have two strokes drawn across the river for Blackfriars bridge; but the circus, with the new roads centering in it, would have added to the expence; and for the same reason all the old departed gates of London are left yet standing in it. We find nothing in the work that seems worthy of our particular attention.

Art. 15. *The Commercial Palladium: or Tradesmen's Jewel*. Exhibiting Profit and Loss at one View. Being the *only* Guide to Assignees of Bankrupts, Trustees of Insolvent Debtors, Stock and Insurance Brokers; and particularly to all Persons connected in Partnership; as in Lead or Coal Mines, Shipping, Under-writing, Policies, &c. &c. By S. Thomas, Merchant. Author of the British Negotiator, &c. 2s. 6d. Robinson.

As the Preface is the leading object of attention, when we open a new book, the first sentence in this calls for a remark, even before we read the second. The Writer premises, that 'every attempt to facilitate business may be said to be a kind of *free-will offering* made to the Public; or a token of respect, which merits general acknowledgments, even whether such attempt answers the end proposed or not.' Now it is sufficiently obvious, that neither the premises, nor the conclusion of this peremptory claim of Public acknowledgments, is fairly stated,

stated. When a book is published at a prescribed price, it is no free-will offering; and Mr. Thomas, from his knowledge of trade, must know, that the purchaser has a right to the equivalent he expects for the money he parts with: it is left to his own reflection what acknowledgment a writer is entitled to, who obtains money on false pretences.

With respect to tables of this kind, the utmost that can be said, is, that their merit depends on their correctness; but this numerical merit we cannot be expected to enter into. In sums of consequence, printed tables will scarcely be relied on; yet they may be consulted as collateral proofs; for if the calculations made, agree with the tables, they mutually establish each other.

Art. 16. *Coryat's Crudities*; reprinted from the Edition of 1611.

To which are now added, his Letters from India, &c. and Extracts relating to him, from various Authors; being a more particular Account of his Travels (mostly on Foot) in different Parts of the Globe, than any hitherto published. Together with his Orations, Character, Death, &c. With Copper-plates. 8vo. 3 Vols. 15 s. Cater, &c. 1776.

Coryat was an odd, half-witted, half learned, rambling fellow, with a genius peculiarly turned for improvement in quibbles, conundrums, and quaint sayings; all of which happening to be the *mode*, in the time of our wise James the First, Coryat filled and crowded his writings with these ornaments, till they grew even then ridiculous; and in proportion as pedantic conceits and hard words went out of fashion, it became difficult to determine whether his *Crudities* were most read for the sake of the information they afforded, or the laughter they excited. Read, however, they were, and, no doubt, had their admirers. Books of travels, too, were less plentiful, in those times, than they are in these; and Tom's narrative abounded in such facts and anecdotes as could not fail of recommending themselves by their novelty. He was, moreover, judged tolerably honest in his reports; and he seems, indeed, to have been a well-meaning, intelligent, kind of buffoon.—Of his wonderful fine style, when he aimed at the sublime, take the following specimens, from the beginnings of his several orations, pronounced at the delivery of his book to the King, Queen, Prince, &c.

To the King.

‘It were no marvaile if the like should happen unto me, (most invincible monarch of this thrise renowned *Albion**, and the refulgent carbuncle of Christendome) speaking vnto your most excellent Maiestie, that did once to Demosthenes, that thunderbolt of Athens, when he spake to Philip King of Macedon, euen to be as mute as a Seriphian frogge, or an Acanthian grasshopper; since the uery characters imprinted in the forehead of a King are able to appall the most confident orator that euer spake, much more myself—whom if I should compare to a frogge, as having crawlen many leagues by

* Tom would not lose so fine an opportunity as this word afforded him of treating his quibbling majesty with a pun-royal on the word *Albion*, which he ingeniously derives from *all be one*, ‘in regard,’ says he, ‘of the happie union of England and Scotland.’

water,

water, or to a grasshopper, as having hopped many leagues by land, &c. &c.'

To the QUEEN.

'Most resplendent Gem, and radiant Aurora of Great Britaine's spacious hemisphere, think not this apparance of mine to be other than naturall, though contrarie to the course and order of nature, myself, who am nothing but a foggie vapour and an obscure relique of darknesse, doe presume to approach so neare vnto your Maitiicall presence, when as all cloudie fogges and obtenebrating mists are by the glorious appearance of rose-fingured Aurora abandoned and put to flight, &c. &c.'

To the PRINCE.

'Most scintillant *Phosphorus* of our British *Trinacria* †, even as the cristalline dew, that is exhaled vp into the ayre out of the cauernes and spongie pores of the succulent earth, doeth by his distillation descend, and disperse itself again vpon the spacious superficies of his mother *earth*, and so consequently fecundate the same with his bountifull irrigation : so I, a poore vapour composed of drops, partly naturall, partly literall, partly experimentall, having had my generation within the liquid wals of this farre-decantated island, being drawen up by the strength of my hungrie and high reaching desire of trauell, and as it were craned vp with the whirling wheele of my longing appetite to survey exoticke regions, have been hoysed to the altitude of the remote climates of, &c. &c.'

To the Lady ELIZABETH.

'Most peerlesse and gracious Princeesse, the true attractive Admant, in whose name, sexe, and heroicall disposition methinkes I see our great Queene Elizabeth reuiued and and resuscitated vnto life from the very bowels of her grave : Give me leave, I most humbly beseech your Grace, as a poore Traueller, out of the roundnesse of my hart as the circumference and soundnesse of the same, as the center and medittullium thereof, to present to your Grace's lily-white hands the *Rare* trauels of my head and toes, faithfully written by my industrious fingers as they were truly trodden by these laborious secte of mine, which with all nimblenesse yeeld true obedience to their commanding head——&c.'

To the Duke of YORKE.

'Most glittering Chrysolite of our English Diademe, in whose little yet most louely body doe budde most pregnant hopes like faire blossomes,—&c. &c.!'—But here are enow of Mr. Coryat's flowers, for a reasonable nosegay.

Art. 17. *The Miscellaneous Works of Tim Bobbin, Esq;* containing his View of the Lancashire Dialect; with large Additions and Improvements. Also his Poem of the Flying Dragon, &c. Embellished with Copper-plates. 12mo. 2s. 6d. Manchester printed, and sold by Goldsmith, &c. in London. 1775.

The View of the Lancashire Dialect is a piece of low, but true, humour, well known in that part of the kingdom, and hath gone thro'

† In a learned note, Coryat traces the resemblance between *Trinacria* (the ancient name of Sicily) and Britain; distinguishing each island by its *three promontories*.

various editions: one of which (in 1750) was mentioned with applause in our Review, vol. iv. p. 156.—The other pieces in this collection have some degree of merit, in their way; but as the most considerable require an acquaintance with the northern dialects, the jokes will be as little understood as the language, in other parts of the kingdom.

Art. 18. *Johnsoniana*; or, a Collection of *Bons Mots*, &c. By Dr. Johnson, and others. 12mo. 2s. Riley.

Among the inconveniencies attending eminence of station, whether in place, dignity, or wit, those who rank in the latter class, are liable to one that is peculiar to themselves, and perhaps, of all others, the most mortifying—that of having their name clapped to an abominable jest book!

Art. 19. *Historical and entertaining Anecdotes*; or, *the Pocket Remembrancer*; being a new and elegant Assemblage of the most ingenious Sallies of Wit, lively Effusions of Fancy, interesting Portraits of Vice, wise Sayings, pleasing Stories, &c. 12mo. 1s. 6d. Lane. 1775.

We find nothing very elegant in this assemblage of stories and *bons mots*; but we would, nevertheless, prefer it to the generality of our jest-books, because it is free from that prophaneness and obscenity which renders such compilations unfit for the perusal of young and modest Readers.

Art. 20. *A Dictionary of Love*. Small 12mo. 2s. Bell. 1776.

The first edition of this important Dictionary was printed in 1753: see Review, vol. ix.

Art. 21. *Letters from Edinburgh*; written in the Years 1774 and 1775. Containing some Observations on the Diversions, Customs, Manners, and Laws, of the Scotch Nation, during a Six Month's Residence in Edinburgh. 8vo. 6s. bound. Doddsley.

These Letters are said to have been written by a Mr. Topham, who has, somewhat rashly, undertaken to speak decisively of the genius, character, laws, customs, and amusements of the Scots, from only a six month's acquaintance with the capital of their country. The spirit, however, of his representations is liberal and candid; and his manner of detail is easy, natural, and agreeable,—manifesting the gentleman and the scholar. He is, on the whole, rather partial to our northern brethren; and he smartly rebukes Dr. Johnson for the severity and ingratitude which appear in some of his observations on Scotland, in his account of his late *Journey to the Western Islands*. On the other hand, he highly commends Mr. Pennant's descriptions, as equally accurate, ingenious, and faithful. We wish we could say all this in favour of Mr. Topham's performance; which, however ingenious and good humoured, is by no means entitled to the praise of accuracy; yet we hope the Writer is no where intentionally unfair. In some circumstances he may have misled himself; in more, he may have been misinformed by others: but in none, perhaps, has he aimed at imposing on the Public. On the whole, his work is written in a lively, pleasing style; and it abounds with anecdotes and remarks that cannot fail of agreeably entertaining his Readers.

Art. 22. *Richardsoniana, or occasional Reflections on the moral Nature of Man, suggested by various Authors, ancient and modern, and exemplified from those Authors; with several Anecdotes interspersed.* By the late Jonathan Richardson, jun. Esq. 8vo. 3s. sewed. Doddsley.

Fabillas garrit Aniles. This Mr. Richardson was a good sociable kind of male gossip, whose chief business it was to pick up and retail or file anecdotes and stories. His book differs from the common jest books only on account of some moral reflections which are casually interspersed. And many of his little stories, for which he quotes, ridiculously enough, Dr. Sandilands and others, we have heard retailed a hundred times in the coffee-houses. He was the son of Mr. Richardson the painter.

Art. 23. *Original Letters, Dramatic Pieces and Poems.* By Benjamin Victor. 8vo. 3 Vols. 1l. 1s. Boards. Becket.

Poor, honest, old Ben Victor! one of the best natured creatures in the world! We protest that we have seen ten times worse poetry, and twenty times worse prose!

Art. 24. *An actual Survey of the great Post Roads between London and Edinburgh.* Drawn on a Scale of Half an Inch to a Statute Mile. By Moflyn John Armstrong, Geographer and County Surveyor. 8vo. 7s. 6d. Sold at No. 3, New-Round-Court, Strand, and by the Booksellers, &c.

This volume comprehends the roads from London, by York and Wetherby, to Newcastle; and from Newcastle, by Berwick, Coldstream, and Kelso, to Edinburgh; with the post-towns, villages, and churches, nobility and gentry's seats, castles, and ruins; inns, woods, hills, &c., the course of the rivers, coast, and cross-roads, situated on, or within three miles of either side the post-road.

The mile-stones, as numbered from each stage, turnpike bars, and bridges; the boundary, or division of each county; Roman roads and stations; with the places where the most memorable battles were fought, are accurately pointed out, and properly distinguished.

The whole of this map (which includes 4000 square miles) is correctly engraved, and carefully printed on 44 octavo pages of fine paper; with a general map, exhibiting, at one view, the roads between London and Edinburgh.

With each engraving is given a page of letter-press, containing the nobility and gentry's names whose seats are inserted in the plan; the distance of each stage from London and Edinburgh; and of all the principal cross-roads leading from the great post-roads, inns, &c.

To the whole is prefixed, the stages, distance, and fare of the northern post-coaches, &c. with tables of the post-stages, chaise and horse hire; measured distances; an explanation, and alphabetical index; and, in order to render the book of real service to every gentleman or lady who travel these much-frequented roads, blank pages regularly intervene, for the purpose of keeping a journal of travelling expences or private occurrences.

This Travelling Companion is humbly presented to the Public, as the only book of roads extant in England from ACTUAL SURVEY, since Ogilby and Morgan's perambulation, which is of 16 long a

Rev. Sept. 1776.

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date, as the reign of Charles II. since which period, the courses of the roads are totally altered. Upon the whole, it is hoped, that this will be found to be executed on the *most useful and intelligent plan* that has hitherto been attempted. AUTHOR.

The foregoing account is copied from a fugitive advertisement of the Author's, in which the merit of the work seems to be very honestly and properly set forth. We must take the accuracy and correctness for granted; and, on that supposition, we should be glad to see the other principal post-roads of this kingdom delineated in the same manner.

Art. 25. *The Reformation of School masters, Academy-keepers, Surgeons, Apothecaries, Physicians, Lawyers, Divines, Farmers, Irish White Boys, and other Rioters.* Founded upon evident Principles, and a long Series of Observations: Addressed to the King, and both Houses of Parliament, that British Subjects may be no longer imposed upon by scheming Pretenders. 8vo. 1s. Printed for the Author, and sold by Bew. 1775.

Gross ignorance, proceeding from a bad education, is the fruitful source from whence this Writer derives the numerous evils which disturb the peace of society, and destroy the happiness of individuals:

'This defect, he says, is not owing to the poverty, neglect, or want of affection in parents, but to a set of impostures not unlike swindlers, who pretend to teach Latin, Greek, Mathematics, and all other sciences, although they never learned the principles of *either*.' And as this species of fraud, when viewed in its consequences, is, in the estimation of the Author, of a far more criminal nature than that of forgery, he thinks it ought, at least, to be punished with equal severity.

From the education of youth, our Reformer proceeds to the practice of physic, a review of which affords him an ample field for animadversion. To surgeons and apothecaries he gives no quarter; he represents them, in general, as crafty, vain, and avaricious, without honesty or humanity, literary knowledge, or medical skill. He contends, that as they 'never were at proper schools to learn the principles of medicine,' there is a manifest impropriety in committing to them 'the preservation of the life and health of our sailors and soldiers:' that 'having nothing to guide them in their fatal practice they must destroy more British subjects, both by sea and land, than sickness, with all the enemies of our king and country.'

The plan recommended for correcting the medical abuses pointed out by the Author, is the following:

1°. Our Legislature is to compel all surgeons and apothecaries to desist from acting as physicians. 2°. To reunite the surgeons and barbers. 3°. To appoint a physician to every regiment, except in garrisons, where he can attend two or three regiments, and the number of surgeons is to be diminished in proportion. 4°. To command the physicians to attend the sick soldiers in time of peace and war with the same assiduity. 5°. Every man of war going upon a long voyage is to have one physician, with a sufficient number of surgeons according to its rate. For as those men are the bulwarks of the nation, it is proper they should have the same requisites, as other subjects,

jects, for the preservation of their health.—6°. To complete the remedial part of this law, our Royal College of Physicians should be raised to an university for medicine, for as the practical part of this science cannot be acquired so perfectly in any part of the kingdom as in London, it seems to be the best place for its cultivation.'

The administration of justice next engages the Writer's attention. The principal evil which he specifies under this head, is the practice of establishing precedents as rules of decision. He compares our 'present baristers' to 'empirics in medicine,' and alleges, that the 'profession of law' is not 'less polluted by quacks than that of physic.'

The remedy proposed for the evils of this class is a new and concise code of laws, to be compiled 'from our statutes, our general customs, Justinian, the Prussian code, the Coutumier of Bernes in Switzerland, and that of the King of Sardinia.'

To divines the Author recommends a perusal of this pamphlet, and expresses a wish 'that the Legislature would take special care not to allow any of them to become tutors to noblemen or gentlemen, in our universities, before they give public proofs of knowing the elements of the education necessary for members of the House of Lords or House of Commons.'

In the last chapter, intitled, 'The Reformation of Farmers, Irish White Boys, &c. the members of the Legislature are advised to adopt the following 'custom of long usage in the King of Sardinia's dominions,' viz. 'any one of his (the King of Sardinia's) subjects, that wants land to till, may go to the nearest nobleman or gentleman, who has waste land, and pitch upon as much as he thinks he can manage, and demand seed, with all the implements necessary for agriculture. There are commissaries in every district to set a proper value upon this land, &c. and it is to be paid out of the fruits of the tenant's labour; he cannot be turned out of his little farm unless he commits some misdemeanour, and if it be proved, that the commissary wronged him, they are severely punished, without any expence to the poor man for prosecution.'

The Writer of this piece is, we believe, a well meaning man, and some of his observations are unquestionably just, but it is certainly with a very ill grace that he appears in the character of a literary reformer, inveighing against the ignorance of schoolmasters, academy-keepers, &c. when almost every page in his book presents us with proofs that he has yet to learn the art of writing his own language grammatically.

Art. 26. *A Description of the Island of Nevis; with an Account of its principal Diseases.* By James Rymer. 8vo. 1 s. Evans.

It is impossible for a man of the least taste or knowledge to read this pamphlet, without being extremely disgusted by the vanity, affectation, and stupidity of the Writer.

Art. 27. *An Essay on medical Education; with Advice to young Gentlemen of the Faculty, who go into the Navy as Surgeon's Mates.* By James Rymer. 8vo. 1 s. 6d. Evans.

If Mr. Rymer imagines that he possesses the qualifications which are requisite either for the instruction or entertainment of the Public,

we beg leave to tell him this plain truth, that he is egregiously mistaken.

Art. 28. *Miscellanies.* By the Rev. Richard Shepherd, B. D. late Fellow of C. C. C. Oxford. 8vo. 2 Vols. 7 s. Flexney, &c. 1776.

We have here a collection of the various productions of Mr. Shepherd's pen, which have appeared separately, in verse and prose, at different times, within the last twenty years; from his excellent *Ode to Love** (recommended in our 15th vol. 1756) to his late Sermon, in defence of Ecclesiastical Subscriptions.—The most considerable pieces contained in these two volumes are, I. '*The Nuptials*, a didactic Poem;' of which an account was given in our 26th vol. p. 65. II. '*Letters to Soame Jenyns, Esq;* on his *Enquiry into the Nature and Origin of Evil*:' of these Letters (if we mistake not) two former editions have been already mentioned in our Review. III. '*Hector*, a dramatic Poem:' an account of this performance hath also been given. IV. '*Four Discourses from the Pulpit*:' these we likewise remember to have noticed. There is an entertaining variety of other poems—*elegies, odes, characters, &c.* some of which we suppose to be new. Also a very sensible Letter 'on Education,' addressed to '*William Jones, Esq;* of the Inner Temple;' the design of which is to shew, that the mode of education prevailing in our great schools, '*is wretchedly bad*;' and we are of opinion that there is but too much weight in every one of this ingenious Author's objections.

Art. 29. *Lord Chesterfield's Advice to his Son, on Men and Manners: or, a new System of Education, &c.* 8vo. 2 s. Richardson and Urquhart. 1775.

We have had several of these collections from Lord Chesterfield's Letters. This was one of the first of them; but, in the crowd of publications, it escaped our notice, till very lately. It is a pretty compendium of rules and maxims of politeness, &c. and may serve to initiate young readers into that knowledge of the world, and those principles of what is called *good breeding*, which are rarely to be found in preceptive books. The observations are properly arranged under distinct heads.

D R A M A T I C.

Art. 30. *The Metamorphoses*; a Comic Opera. In Two Acts.

As it is performed at the Theatre Royal in the Hay-Market. The Music by Mr. Dibdin. 8vo. 1 s. Lowndes. 1776.

To this 'dramatic trifle' is prefixed the following advertisement:

'I have repeatedly assured the Public, that they shall be faithfully acquainted from whence I borrow any materials to work up my Dramatic Trifles. In the METAMORPHOSES will be found some incidents taken from Moliere's *Sicilien*, particularly the circumstances of Don Pedro's giving away his ward in a mistake, which is here exactly as it is in the French.

* We observe some material alterations in the present edition of this poem (which hath also a new title, *The PHILOGAMIST*) occasioned, possibly, by some contest between GENIUS and JUDGMENT; in which the former hath been obliged to submit.—In such contests, if the God of Love be concerned in the issue, he will ever be a loser.

'The

'The Servant who, from simplicity, betrays his Master's secrets, will be directly known for a character in *George Dandin*. In short, what is taken from these two Comedies, together with hints from other publications, make near a third of the piece.

'Thus have I faithfully performed my promise to the Public, whose kind protection I should very little merit could I deceive them.

C. DIAPIN.'

We heartily wish the Author a continuance of 'the kind protection of the Public,' which, on some future occasion, we hope he will not so 'very little merit,' by producing a piece more worthy to entertain them than his present theatrical olio.

P O E T I C A L.

Art. 31. *A Congratulatory Poem on the late Successes of the British Arms*, particularly the triumphant Evacuation of Boston. 4to, 1s. Baldwin. 1776.

The title page sufficiently indicates the *irony* of this *Congratulatory Address* to the Public; and the Author's *peroration*, if we may borrow the term, will shew that the poetry is above mediocrity:

'Oh! ne'er, though shame and ruin should attend,
Ne'er shall the master to the vassal bend,
While *British* veins can pour a drop of blood,
While yet a vessel rides the crimson'd flood;
Though faction rave, though party scribblers rage,
And headstrong patriots ceaseless combat wage;
With noble pride we scorn the vulgar throng,
And boast at least a firmness in the wrong.
Thus the slow ass, with fortitude untam'd,
For length of ears and obstinacy fam'd,
Treads down the fence, and spoils the cultur'd ground,
Though mastiffs bay, though peasants hoot around,
Though half the village at his heels arise,
And ceaseless cudgels vibrate in his eyes.'

Art. 32. *The Frolics of Fancy*, an Epistle 'to a Friend. By Rowley Thomas. 4to. 1s. Richardson and Urquhart.

Mr. Rowley Thomas's *Fancy* may be allowed, when in a 'flow of spirits,' to frolic in *private*, in any careless, wayward manner she pleases, but he should not let her play any unseemly gambols in the public view.—Sir! it is indecent to send your undressed Muse into company with such flatteringly verses at her tail as these:

'The bounty, as if 'twas given.'

'And when they meet the wretch abroad
Say every cutting, cruel word.'—

One would scarce imagine that the above lines could have been written by the same pen that issued the following summons:

'Hither, *Fancy*, come along,

Fill the goblet, join the song;

The tube with *Indian weed* embrace,

And pledge each Muse and Sister Grace,' &c. p. 2 and 3.

For the sake of his livelier frolics, and provided Mr. T. will, for the future, be a little more civil in his attention to the 'Sister

Graces,' we would wish him fortunate enough to have his 'goblet and tube fill'd' by some more substantial form, than the airy Being whom he has here invoked.

Art. 33. *Shenstone; or, the Force of Benevolence; a Poem.* 4to. 2 s. Newbery, &c.

Celebrates the benevolence of the late Mr. Shenstone. The Author expresses his apprehensions lest the ungentle critics (meaning us, no doubt) should 'accuse him to Apollo.' We cannot think of taking so long a journey, especially on such a frivolous errand.

Art. 34. *Morning Thoughts; or, Poetical Meditations,* moral, divine, and miscellaneous; together with several other Poems on various Subjects. By the late Jonathan Richardson, Esq. With Notes by his Son lately deceased. 8vo. 3 s. sewed. Dodsley.

Those who can dispense with indifferent poetry for the sake of piety, may not be displeased with this collection, which evinces great simplicity of manners and purity of heart. Mr. Richardson was a friend of Pope's; and the latter used to tell him that he made more verses than he did.

Art. 35. *Sylvæ; or, a Collection of Poems on several Occasions.* By a young Gentleman of Chichester. 8vo. 2 s. 6 d. Hawes, &c.

The Author's age under eighteen. We pass no judgment on the productions of boys and girls, unless they claim our attention by some peculiar merit.

Art. 36. *A Description of the West Indies, a Poem in Four Books.*

By Mr. Singleton, during his Excursions among those Islands. 4to. 3 s. Becket.

This poem is not unfaithful to its title, but the descriptions are sometimes too minute, and of course offend against the dignity of the verse in which they are conveyed; many instances of which we might produce. The Author has succeeded still worse in epistle. There is something, however, entertaining in his geographical account of Cole's Cave, and the animal flower, which is, certainly, one of the most extraordinary phenomena in nature.

NOVELS and MEMOIRS.

Art. 27. *The Philosopher in Bristol.* Small 8vo. 2 Vols. 5 s. Robinson.

A Philosopher of the true *servum pecus* breed, who apes Sterne as the Macedonian courtiers aped their master; and so closely, that the traces of affectation are seen through every tiny page. As these volumes were published at two different times, the first half of the second part is occupied by discoursing on the merits of the former volume, and in retorting contempt on those who dared to censure it. As we are indebted for this publication to the "request of friends," the Writer, doubtless, receives his reward of praise in his private circle; and we wish not to interfere.

Art. 38. *The Story of Lady Juliana Harley.* A Novel, in Letters, by Mrs. Griffiths. 12mo. 2 Vols. 6 s. Cadell.

We are given to understand from the Author "that the characters, as well as the narrative, are drawn from the fountain of reality," only dashed with "some adventitious particles." Facts are proverbially called stubborn things; but when a novel is said to be founded

founded on facts, we must suppose them to be very pliable in the hands of a novel writer, or that when *mis*-used as a ground-work, they are totally buried under the superstructure. Without digging therefore to examine the foundation of this story, it may be characterized as a sorrowful love tale, compounded of the usual distressful incidents, disappointed inclinations, a forced marriage, dove like tenderness, a little blood, conjugal infidelity, with unbounded generosity and liberality. It would appear cynical to withhold a mite of transient approbation from the writers of such ephemeron productions, where the hour of perusal has not been spent in disgust: and this is in truth a very decent story, interspersed with just and wholesome observations, which sufficiently evince the ingenious Writer's knowledge of human nature.

NATURAL HISTORY.

Art. 39. *A Modern System of Natural History.* Containing accurate Descriptions, and faithful Histories of Animals, Vegetables, and Minerals. Together with their Properties, and various Uses in Medicine, Mechanics, &c. Illustrated with Copper-plates, accurately drawn from Nature, and beautifully engraved. By the Rev. Samuel Ward, Vicar of Cotterstock cum Glapthorne, Northamptonshire; and others. Small 12mo. at 1s. 6d. per Volume, sewed. Newbery.

We have now before us four volumes of a compilement which is published periodically. These volumes contain *the animals*. The descriptions are extracted from the writings of modern naturalists, and the plates (of these four volumes) seem to be chiefly, if not wholly, copied from Buffon. This work cannot fail of being acceptable to young readers; for whose use it is judiciously calculated.

AMERICAN CONTROVERSY.

Art. 40. *Observations on Dr. Price's Theory and Principles of Civil Liberty and Government*; preceded by a Letter to a Friend, &c. 8vo. 2s. Doddsley.

Though we do not think the positions and arguments contained in this production (which is ascribed to Henry Goodriche, Esq;) are altogether just, we cannot but applaud the liberal, candid, and dispassionate manner in which the writer treats his opponent; over whom he has gained the advantage in many particulars.

'Unconnected, says the Author, with any party of men or any political measures,—I am of opinion, that civil government can be considered in no other light than as a TRUST, limited in its nature by the purposes of the civil union, committed to a certain person or persons by the society for the common benefit; in so much that governors possess no power beyond the above limits, and that the only just foundation of all civil authority is the *consent* of the community.'

It is upon this, in our opinion, solid foundation, that he proposes to examine Dr. Price's Principles of Liberty, &c. and if the Doctor really intended to have it understood as his opinion that the government of a state may not be rightfully committed to any other persons than to the whole collective body of the people, or to such representatives as the majority of them shall chuse, and

that for short terms, we think with our author, that he is mistaken; and that a community may institute and consent to other forms of government, and intrust the civil power in any hands where they shall think it will be best employed for the purposes of civil union. But if the power so entrusted should be abused, and the exercise of it rendered oppressive, the community will have an *indefeasible* right to recall and place it in other hands—*For mankind cannot alienate their natural right to resist oppression.*—But though we suppose that a people may justly delegate the whole powers of government to one or a few individuals, we are yet far from thinking that it is prudent and wise for them so to do—on the contrary we believe that where they do not reserve a share at least of the legislative power, they have no security against abuses of it: Happily for us such a share of power is reserved to the people living under the English constitution of government, and it is upon this foundation that Dr. Price has, we think, rightly, chosen to support the claims of the Colonies.—Our Author has indeed ventured to assert that ‘the legal authority of parliament over persons and their concerns for the purposes of government, depends *not* on their participating that authority either in person or by representatives of their own choice.’ This assertion is, however, directly contrary to the spirit and principles of English government, as we could prove by a multitude of facts and authorities.—Let it, however, suffice for us to recommend to the Author’s consideration the preamble of the Statute 1st of James I. cap. i. and the Statute 1st of William and Mary (Sess. secund.) cap. ii. in which it is declared, that ‘the whole body of the realm, and every particular member thereof, either in person or by representation *upon their own free elections*, are by the laws of the realm deemed to be personally present in the high court of parliament;’ and it is upon this foundation, that the parliament themselves in these acts have evidently rested their whole authority.

Every form of government has some disadvantages; those of democracy are carefully stated, perhaps magnified, by our Author; and he concludes with preferring that mixture of the different forms of it, which compose the British government.

Art. 41. *An Essay on the Origin, Progress, and Establishment of National Society*; in which the Principles of Government, &c. contained in Dr. Price’s Observations, &c. are fairly examined and refuted. By J. Shebbeare, M. D. 8vo. 3s. sewed. New.

Dr. Shebbeare certainly possesses abilities well suited to literary controversy, but we shall probably never have an opportunity of applauding either the cause or manner in which they may be employed. To his title page is prefixed the following injunction of that good apostle but wretched politician St. Peter, viz. “Submit yourselves unto every ordinance of man for the Lord’s sake; whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well,” &c.—An injunction which has often been cited to support the doctrine of passive-obedience and non-resistance, though St. Peter evidently intended no more by it than to advise his Christian converts not to attempt any disturbance to the established governments under which they were thinly dispersed.

But from what Dr. Shebbeare has formerly written; our Readers will not be surprised when we declare that his present performance contains many tenets repugnant to the principles of all free governments; that his reasoning is often founded on misrepresentations and untruths; that his language is frequently intemperate, foul, and opprobrious; and that his humour is often coarse, low, and indelicate.

Art. 42. *Justification de la Resistance des Colonies Americaines, &c.* A Justification of the Resistance of the American Colonies to the Oppressions of the British Government; in a Letter written from Holland to a Gentleman in London. 8vo, 30 Pages, Leyden, Haak, &c. 1776.

This writer is a sensible advocate for the Colonists, and appears to be well acquainted with the principal objects of the American controversy; though he has delivered but little which can appear new to those who have read the numerous productions of our own country on this subject.

M E D I C A L.

Art. 43. *An Essay on the Pestilential Fever of Sydenham*, commonly called the Gaol, Hospital, Ship, and Camp-Fever. By William Grant, M. D. Author of the *Observations on Fevers*. 8vo. 3s. sewed. Cadell.

Admitting the pestilential fever of Sydenham to be that which is commonly called the gaol, hospital-ship, and camp-fever, yet, as it is neither generally known, nor accurately described, under that name, we do not see any good reason for adopting Sydenham's appellation.

After a short introduction, and some general observations on this fever, the Author considers it first as single, and then as complicated with inflammation, putridity, bile, &c.—His description of it with 'those alterations which may arise from bad treatment, or bad habit of body' is taken, chiefly, from Huxham's account of the putrid and malignant fever.

'Indeed, says he, Huxham's observations, both on the nature and treatment of this pestilential fever, coincide so well with what I have seen, that, had he divided the subject according to the variety of temperaments and epidemic constitutions, with which he must have seen it complicated, he would have left less room for addition to, or alteration in what he has written. But endeavouring to comprehend the whole subject in one short chapter, he has given a list of symptoms not to be met with in any one season of the year, period of the disease, or united in the same person; although he was very sensible of the propriety of distinguishing how far the whole fever, arising from one and the same contagion, might be varied according to the variety of temperaments, as appears from the following caution in page 117: "But as persons, of very different constitutions, both as to their solids and fluids, may be attacked by the same contagious diseases, very different methods of cure will be necessary in their respective cases, &c."

'Upon the whole, however, Huxham is the best author on the fever, under our present consideration: I will therefore give his list

ist of symptoms, in his own words; and shall add some short explanations, and observations of my own, where I think them necessary; which I shall mix with his text, that I may preserve the subject unbroken; these I shall distinguish by *Italics*.

We observe that this Author is, in general, extremely fond of multiplying distinctions. He will not even allow the putrid, and gaol-fever to be of the same species, because the former often happens, he says, without "the peculiar symptoms of malignity" which accompany the latter, and, because, (the Reader will attend to the cogency of this argument), 'A man quite exhausted by the sea-scurvy is in the most putrid state that life admits of; give him land air, good water, and fresh vegetables, you shall see him recover perfectly without having had the symptoms of this malignant fever.'

That the fevers abovementioned are not of the same kind, as hath been generally supposed, is, we presume, one of those *discoveries* which will make no great addition to the reputation acquired by this writer, (and, we believe, very justly acquired) as a skilful and successful practitioner.

Art. 44. *A Short Account of the present Epidemic Cough and Fever.*

In a Letter to Dr. De La Cour at Bath. By William Grant, M. D. 8vo. 6d. Cadell.

The Author of this account informs Dr. De La Cour that 'the present * epidemic fever and cough' is 'so completely discussed by Sydenham, that nothing remains to be added either in the diagnostics, prognostics, or method of cure.'

'I will therefore, continues he, draw together in one continued series, and in *his own words*, all that Sydenham has said on this subject; by which you will see every thing regarding the nature, origin, progress, termination, and cure of this disease, in as masterly a manner as the subject does admit of: In my opinion, the explaining, correcting, and confirming the observations of our predecessors is more useful and as honourable as hunting after new discoveries, of which the truly learned will find but very few, whatever the ignorant may imagine.'

The learned Doctor does not, we observe, always attend to the utmost exactness and purity of language—It is rather inaccurate to talk of giving Sydenham's *own words*—as he found them in Dr. Swan's *translation*. They are, however, as Parson Evans says *good words*; and they serve to fill nineteen out of the thirty pages, of which this pamphlet consists.

Art. 45. *Every Woman her own Physician*; or the Lady's Medical Assistant. Containing the History and Cure of the various Diseases incident to Women and Children. By A. Hume. M. D. 12mo. 2s. Richardson and Urquhart.

Far better calculated to supply a deficiency in the Author's pocket, than to answer the purpose expressed in the title page.

Art. 46. *A Short Description of the Human Muscles, chiefly as they appear on Dissection.* Together with their several Uses, and the Synonyma of the best Authors. By John Innes. 8vo. 3s. Boards. Balfour and Smellie, Edinburgh. Murray, London.

Mr. Innes who has been for several years employed to dissect for Dr. Monro of Edinburgh, dedicates this work to that celebrated professor, and candidly confesses that he has no knowledge of the subject but what he derived from him.

In an advertisement to the Reader he observes that 'Several full and accurate descriptions of the muscles have already been published. But their size and prolixity have rendered them of less value to the dissector than the small treatise of Dr. Douglas, which was first published about the beginning of this century, and, since that time, has undergone various impressions, without receiving any improvement, excepting the addition of the synonyma from Albinus. It is therefore presumed, that a simple and concise description of the muscles, which should contain all the improvements of the moderns, is still wanting.

'To class the muscles according to their uses, may do very well in a large work, or in describing their compound actions. But this method can never answer the purposes of dissection. To remedy this inconvenience, the muscles, in the following treatise, are described chiefly as they appear in dissecting the human body.

The describing of the muscles according to their *origins* and *insertions*, prevents much circumlocution. This is the method pursued by Dr. Douglas; and wherever his descriptions seemed tolerably accurate, they have been copied with little alteration. But Dr. Douglas's book is peculiarly defective with regard to the muscles of the back and neck; in describing these, therefore, the method of Albinus has been nearly followed.'

The plan adopted by our Author is certainly a good one, and it appears to be executed in a manner that will do him credit. His descriptions though short, are plain, and as far as we have examined them very accurate.

RELIGIOUS and CONTROVERSIAL.

Art. 47. *A Letter to a Baptist-Minister*; containing some Strictures on his late Conduct in the Baptization of certain Adults at S——y; with a particular Vindication of the Right of Infant-baptism. 8vo. 1s. 6d. Shrewsbury, printed for the Author; London, sold by Robinson, 1776.

Offences will come, and controversies will arise and be continued, even on topics that have been repeatedly canvassed. The subject of baptism has been exhausted. Sensible and learned advocates have appeared on each side of the question. It might have been hoped that both parties should have been left to enjoy their sentiments in peace. But that time is not yet come. This Author's zeal appears to have been roused by 'volleys of low witticisms which, (as he tells us) were levelled by a Mr. M—— at the ministers in the establishment, and among the Dissenters who do not chuse to lay a stress on dipping' or immersion. What he offers both as to the mode and subject

subject of baptism, sufficiently shews, notwithstanding the confidence and vehemence of many opposers, that there is something solid, rational and scriptural to be said in support of a practice, which has so generally obtained in the Christian world, as infant-baptism has done. He is firmly attached to the church of England, and some parts of his pamphlet seem to indicate methodism, if not high-churchism; but he professes candor and charity to all denominations of Christians, and makes handsome and honourable mention of the Baptists, while he combats their distinguishing tenet.

Affixed to this pamphlet is another short one entitled, 'A Word to Parmenas: occasioned by his Address to the Baptist-church, meeting in High-street, Shrewsbury.' The Address here referred to, which perhaps is only a local and temporary thing, is not come to our hands, we can therefore take no farther notice of that, or of this reply.

Art. 48. *Remarks on a 'Letter to a Baptist-minister, containing some strictures on his late conduct in the Baptization of certain Adults at Sh—b—ry, &c.'* By a Well-wisher to all Mankind. 8vo. 6d. Shrewsbury, printed; London, sold by Robinson, 1776.

The preceding writer had laid himself open to some censure, particularly when he drew King Charles, Oliver Cromwell, and the affairs of America into his pamphlet on baptism. The Remarker does not fail to improve the opportunities which are afforded for lashing his adversary. If the former was angry and severe, this writer is not a jot behind him, and though we doubt not he is very sincere in what he says about praying, preaching, experiences, &c. yet we can never approve of confidence and asperity on a point which long testimony and experiment have surely manifested to be at least disputable. We could have wished that the good Vicar of St. Alkmund's Shrewsbury (for such it now appears is the author of the former pamphlet) would have permitted these honest people to pass unnoticed, rather than have molested the public and ourselves with so much useless altercation!

Art. 49. *Intemperate Zeal reproved, and Christian Baptism defended; in a Letter to the Rev. Richard De Courcy, Vicar of St. Alkmund's in Shrewsbury.* By Samuel Medley. 8vo. 1s. 6d. Keith.

Here the two principal disputants in this contest are announced to the world, who appear, till this time, to have been on very friendly terms with each other. We have hinted in the account of the first pamphlet that it would be thought severe, though we did not observe in it all that anger and asperity which Mr. M—— finds it to contain. But a person attacked feels more sensibly than a mere spectator, and his imagination often aggravates the injury. If in an extempore declamation some unwarrantable things should sometimes be advanced, it would be no great marvel. But Mr. M——'s opponent has given him a great advantage, since it appears, that Mr. De Courcy did not attend the service with which he professes himself so greatly disgusted, but his offence and objections are founded on hearsay evidence. Much wiser, surely, it had been in the Vicar to have admonished

admonished his friend in private, rather than have called on the Public to witness their contentions! Mr. Medley recapitulates the arguments which have been repeatedly urged in support of adult baptism by immersion and against the contrary practice. He is smart on his antagonist, and, at times, very severe, in which he seems to think himself justified by having been provoked. His wit is, in one instance at least, quite low and indecent. He solemnly denies the charge of ridiculing his brethren of any denomination, and in return for what is (needlessly, we think) said by the Vicar, of the origin of Baptists in Germany, reminds him of his descent from the church of Rome, and imagines that a 'likeness between the *progenitor* and the grandmother is to be traced in more than one particular.' But all this and a great deal more is idle and trifling. On the whole we think these gentlemen will not acquire much real and satisfactory honour from these publications; and it may not be improper to recommend to their sober thought, a weighty instruction which they must have often seen, "The wrath of man worketh not the righteousness of God."

Several other pamphlets have appeared in this debate; but we have not been able to collect all of them.

Art. 50. *Three Letters addressed to Mr. English, late Preacher of the Methodist Chapel in the City of Chester.* By a Layman. To which is added a Postscript. 4to. 1s. Chester printed; London sold by Baldwin.

Mr. English does not appear to any advantage in these Letters, the Writer of which seems to have truth and reason on his side, but has received in reply, we are told, only wretched evasions and an unfair perversion of his meaning, for which cause it was thought requisite to publish them; though the world will not be much edified by these altercations. One charge against the Preacher is, his urging young persons to hesitate not in attending at the chapel, though it was contrary to the advice of their parents.

Art. 51. *The Scotch Preacher; or, a Collection of Sermons, by some of the most eminent Clergymen of the Church of Scotland.* Vol. I. 12mo. 3s. Edinburgh printed. Sold by Cadell in London.

Collections of Sermons are become fashionable. In England, we have had great variety of them; and now Scotland follows the example. But the Editor of the present discourses seems to aim at overwhelming us with an inundation of divinity. His view is to publish, annually, a volume of sermons, on practical subjects, which have never before been printed, composed by clergymen of the church of Scotland; and, he adds, that he 'has received assurances from several of the most esteemed preachers in the church, that materials for such a collection shall not be wanting.'

Here, we see, his design extends not only to the collecting and preserving from oblivion, such printed discourses as, from their detached form, were in danger of perishing, but to the collecting, and ushering to the press, others, which, possibly might never have issued from their manuscript state.—To this part of his plan, however, will

not

not be over hasty in wishing success. Sermons, it is well known, are apt enough to spring up in the field of literature, without such industrious culture; nor is there much danger of our ever wanting sufficient crops of them. We have heard of a calculation, by which it appears that not fewer than fifteen thousand different sermons have been printed in the English language, within the last hundred years. Judge then, O compassionate Reader! what those Reviewers have undergone, to whose share the perusal of about one-fourth* of the above number must have fallen!—And still we proceed, labouring in a circle, with no termination of our task in view!

The discourses contained in this first volume of the *Scotch Preacher* are eight in number; and most of them are already well known, being celebrated performances, and of acknowledged merit. They are,

- I. The Nature and Tendency of the ecclesiastical Constitution in Scotland; by John Bonar, A. M.
- II. Times of public Distress Times of Trial; by George Wishart, D. D.
- III. The Importance of religious Knowledge, &c. by Hugh Blair.
- IV. The Situation of the World at the Time of Christ's Appearance, &c. by William Robertson, D. D.
- V. The Nature and Advantage of Prayer, &c. by William Leechman, D. D.
- VI. Ministers of the Gospel cautioned against giving Offence; by John Erskine, D. D.
- VII. The Gospel preached to the Poor; by Patrick Cuming, D. D.
- VIII. The Folly, Infamy, and Misery of unlawful Pleasure; by James Fordyce, D. D.

The names of the preachers would, alone, be sufficient to recommend these discourses; but it is to be observed, that the most considerable of them † have appeared in former collections,—as, *The Protestant System, Practical Preacher, &c.*

Art. 52. *Sermons* on the Evidence of a future State of Rewards and Punishments arising from a View of our Nature and Condition: Preached before the University of Cambridge in 1774. By William Craven, B. D. Fellow of St. John's, and Professor of Arabic. 8vo. 1s. 6d. Cambridge printed: London sold by White, &c.

Some Readers will probably think that these Sermons have little connection with the texts of scripture by which each is introduced, and which in some of the discourses are no farther mentioned; and in others very sparingly, after the first recital. Nevertheless the texts have at least a remote relation to the subjects treated on by the Author, who does not propose so much to consider them, in a direct theological and scriptural method, as in a philosophical manner, and to prove that the consideration of the nature and condition of man does really lead us to expect hereafter a state different from

* The M. Review has subjoined above one-fourth of a century.

† Particularly No. IV. V. and VIII.

and superior to the present. This proposition he labours to establish, in opposition to those who urge that 'the experienced train of events, is the great standard by which we are to regulate our expectations.—No event can be foreseen or foretold, no reward or punishment dreaded or expected beyond what is already known by practice and observation.' To overthrow the inference that might be drawn from such suggestions, he aims to shew that a future state is deducible from the present, by observing what is to be thought the *just and true law of experience*, and that though we admit the position, 'that we can give the moral attributes of the Deity no particular extent, only so far as they are seen to exert themselves;' this will not affect the religious hypothesis. 'It is sufficient, he adds, for a future state of rewards and punishments, that the divine justice and benevolence operate hereafter in the same manner and degree as we see at present: Yet after all, (it is farther and most justly observed) there may be reason to believe, that these attributes are exerted by ways and in a degree further than we see and comprehend; and exceed what is to be collected concerning them, from our narrow, imperfect views: so that the maxim, we have hitherto allowed, and which some take so much pains to establish, may on sufficient grounds be rejected, God may be absolutely in himself at all times the same, and yet appear very different to us, in the several periods of our existence, according as our understandings and experience improve and become enlarged.—We allow a man in his religious enquiries, the free use and exercise of his reason: only he must not presume too much upon it; and consider it as the standard, by which he is to measure 'the precise degree of divine benevolence and justice' Let him read the volume of nature, even with the eye of a critic; yet of an ingenuous critic; one who is sensible, that it is a book on which he cannot comment so learnedly, as to bellow on each page its due proportion of praise or censure, and make every where as he goes along, an accurate distribution of critical justice. Having done then his utmost to give what he thinks a faithful explanation, let him be mindful to add this as an appendix to his other observations, that the works of his author must be supposed to contain numberless beauties, which he has not the knowledge and abilities distinctly to point out.'

These discourses are sensible and ingenious, and quite adapted to support the cause of truth and virtue; though there are few congregations in which they could be delivered greatly to the advantage of the hearers, as they consist chiefly of strict reasoning. The objections he proposes to remove are probably to be found in the works of Mr. Hume, though no particular author is mentioned. It may be very proper, and especially in seminaries of learning and religion, to endeavour to confute such kind of arguments, but it does not appear always and absolutely necessary to combat all the difficulties and chimeras which learned scepticism and sophistry may think fit to propose.

Art. 53. *Sermons* by the late Rev. Mr. Edward Sandercock.

8vo. 6s. board. Nicoll. 1775.

The editor who conceals his name, tells us, that these discourses were not composed for the press; that some of them were written in the course of the Author's stated ministry at Rotherhithe, and the rest in the retirement he enjoyed after he was removed from his charge; and that they are now printed for the gratification of many friends who wished to have some such memorial of him, and in the hope that they will not be unacceptable or useless to others. We are farther informed that these Sermons were not selected from the Author's numerous MSS on account of any preference that was due to them; but as they were the least difficult to read, and seemed calculated to contribute to the interest of religion to which the writer, it is added, was so firm a friend, and so eminent an ornament. The Editor farther remarks, and we agree with him, that it may in the opinion of some be a farther recommendation of these discourses, that they were not intended for the public, but as exhibiting a genuine and unadorned picture of a respectable and amiable mind.

The number of these discourses is twenty; but they are not distinguished by any title except the texts from which they were preached. Some of the subjects are, *Making sure our Election; The Wisdom from Above; The Faith of Noah; Thoughtfulness for the Morrow; The Day of Salvation, &c. &c.* While they testify the Author's good sense and learning, they also discover his piety and earnest desire to promote the best interests of his hearers. The style is plain, persuasive, and tending to excite serious thought and self enquiry; it is sometimes familiar, and has even in various instances a kind of bluntness; but it is never mean, disgusting or unsuitable to the dignity of the pulpit. Persons of reading and taste, will, we doubt not, if well disposed, peruse them with pleasure and advantage, at the same time that they appear fitted to engage the attention of common capacities.

S E R M O N S.

I. Before the University of Oxford, at St. Mary's, on Ait Sunday, July 9, 1775: By Richard Nicoll, D. D. Fletcher.

II. At the Parish Church of St. Stephen, Wallbrook, before the Governors of the *Misericordia* Hospital, January 24, 1776. By William Dodd, LL. D. 4to. 1s. Dilly.

Sold for the Benefit of the Charity. Text John xiii. 35.

E R R A T A in our last.

P. 109, l. 10 from the bottom, for 'from cessation,' r. from a cessation.

P. 133, in the Latin quotation, for *Collinet*, r. *Collineat*.

P. 142, l. 4 from the bottom, after *Christian*, put a comma.

T H E

MONTHLY REVIEW,

For O C T O B E R, 1776.



ART. I. *Medical Observations and Inquiries.* By a Society of Physicians in London. Vol. V. 8vo. 6 s. Boards. Cadell. 1776.

THE benefits which have already accrued to medicine from the publications of this respectable Society, are sufficient to ensure a favourable reception to this additional product of their labours; which, if less replete with new and important matter than some of the preceding volumes, is yet well worthy the perusal of every person interested in medical studies. Observations faithfully related, and judiciously selected, can never be void of utility in the healing art, even if they be not remarkable for novelty and singularity; since the rules of this art are as yet so undeterminate, and its objects so infinitely various, that almost every individual fact may convey new instruction and information. This remark, however, which might apologize for *all*, has no reference to *some* of the contents of the volume before us; of which the Reader may judge from the following abridged view of the whole.

The first paper contains an *Account of the Effects of Electricity in the Amaurosis*, by Mr. Hey, Surgeon at Leeds. This powerful agent, which, in the hands of the philosopher, has been the source of so many wonders, has of late rather languished in those of the physician. Whether this be not more owing to the caprice of fashion, or the effeminacy of the age, than to disappointment in the expectations formed of its efficacy, we shall not here inquire; Mr. Hey, however, is certainly entitled to approbation for his successful attempts to render it useful in a disorder generally incurable by the means recommended in common practice.

The mode of application is thus described in the account of the first case: 'The electrical machine was used twice a day.

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Our patient was first set upon a stool with glass feet, and had spark drawn from the eyes and parts surrounding the orbits, especially where the superciliary and infraorbital branches of the fifth pair of nerves spread themselves. After this operation had been continued about half an hour, she was made to receive for an equal time slight shocks through the affected parts, which were sometimes directed across the head, from one of the temples to the other, but chiefly from the superciliary and infraorbital foramina to the occiput.

The histories of cases are in number seven, and the general result is as follows: three were perfectly cured by the use of electricity and bolusses of mercury and camphor. One was relieved by the same course. One received considerable benefit, and another temporary relief, by electricity alone; and one died paralytic, during the treatment. The disease in all these cases was recent. 'I have never, says the Author, seen the least good done to any who have been afflicted with this disorder above two years, though I have tried electricity in several such cases.' An exception, indeed, to this observation arises from the sequel of one of the cases, which prolonged the time from the first seizure to three years. Mr. Hey anticipates the reflections of the Reader with regard to the share the mercurial course might have in the cure, by observing that he is inclined to attribute the benefit received chiefly to electricity, 'because in two of the cases no medicines were used, yet the progress of amendment seemed to be as speedy in them as in the rest; and in two a degree of sight was obtained by the first application of electricity.'

In the second paper we have the *Extract of a Letter from Dr. Rush of Philadelphia, containing Remarks upon Bilious Fevers and Inoculation*. This Article, which may be called *lively medical chat*, is not susceptible of an analysis. We shall extract from it the following curious fact, for the entertainment of our Readers: 'Dr. Way, an enterprising young physician in Wilmington, in Newcastle county, informed me a few days ago, that he had made a puncture in his arm with a lancet dipped in some variolous matter. Notwithstanding he had had the small-pox many years before, the spot where the puncture was made, inflamed, and, in the usual number of days, was filled with matter. To know whether this matter was of the variolous kind, he took a little of it on the point of a lancet, and inoculated a patient with it: the patient took the infection in the usual time, and had the small-pox in a favourable manner.'

The third and fourth Articles contain an *Account of the Cortex Winteranus, or Magellanicus*, by Dr. Fothergill, with a botanical Description by Dr. Solander, and some Experiments by Dr. Morris. They are accompanied with an elegant plate of the plant, and
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form a valuable addition to the natural history of subjects belonging to the *materia medica*.

Some *Observations on the Use of Wort in the Sea Scurvy*, collected from the journals of several surgeons of Indiamen, by Dr. Badenoch, succeed. They are greatly in favour of the efficacy of this dietetical medicine, and, it is to be hoped, will operate in recalling it from that neglect into which its ingenious proposer, Dr. Macbride, complains it has fallen.

Two cases, the one, of singular complaints attending pregnancy; the other, of a fractured skull, are related in the sixth and seventh papers. They are both instructive, but not capable of abridgment.

In the eighth, Dr. Macbride of Dublin describes two cases of an uncommon accident succeeding delivery, which was a monstrous swelling of the *labia* and *perinaeum*, arising from extravasated blood. In neither of these had any violence been used in the delivery, which had been perfectly natural and easy; nor could the cause of the accident be traced from any other circumstances. The event in both was the bursting of the teguments, which were mortified, and which afterwards sloughed away, and the part healed without the least remaining complaint.

The next Article is an *Account of an Asthma*, by Dr. Rush of Philadelphia, the cause of which, as discovered by dissection after death, was a tumour about the size of a walnut, on the left side of the windpipe, near an inch below the cricoid cartilage, seated partly on the *trachea* and partly on the *œsophagus*. Morgagni has related two cases of this nature, the description of which assured Dr. Rush that his patient laboured under the same complaint, but at the same time unhappily informed him that it was incurable.

The 10th, 11th, 34th, and 35th papers contain cases of the retroverted *uterus*, successfully treated by reposition; and in the 36th, Dr. Hunter delivers some general remarks on the disease, the reality of which, from this addition of testimony, cannot now admit of the least question. He observes, that from different degrees of the causes which operate to the production of this complaint, the *uterus* may be, 1. Fully retroverted; or, 2. Half retroverted; or, 3. So far in its natural state, that the orifice of the *uterus* shall be downwards. Instances have occurred of all these varieties. With respect to the method of cure, Dr. Hunter thinks that experience has confirmed the propriety of that which was first proposed. He admits that the retroverted *uterus* would probably, in many cases, of itself recover its natural situation. But since the patient's condition during this interval would be hazardous, and the frequent introduction of the catheter, painful and inconvenient,

he thinks it would be better, where it can be done with ease, to put an end to the complaint at once, by reduction. We shall only take the liberty of remarking upon this head, that those cases in which the reduction might be accomplished *with ease*, would be the most likely to receive spontaneous relief; that in one of the instances related in this volume, a very considerable and painful exertion was required; and that many practitioners of great experience have successfully treated all the accidents attending pregnancy without ever attempting this operation. We by no means would insinuate that the reduction is not sometimes absolutely necessary; but the attempt would then be adviseable, let the pain and difficulty attending it be ever so great: whereas, in cases of less necessity, it might, perhaps, be better to trust to nature and medicine, than at once to have recourse to a disagreeable manual operation.

In the 12th paper, Dr. Douglas of Kelfo gives an *Account of the Efficacy of Hemlock in scirrhus Cases and Ulcers*. This medicine, unequal as it has proved to the sanguine expectations entertained at its first introduction, will probably always preserve a place among the most valuable articles of the materia medica. The present cases, four in number, are very decisive instances of its anodyne and resolvent powers, little inferior to some of the most remarkable ones related by Dr. Storck.

The succeeding Article is a case of a singular kind of *Hydrocephalus*, in which the water was contained between the *dura* and *pia mater*, and, making a push through the open *fontanel*, formed an enormous tumour on the top of the head. We cannot forbear noticing a whimsical blunder of the designer of the plate accompanying this case, who, by equipping the figure with a necklace and female dress, has given it the appearance of a lady with a high head, instead of a male child of two or three years old.

The subject of the 14th Article is a *painful Affection of the Face*; a disease *sui generis*, which Dr. Fothergill, with his distinguishing sagacity and perspicuity, points out to the attention of the faculty. Its diagnostic symptom is an excruciating pain, continuing only a quarter or half a minute, but returning at irregular intervals, which attacks some part of the face, or the side of the head. Contrary to most rheumatic affections, it is usually more severe in the day than in the night. Its subjects are persons of advanced years, and chiefly of the female sex. The medicine which has been found most effectual in this complaint is the *cicuta*; from which circumstance, compared with the sex and time of life of those most liable to the attack, Dr. Fothergill derives a suspicion that a wandering cancerous acrimony may be the cause of it.

Two cases, one of *Hydatides coughed up from the Lungs*; the other, of *sudden Death from a Rupture of the Vena Cava*, are next related by Dr. Doubleday of Hexham.

They are succeeded by an *Account of the Tree producing the Terra Japonica*, in a letter from Mr. James Kerr of Bengal, communicated by Dr. Fothergill. To the description of the plant are added some curious particulars concerning the use made of it by the natives of the country where it is produced.

The 17th Article is an essay on the *Management proper at the Cessation of the Menfes*. By Dr. Fothergill. Its design is to remove those groundless apprehensions of the great hazard attending this period of female life, which have arisen from erroneous and absurd notions concerning the nature of the menstrual discharge; and to lay down such a plan of treatment, varied according to particular circumstances, as may enable the young practitioner to conduct his patients safely and easily thro' this constitutional change. The many judicious and important observations which compose this treatise, render an abridgment impracticable. It is sufficient for us to observe that they evidently appear to be the result of attentive experience and mature reflexion.

An *Account of a singular Caries of the Skull* is next given by Mr. Wathen, Surgeon. It is accompanied with two plates, exhibiting a most formidable appearance of disease indeed, which it is scarcely conceivable how a human creature could support, as this patient did, for a considerable time, with very little general complaint.

Article the 19th is a case of *Hydrophobia*, very particularly described by Dr. Fothergill. A gentleman and his servant maid were bit by a mad cat. They both took the celebrated Ormskirk antidote, conformably to the directions given by the vender. About two months after, the gentleman was attacked with the dreadful disorder, the fatal event of which is here related. The servant, who yet was first bitten, and one would therefore suppose must receive a greater proportion of the virus, remained free from complaint. The only cause that can be assigned for this difference, is, that the wound in the girl's leg turned to an ulcer, which remained open for a long time, whereas the master's healed presently. From this circumstance some practical inferences are deduced; and the Doctor farther pursues his reasoning on the subject in some *additional Remarks on the Treatment of Persons bit by mad Animals*, contained in the 26th paper. The general tenor of these is, to inculcate the propriety of using all our endeavours, by excision of the bitten part, dilating the wound with the knife or cautery, suction, cupping, and the like, to prevent the first absorption of the poison into the blood; a mode of practice the more necessary,

since the inefficacy of every prophylactic remedy hitherto proposed is now evinced by unquestionable facts.

In the 20th paper, Dr. Cooper communicates to the Society a second instance of the performance of the Cæsarian operation. A gradually advancing distortion and softening of the spine and pelvis, originating from a violent rheumatic fever, brought on, after several very difficult labours, the unhappy necessity of having recourse to hyfterotomy as the only possible means of delivery. The operation proved fatal to the mother; but the child was alive, perfectly well, and about four months old, at the time of drawing up this relation.

Articles 21 and 22, are cases of the *Angina Pectoris, with Remarks*, by Dr. Fothergill. The dissections are given of two persons who died of this disease; and a number of circumstances are noted, which, all together, contribute to throw much additional light on its nature. But although it may now be ranked among the known and well defined maladies, little encouragement is obtained to hope that it can be essentially relieved by medicine. The means which Dr. Fothergill recommends as at least likely to palliate the most urgent symptoms, and retard the fatal event, appear judiciously adapted to the nature of the disorder, as far as it is yet investigated, and deserve the attention of practitioners.

Article 23, is a remarkable *Case of the Softness of Bones*, by Mr. Henry Thomson, Surgeon to the London Hospital.

The two next, by Dr. Percival of Manchester, containing tables relative to the mortality from the small-pox and measles, have been offered to the Public in the third volume of that Author's *Experimental Essays*: of which volume an account will soon be given in our Review.

Some very curious *Experiments and Observations on the Urine in a Diabetes*, by Dr. Dobson of Liverpool, are communicated in the 27th paper. The Author remarks that the sweetness of urine, which by some Writers has been accounted a diagnostic sign of this disease, has by others been denied to exist. In nine diabetic patients, however, he found that the urine was always sweet in a greater or less degree; and in one of them this quality was so remarkable as to give rise to the experiments and observations here related. This person passed the amazing quantity of 28 pints of urine in the 24 hours. Some of it set by in an open vessel, in the heat of 52 degrees of Fahrenheit's thermometer, underwent a fermentation which was evidently of the vinous kind; this at length changed to the acetous, and lastly to the putrid. This urine was neither coagulated by the boiling heat, nor by admixture of the mineral acids. On evaporating two quarts to dryness, a white cake was obtained weighing ℥iv. ʒij. and ʒij. which was granulated, broke easily
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between the fingers, and neither by smell nor taste could be distinguished from sugar, except that it left a slight sense of coolness on the palate. It did not effervesce on the addition of acid elixir of vitriol; but a more concentrated vitriolic acid occasioned an effervescence, with fumes which had the pungent smell of the marine acid. Several very ingenious observations and queries are deduced from these and other experiments, which lead the Author to consider the *diabetes* as a species of imperfect digestion or assimilation, and a disease of the system in general, rather than of the liver, or secretory vessels of the kidneys, as some have supposed it.

The Culture of the White Poppy, and Preparation of Opium, in the Province of Bahar, is next described by Mr. Kerr of Bengal. As this Article may afford entertainment and instruction to a much larger class of Readers than those of the faculty, we shall insert it at length:

‘SOIL.—The soil of Bahar consists of clay, and a large proportion of crystalline and calcareous sand. In many places white glimmer (*mica*) abound, in other calcareous grits, which the natives burn into lime; upon the surface natrum, nitre, and alimentary salt frequently vegetate, and selinitic salt is often found.

‘The earth is of a pale colour, readily diffusing in the mouth, effervescing violently with the nitrous acid, which quickly dissolves the calcareous particles.

‘CULTURE.—The field being well prepared by the plough and harrow, and reduced to an exact level superficies, it is then divided into quadrangular areas of seven feet long, and five feet in breadth, leaving two feet of interval, which is raised five or six inches and excavated into an aqueduct for conveying water to every area, for which purpose they have a well in every cultivating field.

‘The seeds are sown in October or November. The plants are allowed to grow six or eight inches distant from each other, and are plentifully supplied with water. When the young plants are six or eight inches high, they are watered more sparingly. But the cultivator strews all over the areas a nutrient compost of ashes, human excrements, cow-dung, and a large portion of nitrous earth, scraped from the highways and old mud walls. When the plants are high flowering, they are watered profusely to increase the juice.

‘When the capsules are half grown, no more water is given, and they begin to collect the opium.

‘At sun-set they make two longitudinal double incisions upon each half-ripe capsule, passing from below upwards, and taking care not to penetrate the internal cavity of the capsule. The incisions are repeated every evening, until each capsule has received six or eight wounds; they are then allowed to ripen their seeds. The ripe capsules afford little or no juice. If the wound was made in the heat of the day, a cicatrix would be too soon formed.—The night-dews, by their moisture, favour the exsillation of the juice.

‘ Early in the morning old women, boys, and girls, collect the juice, by scraping it off the wounds with a small iron scoop, and deposit the whole in an earthen pot, where it is worked by the hand in the open sun-shine, until it becomes of a considerable spiffitude: it is then formed into cakes of a globular shape, and about four pounds in weight, and laid into little earthen basins to be further exsiccated. These cakes are covered over with the poppy or tobacco leaves, and dried until they are fit for sale. Opium is frequently adulterated with cow-dang, the extract of the poppy-plant procured by boiling, and various other substances which they keep in secrecy.

‘ **USE and ABUSE.**—The seeds are sold in the markets, and are reckoned delicious eating; they are used in emulsions, and enter into the cooling prescriptions of the Hindostan physicians.

‘ Opium is here a considerable branch of commerce. There are about six hundred thousand pounds of it annually exported from the Ganges, most of which goes to China and the Eastern Islands, where it is usually sold from two Spanish dollars and a half, to six or seven dollars per pound. But the poor cultivator is obliged to sell his opium for less than half a dollar per pound, and pay out of that his rent, taxes, servants, and all charges. This may seem incredible to those who have not considered what monopolies can produce.

‘ The good and bad uses of opium are well known, and described in European books: the natives apply it to the same purposes, only they make a bolder use of it: they take it internally as a cordial, by which they are agreeably inebriated at a small expence. It is supposed to give vigour and courage, and is taken previous to all daring and arduous attempts; but too frequent use of it emaciates the person, and a languid stupefaction appears in his countenance.—In the late famine 1770, it was purchased by the unhappy sufferers at exorbitant prices, to allay the cravings of hunger, and to banish the dreadful prospect of death. Opium is beat up with a few cooling seeds in form of a cataplasm, spread upon a leaf of the Ricinus, and applied to tumefied glands, particularly to discuss swelled testicles; for which purpose it is not inferior to any European prescription.

‘ The Chinese smoke opium with their tobacco as the greatest delicacy; and after the ceremony of salutation, it is the first compliment paid to a visitor or stranger.

‘ The Malays both smoke and chew opium to excess.

‘ I have omitted the description of the plant, as it is to be found in every botanical writer: it is the *papaver somniferum* of Linnæus: it grows in Britain without care, to be a much statelier plant than in this country with the utmost art. Opium may probably be produced in Britain or America upon grounds of little value, and give employment to the aged and young, who are unfit for laborious work. One acre yields sixty pounds of opium, which valued only at nine shillings per pound, gives 27 l. per acre produce.’

Art. 29, is an account of the *Amputation in the Ankle with a Flap*, by Mr. James Lucas, Surgeon in Leeds. A list of nine patients on whom it was performed in the Leeds Infirmary is given, with some remarks on the cases, and on the operation

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in general. Although the cure seems to have been tedious in all these instances, yet Mr. Lucas gives his testimony in favour of the operation, on account of the advantages resulting from the power of pressing the stump, when healed, against the bottom of the artificial boot; without which, such a machine as preserves the use of the knee joint can scarcely be used.

In the 30th, Mr. Ford, Surgeon in London, gives an account of an *extraneous Body cut out from the Joint of the Knee*. The operation was attended with perfect success; but it may not be improper to insert a note subjoined to this paper by the Medical Society:

"The Society have been informed of several cases in which this operation has been performed; some, like this, have healed up, without any trouble; others have been followed with violent inflammation, fever, and death itself. And a diligent observer of such cases thinks, that the success in some, is owing to the healing of the wound by the first intention, and that the danger and fatality of others proceeds from a suppuration coming upon the wound, which presently diffuses itself over the whole cavity of the joint and adjacent parts. And, therefore, that besides such surgical management as may be thought best for keeping the lips of the wound in perfect contact, the limb should be kept immovable, and as in this case, every thing should be avoided that can either irritate the part, or heat the body."

Article 31, is the case of an *encysted Tumour in the Scrotum, which took its Origin from the Urethra, and contained a great Number of calculous Concretions as well as Urine*; by Mr. Joseph Elle.

Then follows a case of *Suppression of Urine from a Slough in the Urethra*, by Mr. John Andree.

Some further Remarks on the Treatment of Consumptions, by Dr. Fothergill, are contained in the next Article. They are designed as supplemental to an excellent paper on the use of resinous medicines in this complaint, communicated to the Public by the same Author, in the last volume of *Medical Observations*. The subjects of the present essay are others of the capital remedies employed in phthisical cases; the bark—elixir of vitriol—repeated bleedings—vesicatories—Bristol water—change of air and climate—and exercise. It is impossible for us to give an abridged view of a set of observations, related with all possible conciseness, unconnected by any systematic plan, and very various in their subjects. Practitioners will, we doubt not, receive much pleasure and improvement from the sentiments of so eminent a physician on these interesting topics.

Dr. Fothergill closes this volume, to which he has contributed so liberally, with *Observations on Disorders to which Painters in Water-colours are exposed*. He had frequently found artists in this branch violently afflicted with the disease usually distinguished by the name of *Colica Pictrorum*. This he was led,

on reflection, to attribute to a practice many of them have of applying their pencil, charged with pigments frequently prepared from poisonous minerals, to their lips, while studying their subject. This suspicion receives confirmation from a case here related, which occurred to Baron Dimisdale, of a child eight years old affected with an obstinate complaint in his bowels, which no medicines were able to remove, till a habit he had acquired of continually sucking the pencils with which he painted for amusement was discovered and obviated. That the painted toys which children are so apt to put in their mouths when given them to play with, may be a cause of some of their complaints, is mentioned as suggested by Dr. Heberden to the Author of this paper.

An Appendix, containing some cases communicated by Mons. Raymond, Physician at Marseilles, which, by accident, were not inserted into the body of the work, is added to this volume. The two first are of the bite of a mad dog: one of which, notwithstanding the use of almost every prophylactic, terminated in a fatal *hydrophobia*; the other, treated in a very similar manner, was not succeeded by any complaint. The most probable cause of this difference was, that the latter person was bitten through a leather shoe, the former through a stocking. Mention is just made in this paper of a fact which, from its singularity, would seem to deserve a more circumstantial relation, an *hydrophobia* consequent upon a phrenetic attack, without having been preceded by the bite of any animal.

The latter series of cases relate to the *Cure of Suppression of Urine in the Kidneys*, by the *Application of Blisters to the Loins*.

On a retrospect of the materials of which this volume is composed, we cannot doubt of its favourable reception from the faculty in general; and we hope that a sense of the high reputation which the publications of this Society have justly acquired will animate its members to continue to enjoy, and to deserve, the approbation of their brethren.

ART. II. *Conclusion of the Account of Three Dialogues concerning Liberty.* See our last.

IN the second Dialogue, the two friends resume the subject of their discourse; and the Gentleman who sustains the inquiring part begins with observing, that some things, which all writers on political questions speak much of, were unnoticed in the preceding evening: such as, *the State of Nature, the Rise of civil Government, a Compact, Religion, &c.* in all which things the liberty of mankind is thought, with abundant reason, to be very much concerned. With regard to these things, therefore, he wishes to demand some explanation.

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This being readily undertaken by the principal Speaker, it is remarked, that a tolerable notion of *the state of nature* may be formed from what has been said in the first conversation; for in that was contained a description of *the state of nature* in its earliest period; and writers usually chuse to distinguish the earliest period, as that, in which they conceive man to be in *the state of nature*.

‘As for those, continues our Author, who are so very curious in their researches, concerning *the state of nature*, as to consider man as a being abstracted from society, and naturally unfociable; as an individual totally unconnected with his fellow creatures; we may leave them to the enjoyment of their own speculations; which, notwithstanding the discovery of a *wild boy or two*, are entirely vain and chimerical; because men never have, *naturally*, existed in such a state at any time whatever.

‘When we discourse of men, as being in *the state of nature*, to distinguish their manner of existence, before their entering into any formal government; it is a phrase, which may serve very well for that purpose: but if we conceive (and it is generally so conceived) that as soon as men submit themselves to government, they are no longer in *their natural state*, it is a very great mistake.—It is true, they have varied the state they were in, before their submission to government, but that variation does not induce an annihilation of the laws of nature; or, in other words, it does not make void *the state of nature*, considered as a state, in which men lived obedient to the true laws of nature, not enforced by political government: it is the injurious part of *the state of nature* (which arises from the want of some certain and sufficient power, to enforce an equal and due obedience to the laws of nature) that men mean to get rid of, by submission to political government.—All the other parts of *the state of nature*, they mean to preserve by that very submission.—So that when men enter into political government (if upon right principles) they are as much in *the state of nature*, as they were before they entered, with this difference only, that by the force of a *good government*, the laws of their nature will be preserved in much greater purity, than they could be in the state of nature for the want of that force.—So much for *the state of nature*, considered in this particular light.

‘But for my part, I cannot but think it a very unphilosophical distinction, to suppose men to be out of a *state of nature*, when they submit themselves to government; or indeed ever to suppose them to be out of their natural state at all, *unless when they violate the true laws of their nature*; and that we know they frequently do, under government, as well as before their submission to government.

‘Now if the violation of the true laws of human nature, do (as being an anti-natural thing) put men into an *unnatural state*; and if to correct and reform such violations, be to reduce men to their *natural state* again; and if that can only be effectually done by the help of *good government*, must we not conclude, that the true end of government is to keep men in their natural state? And that men, under

under such government, are really much more in a natural state than they were, when under no government at all ?

Much ambiguity, our Dialogist thinks, would have been avoided, if, instead of the words, *in the state of nature, or not in the state of nature*, the terms, *man in his natural state, or not in his natural state, had been employed*. This point he properly illustrates, and then proceeds to a farther explanation of his subject as follows :

‘ Man in his rudest state bears a nearer resemblance to other animals ; other animals, we allow, are kept in their natural state by laws which act *insensibly* upon them, and partake but very little, if at all, of the rational faculty : so that we think ourselves certain, that they are true to the laws of their nature : and thus making them a measure for man, we suppose him to be more truly in his *natural state*, the nearer he approaches to the condition of other animals : and that may be true, as far as concerns his animal functions *merely*. But it ought to be considered, that the peculiar and distinguishing faculties of the human mind, which seem to infer a power of judging of the propriety of human actions, and a power of chusing or refusing to obey the dictates of nature, make a very considerable difference between the nature of man and of other creatures, and prove him to be intended for another and a much higher sphere of action. I see no cause therefore to conclude, that the rudest and least cultivated is more properly the natural state of man, on account of its approximation to the condition of brutes ; but rather the contrary. There is no doubt indeed, as I said before, that man, in the animal or instinctive part of his nature, hath a great similarity to other creatures : but to pass away a life in the exercise of the animal faculties only, would hardly be deemed natural in a human creature : yet such nearly is the *savage state*. Now what other conclusion can be justly drawn from all this, but that man in a savage or uncultivated state is *in the lowest and least improved state of human nature ; and in that which approaches the nearest to the brute creation ?*—

‘ It is, no doubt, the proper place to commence at, in the history of human nature ; and that is the only use that ought to have been made of it. But to suppose men to be *out of their natural state*, as soon as they begin to form plans of government, and to invent the useful and ornamental arts of life, is as irrational as to suppose ants out of their natural state, when they store up their hoards against winter ; or bees, when they construct combs for their honey.’

Our ingenious Writer, after having shewn, with great precision and good sense, that a creature formed as man is, with such faculties, senses, and mental powers, is by *nature* moved, according as particular circumstances arise, to form and to submit himself to political institutions, and to invent and cultivate arts useful and ornamental to life, and necessary to his well-being ; comes to the origin of civil government, which he thus briefly delineates :

* If the principles of nature have existed at all times, in all men, (and to believe otherwise must surely be very unphilosophical) is it not easy to perceive, that the passion which impels us to the propagation of our species, together with its consequent affections; that the necessary state of men without reciprocal assistance; that the mutual strength and security, which the union of numbers gives to a body of men, and the attracting pleasures of conversation and sociability; do all severally and unitedly draw men, necessarily, into society?—Why may we not believe then, that a small number of men, in a state of pure simplicity, might live amicably together, under the sole influence of the laws of their nature, at least for some time; and that small irregularities might be corrected by shame, by fear, and by reproof?—Greater crimes, from the dread all men would have of their extending to themselves, would naturally excite them to think of the means of prevention. They would, doubtless, congregate, and consult for the general safety; and, in their defence, would form rules, institutes, or civil laws, by the energy of which they might hope to secure themselves from such enormities in future. As crimes increased, so would civil institutes; and so a body politic would as naturally be produced, as any other effect in nature.

It being here asked, whether it is not hard to conceive, how, from so simple an origin, so great a diversity of governments could arise, the Author endeavours to remove the difficulty; and then proceeds to the consideration of the original compact, with regard to which he makes a number of acute and judicious observations.—Granting the existence of a formal or an implied compact in every state, what may one naturally suppose to be the foundation and object of such a compact?—The *object* must be general good or happiness; and if so, the *foundation* must be on justice.—It cannot otherwise be a fair compact: for if the interest and advantage of one, or a few only, be aimed at and obtained, to the oppression of the rest, it is nothing less than deceiving and over-reaching the oppressed party; and therefore such a compact must be, in its nature, void.—There can be no *just* political compact made contrary to the true principles of human nature; because if the foundation of such compact must be on *justice*, the determinations of *justice* must be regulated by these principles. Men, from a sense of the excellence of these principles, being moved with a desire of preserving them as pure as possible, first formed civil politics.—No compact can, therefore, be supposed of any force or validity, which would oblige men, in any manner not consonant to these principles. And thus we find the just measure of every formal or implied political compact to be the true principles or laws of human nature.

But it has been usual to view this matter in another light, in which it is presumed that a people can stipulate away the rights and privileges of their nature, in favour of their prince,
or

or rulers;—so that the people are never supposed to have any right to abolish the authority of their governors, even if it should be judged absolutely necessary for the general welfare of the community.—To talk of a compact on such a foundation as this, must be esteemed, as the Writer justly observes, an impudent mockery of the common sense of mankind. He endeavours, therefore, farther to explain the nature of this political compact, and to fix it in its *true* point of view, in the following manner:

‘ When men first began to disregard the impulses or laws of their nature, and their irregularities and vices pointed out the necessity of political institutions; at the commencement of those institutions, the first probable appearances of a compact are discovered. But here we do not perceive any appearance of a compact between parties, whose rights, interests, or views are distinct or opposite: it is rather a general union or agreement of a society of men, in defence of the rights of human nature. It is an agreement to submit to such institutes, laws, and regulations, as may be deemed adequate to the purposes of reducing men to, and of retaining them in, a proper subjection to the laws of their nature: and the obligations of this agreement, to be just, must be equal on every member of the society. Will the advocates for unjust authority, interrogated he, be able to derive much advantage from a compact of this sort?—

‘ But it has been affirmed that when men enter into a political society, they make a formal, or a tacit, surrender of their natural rights to that society; and, as it were, compact or agree so to do. The drift and tendency of this affirmation is to establish the authority of all ruling powers, just or unjust, and to debase and enslave mankind. But no maxim was ever more false, or less founded in nature. Men neither do, nor can mean, by entering into government, to give up any of their essential natural rights: they mean, by the aid of government, to maintain and secure them. They do not mean to subjugate themselves to the will of tyrannical masters, nor even to political laws, when dissonant and repugnant to the principles of their nature. Their intention, as well as the true end of government, is quite the contrary. For, if men had paid a punctual obedience to the laws of their nature, the instituting of civil laws, and consequently of civil magistrates, would have been quite unnecessary. Civil laws were instituted to enforce obedience to the true laws of human nature. Therefore civil laws, which contradict or are repugnant to the true laws of human nature, are not *in conscience* binding. And all civil laws, and all civil magistracies, ought to be formed, altered and corrected, confirmed or abolished, according as they agree with, or are repugnant to, the true laws of human nature.’

But were we to grant, that under government some of our natural rights must necessarily be waved for the supposed advantage of the community at large; it must also, as our Author shews, be allowed, at the same time, that, in justice, no part
of

of the rights of nature should be given up by any one, which ought not to be given up by every member of the same community. The *just equality* of mankind demands so much.

The design of the original compact being found to be the defence of the natural rights of mankind; when such civil laws, as may be judged adequate to such defence, are agreed on, the manner of putting them into execution becomes the next object of consideration, and produces *another sort of compact*, which is entirely relative to the execution: and hence originate all the various powers and authorities of magistracy. Here the Writer is led to the examination of the true nature of this kind of compact, which comprehends in it all that is most important to civil liberty: and the result of his inquiry is, that this compact does not give the magistrates any power independent of the people, or independent of the ends proposed by the people to be accomplished by that power. It does not fix them as lords and masters of the people: it only constitutes them executors of the laws or determinations of the people, to which they, with the whole community, are equally subject. The compact, strictly speaking, on the part of the people, extends only to the intrusting of the magistrates with certain portions of power, which are to be exercised in certain modes, with a view to attain ends which may be deemed beneficial to the community at large, and to support the magistrates in the execution: and the magistrates, on their part, are bound to observe the modes, and to pursue the ends, truly and faithfully.

On the whole, says our Author at the conclusion of the second dialogue, the just rights of human nature, founded on the divine principles, which the all-wise Creator hath originally impressed on the human species, are utterly unalienable *by any means whatsoever!* No rights of princes, no powers of magistracy, no force of laws, no delusive compacts, grants, or charters, can ever entitle any part of mankind to deprive their fellow-creatures of these natural rights! All the nations upon earth (those in the most slavish, as well as those in the most free state) possess an innate, inherent, and indisputable right, to assert their *liberty* at all times! Nor can any thing be more glorious than the attempt, founded on just principles, even if it fail: for then we shall feel the sublime satisfaction of being actuated by those divine principles, which, from their native truth and beauty, as well as from our inward sense of them, we know to be the laws of God!

The subject of the third Dialogue is *religious Liberty*, which is discussed with the same good sense and liberality of mind that are displayed upon the preceding topics. A few expressions, indeed, have dropped from the Writer, which seem to indicate his not being favourable to revelation; but these expressions are only incidental. His general sentiments and reasonings, in support of the right of mankind to the exercise of a perfect freedom

freedom in religion, provided they do not offend against the just laws of human nature, have our entire approbation.

ART. III. *Lindsey's Sequel to his Apology, continued.*

IN our Review of the preceding month, we laid before our Readers the general plan of Mr. Lindsey's *Sequel to his Apology* on resigning the Vicarage of Catterick, with some extracts from the three first chapters of that work. The Author proceeds, in the fourth chapter, to illustrate and establish the interpretation he has given of the beginning of St. John's gospel, by references to various passages of the New Testament; the import of which he unfolds in popular and perspicuous language, at the same time evincing great learning, and a consummate knowledge of the phraseology of scripture.

The particular design of these references, and of the interpretation our Author has exhibited of them, is to shew that Christ received the powers by which he was enabled to execute the part assigned him from the FATHER; i. e. from the Almighty Creator, the great original of all power, and the only source of wisdom; that the SPIRIT of God, by which Christ was guided and assisted, was the same as the *Logos* or *Word* mentioned John i. 1.—that the idea of *two natures* in Christ is not warranted by holy writ—that by the words *Holy Spirit* we are not to suppose an intelligent agent to be intended distinct from the person of the Father, but a divine power and gift—and lastly, that by the expressions *coming from God*, and *God dwelling in Christ*, we are only to understand the divine mission of Jesus, and that high degree of knowledge and power which were communicated to him as the delegate of heaven.

From the passages commented on in this chapter, among other inferences Mr. Lindsey concludes as follows:

'It appears that Christ's knowledge, wisdom, and power, are uniformly and invariably ascribed to the *Spirit of God*. This therefore destroys that most absurd and unintelligible fiction of *two natures in Christ, the one divine the other human*. Because if he had been possessed of a divine nature of his own, it would have been sufficient to have instructed him in every thing, and to have enabled him to work miracles, so that he would not have stood in need of the Spirit of God, or any foreign help.

'These two supposed natures in Christ are the continual refuge both of the learned and unlearned, who will have him at all events, and notwithstanding his own plainest declarations to the contrary, to be *God equal to the Father*. When we allege those sayings of Christ, that he was ignorant of some things, that the *Son did not know the day of judgment, but the Father only* (Mark xiii. 32.) that his Father was greater than he (John xiv. 28.) that he could do nothing of himself (John v. 19.) but received all his power and directions from the Father: the evasion straightway is, that all this is spoken of *his human*

human nature; as if he were composed of two persons, one of which knew, and could do many things, which the other could not know or do, and which the superior nature or person kept concealed from the other. So that although Christ asserts it of his whole person, I myself—my Father is greater than I; we are not to believe him; and in direct opposition to his own words, it is maintained, *that the Father is NOT greater than he.*

‘The promise of the Holy Spirit to the apostles has been much mistaken. And the mistake concerning it has unhappily contributed to bring into the Christian Church a new object of worship, a *third Divine Person*, unknown to the Jews intirely, and to Christians for the first three centuries.—But our Lord speaks of the Spirit as a person only in the same manner as *Wisdom*, Prov. viii. and *Charity*, 1 Cor. xiii. have personal acts attributed to them. And as the intent of bestowing this Holy Spirit or miraculous power on the apostles was to enable them more effectually to propagate his gospel, he describes it under the character of another *advocate*, or assistant that would be sent to them, to remind them of what he had taught them, and to qualify and assist them in teaching the same to others.

‘That not a real Divine Person is here intended, but only the extraordinary miraculous gifts which should be bestowed on his followers, is fully proved:

1. ‘Because our Lord himself, a little before he took his final leave of his apostles, calls it a power or gift from God: Luke xxiv. 49. *Behold I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endow'd with power from on high.*

2. ‘Because his words plainly intimate, that he spoke not of a person, when, he says, John xiv. 26. *the Comforter, the Holy Ghost* (not as we render it, *which is the Holy Ghost*) *whom the Father will send.* For here he himself explains to them, that by the Comforter he meant *the Holy Spirit*; and as they were Jews, they would not be at a loss to understand that he spoke of the same Holy Spirit or power, by which their ancient prophets had been inspired to do miracles, and to deliver the oracles of God.

3. ‘Because in the *Acts of the Apostles*, and in the other books of the New Testament, where we have an account of the fulfilment of the promise of Christ, and of the particular mission of the Holy Spirit, we do not find any intelligent agent or person introduced, but only extraordinary divine powers bestowed on the apostles and their converts.’

The fifth chapter of the Sequel contains matter of great importance to the just conception of Mr. Lindsey's question. He sounds the utmost depth of argument, so far as the scriptures of the New Testament are concerned, by which the maintainers of the PRE-EXISTENCE of Jesus support that doctrine. He proves that the gospel of St. John was not written to evince the divinity of Christ—that the various passages of that Evangelist, which have been alleged in evidence of this doctrine, admit of a much more commodious interpretation

upon other principles—and that the asserting of such doctrine could not possibly have been the intention of the writer of them. He then proceeds to examine the most important texts taken from the other writers of the New Testament, which have been supposed to bear relation to this subject—and, disdaining all other authorities, confirms his own interpretation or paraphrase by the aid of the rules of sound criticism applied to the words of scripture: certainly the most judicious and unexceptionable mode of process that can be conceived, and indeed the only one which can with any consistency be adopted by a Protestant divine.

The following extracts will afford an idea of our Author's execution of this part of his design:

‘It was the sentiment of some ancient Christian writers, who have therein been much followed by modern commentators, that the three Evangelists Matthew, Mark, Luke, speak only of such things as belonged to Christ as a man: but that the apostle John, in his gospel, treats of Christ's divine nature, or state before he was born of the Virgin Mary; and that having perused their writings, and observed their deficiency in this respect, he undertook to supply it. “So that (says Theophylact) what none of the other Evangelists have taught us, he (John) has thundered forth. For as they confined their narratives to what happened to Christ in the body, and speak nothing clearly or expressly of eternal generation; it was to be feared that some earthly-minded souls, who had no relish for what was truly sublime, would thence imagine that Christ had no existence from the Father before he was born of Mary: which was really the case with Paul, Bishop of Samosata: and therefore the great John relates his heavenly generation.”

‘It has been shewn above, and will hereafter more fully appear, that our Evangelist does not describe Christ in any other capacity, but as a man extraordinarily commissioned and empowered by God; or intimate any prior existence belonging to him before his birth of Mary; nor does he differ from his fellow Evangelists on this point, unless it be that he more industriously and at large records those sayings of Jesus, in which he declared that he received his being and all his powers from God.’

• • • • •
‘John xvii. 5. “And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.”

‘It has been too hastily and erroneously concluded from this part of Christ's prayer, that he is asking Almighty God to bestow upon him something of which he had been in possession *before the world was*; but which he had voluntarily relinquished when he had his birth from his mother Mary. How little foundation there is for such a conclusion will appear by attending to the following circumstances pointed out by our Lord himself, in this very prayer, viz. 1. the date and commencement of that *glory* which he requests; 2. his manner of speaking concerning the share which his disciples were to have with him in it; 3. the nature of the *glory* itself. For,

1. ‘He

1. ' He himself says, ver. 4, 5. *I have finished the work which thou gavest me to do: and now, O Father, glorify thou me, &c.* This shews that the glory he prayed for was to be subsequent to the faithful discharge of his duty to God in this life, and the reward of it. He declares the same, Luke xxiv. 26. *Ought not the Christ to have suffered these things and to enter into his glory?* And so also 1 Pet. i. 10, 11. *Of which salvation the prophets have enquired—; searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.* So that his glory was something hitherto unpossessed and future.

2. ' Verse 22. He says—*the glory which thou gavest (rather hast given) me, I have given them.* Observe his words carefully. The glory that he speaks of, God, he says, had given to him. Not that it was already bestowed upon him; for then there would have been no occasion to pray for it. But the heavenly Father had promised to bestow it; and therefore he speaks of it as already given, because by the promise of God, which can never fail it was as fully his own, as if he had been in actual possession of it.

' And in like sort, *he had given this glory*, he here saith, *to his disciples*, i. e. promises it to them (John xiv. 1, 2, 3. and at other times) had given it to them by promise, and thereby insured it to them as much as if they were already possessed of it.

' And therefore, as our Lord says, that his Father *had given him* the glory he prays for, though it was not yet bestowed, but only promised to him: so does he say, that *he had glory with God before the world was*: not that he had really been in possession of it before the world was, but because it was destined for him by God, known unto whom are all his works from the beginning, Acts xv. 18. In the same manner, 2 Tim. i. 9. Eph. i. 4. God is said *to have chosen us*, and, *to have given us his grace before the foundation of the world, before the world began*; although we had then assuredly no being. And Matt. xxv. 34, where our Lord describes the blessing of those who shall have promoted his gospel, the cause of truth and righteousness: he says, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world.*—He might have said, "*inherit the kingdom which you have had with God before the foundation of the world.*"

3. ' What is the glory that Christ here requests the heavenly Father to bestow upon him?

' We may assure ourselves, that as all prayer ever ought to be, so Christ's prayer now would be suited to his character, present circumstances, desires, and expectations. What then so proper and natural for the holy and benevolent Jesus, at the close of life, to ask of the Supreme Father, and sovereign disposer of all things, as the success of that gospel, by which the virtue and happiness of mankind was to be promoted; which had been his sole aim and pursuit, for which he had lived, and for which he was about to die! to suppose him to pray for his own private happiness and advancement; and to animate himself with a prospect of that from God, as in the common opinion of the glory he sought, would not be suitable to that

perfection of moral character which we cannot but ascribe to him, nor acting up to that idea of the most enlarged universal benevolence which seems to have actuated him.

‘ Philip. ii. 5—9. “ Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God hath highly exalted him, &c.”

‘ It is commonly presumed, that this passage conveys a full proof of Christ’s pre-existence; and that the *form of God* here spoken of, relates to the splendid condition of being, which he possessed before his appearance in the world, or was *found in fashion as a man*. An unprejudiced examination of the apostle’s words will probably shew, that he did not intend to convey any such thing by them.

‘ He is obviously recommending humility and obedience to God by the example of Christ; but these are the virtues of a creature, and cannot belong to God. This therefore bespeaks Christ to have been the creature of God, though greatly favoured and beloved. His high rank, eminence, and dignity, from which he as it were descended, is described by his being *in the form of God*.

‘ This *form of God* was something possessed by Christ when he was upon earth. For the apostle speaks of it as belonging to Christ Jesus, names which marked him out as a man amongst men. It is, moreover, no part of St. Paul’s inquiry or concern here, who or what he had been in a former condition of being, supposing there had been any such. He would certainly point to what fell within the observation of beholders, and not to a part of the character of Jesus, which was unknown, and never explicitly mentioned by the apostle; I would say, never mentioned at all. St. Paul also, as will soon be perceived, speaks of our Lord as *laying aside this form of God while he was among men; not before he came among them*. And the expressions used by him, confirm this, *ἡ μορφή θεοῦ ὑπαρχούσα* being in the form of God, as our translators have well rendered it; not *ὑπαρξάς*, *having been*, and it seems emphatical here; although the present time is sometimes put for the past.

‘ The term *μορφή*, *forma*, *facies*, *figura*, imports the outward form, face, resemblance of any thing or person, in opposition to its real internal nature and constitution. We are then to inquire, what might be that form or appearance of God which Christ wore upon earth? Now this evidently consisted in those extraordinary endowments of a divine wisdom and power, which shone forth in him: by which he spoke so as never man spoke, knew the hearts of men, healed the sick, restored sight to the blind, raised the dead, multiplied a few loaves to the feeding of many thousands; in short, *resembled God*, and not weak, frail, indigent man.

‘ This was his great dignity. Next follows the account of his humility; *he thought it no robbery to be equal with God*, says our English version. But this was no proof in the least of his humility; but the

contrary. Common sense therefore, and all just criticism, must approve the better interpretation given by the learned Dr Clarke, and by him supported with great ability, and the testimony of the most ancient Christian writers; viz. *being in the form of God, he did not look on it as a prize to be hastily caught at to be like God*; did not eagerly covet to be honoured for his Godlike powers; was not ambitious of displaying them

‘ But his humility went farther. *He made himself of no reputation*, *σῶντες ἑαυτοὺς*, emptied himself, laid aside all these high powers and prerogatives, as if he had not been possessed of them, save where the glory of God and benefit of mankind called him forth to exert them, and avoided all praise and honour of men on that account.

‘ And took (rather, leaving out the connecting particle, taking) upon him the form *μορφῇ* of a servant, or slave, who has nothing but he calls his own (*the Son of Man hath not where to lay his head*, *Matth. viii. 20.*) and whose province it is to serve others; (*the Son of Man came not to be ministered unto, but to minister*, *Matth. xx. 2*) Thus he laid aside the form of God, during his abode here below, and took the form of a servant

‘ And was made in the likeness of men; was or being in the likeness of men: for St. Paul is not declaring what God made Christ, but how he conducted and demeaned himself; and is carrying on the description of his humility: and he observes that he had nothing, he assumed nothing to distinguish him from ordinary mortal men, being exposed to the same sufferings, and all our feeble infirmity; *ὡς ὁμοιωμάτων ἀνθρώπων γενομένος*, *John i. 14. Rom. viii. 3, &c.*

‘ The apostle now descends to the last stage of our Lord’s humility: for he could sink no longer.

‘ And being found in fashion as a man, he humbled himself, &c. i. e. being in the circumstances and condition of a mortal man *σχηματι ὡς ἀνθρώπου*, taking nothing upon him beyond the rate of weak, common mortals; although he had power to have resisted and overcome his enemies, he submitted to the most barbarous usage, and a most cruel infamous death, *in obedience to God*, *John x. 1*

‘ Wherefore God hath highly exalted him | His exaltation was not the reward of his humility in stripping himself of any supposed dignity or happiness enjoyed in a former state of being; for the apostle gives not the least intimation of any thing of that kind, and speaks only of his present conduct and behaviour. But it was the reward of his labours, and innocent and virtuous sufferings unto death in the cause of truth and righteousness.

‘ There is a very beautiful, and, as appears to me, just illustration of this much controverted passage in Vol. III p. 25., of the *Theological Repository*, which gives additional strength to the interpretation here adopted.’

[To be concluded in our next.]

ART. IV. *A Second Voyage round the World, in the Years 1772, 73, 74, 75.* By James Cook, Esq; Commander of his Majesty's Bark the RESOLUTION. Undertaken by Order of the King, and encouraged by a Parliamentary Grant of 4000*l.* Drawn up from authentic Papers. 4to. 6*s.* 6*d.* Boards. Almon.

IT is well known that the journals, or other writings, in general, of all the people who made the voyage above-mentioned, were secured by official authority, in order (as we suppose) not only to prevent imperfect or fallacious accounts from being obtruded on the Public, but to conceal from other nations, such particular discoveries as government might think it expedient to secrete,—at least, for the present. The same means were used with respect to the former voyages on discovery in the southern hemisphere, performed by Messrs. Wallis, Byron, Carteret, and Cook, whose papers were published by the late Dr. Hawkesworth; and yet, notwithstanding these precautions, several details of all these voyages have stolen abroad, exclusive of the accounts published, or to be published, by the appointment of the Admiralty.—Of Capt. Cook's last, or second voyage (the particulars of which, by authority, have not yet issued from the press) a *Journal* was published about six months ago; see Review for April, p. 159: and here we have another performance, on the same subject, of similar origin, and unknown Authorship.

It is probable that the present, as well as the former narrative of Capt. Cook's second voyage, is compiled from some journal which was withheld when the writings of the several persons on board, relative to the expedition, were *supposed* to have been all sealed up, for the inspection of the Admiralty-office: or, perhaps, if delivered up, it was returned to its *original author*, as containing nothing that might entitle it to detention.—Be this as it may, we suspect that some *other author*, more accustomed to the business of book-making, hath been concerned in the publication; that some *embellishment* was deemed necessary; and that the work hath, accordingly, undergone such *improvement* and transformation as might at once serve to entertain and impose on its readers.—A meagre journal of nautical particulars—latitudes, longitudes, winds, bearings, distances, currents, &c.—would have been dry, tedious, and uninteresting to the *million*, but a dash of the marvellous would give life and spirit to the piece. To the *marvellous*, therefore, the industrious and *ingenious* Editor has had recourse*; and poor injured

* And yet he scruples not to cry out, with Cicero,

Ne quid falsi dicere audeat, ne quid veri non audeat &c.

But a nameless Writer may make what professions he pleases. If he blushes, who sees it?

Truth is left to seek redress from the flow, though sure operation of TIME,—which “brings to light all the hidden things of darkness.”

It is *not* to be supposed that any member of the society of Monthly Reviewers accompanied Capt. Cook, or Capt. Furneaux*, in their circumnavigation of the globe, in order to qualify himself for the task of criticising the printed accounts, genuine or spurious, of their voyage, which might happen to be published; nevertheless, we are enabled to decide on many particulars related in the narrative before us, by such authority as, we presume, will not be disputed, even by the Editor himself:—on whom we are bound to pass our censure, by that respect which is due to the Public, and to our own characters—as the vigilant and faithful detectors of every species of literary fraud and imposition.

The passages contained in the following selection, are, *on the authority of Capt. Cook*, all pronounced to be *false*; and we give them without any other regard to method, than the successive order in which they occur in the book.

P. 14. Describing the climate, and productions of the country, at the Cape of Good Hope, the Author says, ‘their cabbages and colly-flowers weigh from 30 to 40 pounds, their potatoes from 6 to 10, raised from seed brought from Cyprus and Savoy.’ This amplification reminds us of the *monstrous cabbage* and *great pot* in the jest book.

P. 15. A midshipman of the *Resolution* plunges his hanger into the body of a sailor belonging to the *Adventure*; and then runs a black man through with a small sword. The Author should have added, to complete the story, that Capt. Cook ordered the body of the sailor to be salted and boiled, to eat, by way of pickled pork, with the great cabbages and colly-flowers mentioned in the preceding paragraph.

P. 19. Somewhere, between So. latitude 54 and 59, ‘saw an island of ice, on which were hundreds of penguins, and some animal *resembling a man*.’ There is no resemblance of truth in this latter circumstance.

P. 20. Dreadful alarm of fire on board the *Resolution*, in the fore-sail room, directly over the magazine; *but never before heard of by the Captain*.

P. 24. ‘Heard bitter cries in the night,’ (at New Zealand) but they were heard by the Author only.

P. 25. Part of the ship’s crew being ashore, ‘they were alarmed with a voice from the ship, “Come on board, come

* Capt. Cook’s consort, in the *Adventure*, which separated from the *Resolution*, in a hard gale, soon after their arrival at New Zealand.

on board, the Indians are coming down." This voice, too, was heard only by the Author : whose auricular powers seem to have exceeded those of every other man that accompanied him in the voyage !

P. 37, 38. Two Indians fighting a duel, one kills the other, and *broils him for supper*. What kind of supper does the *inventor* of this horrid story deserve ?

P. 42. A story about Capt. Cook's bargaining with the Otaheiteans for a supply of hogs, for the ship's company ; *' equally fabulous*.

P. 43. A ditto, concerning a quarrel with the Otaheiteans.

P. 50. At the island of Amsterdam, an Indian woman *killed* by a shot from the pinnace ; but still alive and merry, for ought the author of this story knows to the contrary : her hurt was of nearly the consequence of a flea-bite.

Ibid. ' Some of the natives on board stole the ship's log-book, and six others out of the master's cabbin. They were not missed till the thief was got into his canoe, and had put off. Our pinnace pursued him, and as soon as it came along side of the canoe, the Indian jumped into the sea, dived like a fish, and came up again at a considerable distance from the pinnace ; but one of the seamen took the boat hook, hooked him by the belly, and tore out all his entrails, then left him, and brought the missing books on board.' *Another* flea bite, finely embellished, indeed ! but with as little regard to truth as that other tale, in the same page, where the embellisher affirms that ' the marines landed, and fired upon the natives, many of whom were killed and wounded : whereas, if *our authority* is to be credited, the marines *never fired a shot on the island*.

P. 64. At the islands called the *Marquesas*,—' April 9, this morning a little squadron of sailing canoes came to view the ship. Among them were two canoes, on board of which two of the Indian chiefs or kings were embarked. They came along-side the ship, drew up in line of battle, and performed a kind of manual exercise, at the command of a man who stood erect in the middle of a canoe. This naval review, with which these Indian admirals attempted to entertain our officers, was divided into several parts. They performed their evolutions with great exactness, changed their dispositions frequently, and with a surprising dexterity, and between each division an old man sounded a conch, which regulated all their motions. The men in the canoes that passed in review were all armed with spears : after it was over they sung a short song and came on board. Our officers were exceedingly diverted with this uncommon exhibition, *in which the several methods of attack and defence, line of battle a-head and abreast, were displayed with great skill and judgment, and marked a discipline among them not unworthy the ob-*
servation

servation of a British seaman.'—How ingenious!—not the Indians,—but the Author.

P. 75. At Huaheine, an island in the neighbourhood of Otaheite, a shooting party being ashore, and the Indians rushing upon them, the master's mate 'shot one Indian through the thigh, and another through the body.' No man was shot through the body, nor was there any foundation for the words printed in *italic*.

P. 78. At the island of *Anamocba*, the launch going ashore for water,—‘the natives robbed the cooper of his adze, and stole two muskets,—which made the waterers fire at them several times, in hopes that they would bring the things back again; but this having no effect, the great guns were played upon the trees and houses—but without effect also: we then boarded their canoes, drove the natives overboard, and brought the canoes away. This manœuvre succeeded.’—*This was new to the Captain when he saw it in print!*

P. 81. At *Manicola*. ‘One of the Indians, in a canoe, attempted to rob the cutter, but being stopped by the boat keeper, he bent his bow to shoot him. Some of the other Indians laid hold of him to prevent him, but he disentangled himself from them by struggling, and bent his bow again. The Captain, who kept his eye upon him, at this instant, fired at him,—and the ball went through his head. He let his bow and arrow fall, clapped his hand to his head, and died.’—*As true as the rest.*

Several other facts*, equally remarkable, have been pointed out to us; but we are tired—and so, no doubt, are our Readers.

* Some of the falsehoods enumerated in this Article, have also been very properly noticed in the Gentleman's Magazine: with other particulars, equally dishonourable to the Author of ‘*The Second Voyage*.’

ART. V. *A short History of English Transactions in the East Indies.*
Small 8vo. 3 s. sewed. Almon, &c. 1776.

THIS is a very portentous Writer, and he seems to augur no great good to this country; so that many of his readers will be apt to regard him as the graceless kings of Israel did the Lord's prophets. The wealthy *English* nabob, in particular, rolling in the plunders of the East, will be ready to exclaim with the wicked Ahab, “I hate him, for he prophesyeth no good unto me †.” Like the *good prophets* of old, however, the Author (we apprehend) seeks not, by unwelcome tidings, to drive us to a fruitless despair, but would rather ex-

† 2 CHRON. xviii.

bort us, by a timely *repentance*, to deprecate the wrath which threatens us, and, by *amendment*, avert the impending judgments.

‘ The treaty of peace, says he, concluded at Paris the 10th of February, 1763, between the Kings of Great Britain, France, and Spain, placed the crown of England in the possession of an extent of dominion, unknown to any former period of our history.

‘ This increase of empire has opened a field for transactions under our government, equally new and important; and some events have taken place within the limits of the British empire, since the last war, not very common in the history of the world.

‘ Some of those transactions appear to be of a nature that will draw after them consequences greatly to the prejudice of the government and people of England, if not prevented by suitable remedies. And as the knowledge of the disease ever seems necessary to the cure, the design of this work is to give a short state of the evidence, by which these transactions have disclosed themselves to our view. At present they lie hid in volumes of so great a size, that one may reasonably conclude, it is but a small part of the Public who have examined them in such a manner, as to draw just and satisfactory conclusions from them.

‘ I have long wished to see such a state of these transactions, as would answer this purpose; and it is in consequence of nothing of this kind appearing from any other hand, that I have ventured to attempt it. And after the reader has seen the facts, with the authorities on which they are related, he will use the liberty which he has a right to use, both in the credit he chooses to allow to the evidence itself, and then in drawing his own conclusions; my design being only to give a short state of some transactions, which have taken place under our government since the late war, and to endeavour to place them in, what appears to me, their true light. And if what I have done should only prove an introduction to such an investigation, as may make them rightly understood, and lead to the remedies that may prevent the consequences which I have thought would flow from them, then I shall consider my labour well bestowed. But if the evidence I have taken to be true, is ill founded, or any thing I have said unjust, then I would wish it all to go for nothing. But I have here presented nothing to the reader, but what I believe to be true; and the evidence of the transactions I have related, is the best I could meet with; and I am not conscious of representing any thing with a view to injure any man; and if I should offend I can at least say it was not my design. I have related these transactions, wherever I could, in the very words of those who had the greatest share in their execution. And if any gentleman sees I have mistaken his meaning, or been misinformed of facts, I wish to correct both, as the cause I would serve, however weakly, has no occasion to avail itself of any misrepresentation; and it will be a service done to the cause of truth (should the Public call for any future impression) by any gentleman who will take the trouble of pointing out a mistake. And notwithstanding the trouble I have had to pick this little work out of the heap of materials about me, I shall think myself happy indeed, should

should it be the occasion of a thought, to induce those who command, to increase their knowledge in what they ought to prescribe; and those who obey, to find a new pleasure resulting from their obedience.

‘The transactions in the East Indies, making a material part in the period of our enquiry, it may be satisfactory to the reader, to run over a brief state of the principal occurrences in that part of the world, from the beginning of the late war.’

The *Introduction* exhibits a brief view of the British affairs in the East Indies, from the beginning of the late war, which broke out in 1756, to the peace of Paris in 1763. This period includes the horrid story of the black-hole, so affectingly related by Governor Holwell; the consequent destruction of Serajah Dowla, thro’ whose thoughtless cruelty the abovementioned tragedy was acted; the elevation of Jaffier Ally Khan to the musnud* in 1757; the deposing of this nabob by the English who had set him up, in 1760, and the placing his son-in-law Cossim Ally Khan in his stead; the defection of Cossim from the English interest; his league with the nabob Shujah Dowla, and the consequent war between the Company, on the one part, and the united forces of the Mogul, Shujah Dowla, and Cossim Ally Cawn on the other. The defeat of the allies, and Major Carnac’s resignation of the command of the Company’s forces, concludes this introductory part of the work.

Chap. I. of what is properly *the History of the Transactions in the East Indies*, gives us the stipulations between France and England, by the Eleventh Article of the treaty of Paris, relative to their territorial acquisitions in the East Indies; the entrance of the British crown-troops into the service of the Company, at the end of the war; the mutinous state of the army; and the horrible punishment inflicted for desertion. This last circumstance we shall give in the words of Col. Munro, in his evidence before the House of Commons:

“In April, 1764, I was under orders from his Majesty’s Secretaries of State and War, to return to Europe with such of his Majesty’s troops as did not choose to enlist into the Company’s service. I was accordingly to have embarked with the troops the beginning of May, on board a Mocoa ship, which was to sail for Europe; but before I embarked, there were two expresses arrived from Bengal, acquainting the Governor and Council at Bombay, that Shujah Dowla and Cossim Ally Khan had marched into the province of Bengal, at the head of sixty thousand men: that Major Adams, who commanded the army, was dead: that the settlement of Calcutta was in the utmost consternation, and the Company’s affairs in the greatest danger; they therefore requested that the Governor and Council of Bombay would apply to me to go round immediately to take the command of the army, with his Majesty’s troops, and as

* Throne of a nabob or subah.

many as could be spared from the Presidency of Bombay.—As his Majesty's intention in sending out troops to India, by the orders I had, was to assist and defend the Company in their different settlements, I thought it would not be answering the intention of sending them out, to return and leave the Company's affairs in that situation. I therefore complied with the request, and arrived at Calcutta with his Majesty's troops, and a detachment of the Company's from Bombay, in May 1764. Mr. Vansittart, who was then Governor, acquainted me, that the army under the command of Major Carnac, since Shujah Dowla and his army had come into the province, had been upon the defensive. Mr Vansittart requested, that I would immediately repair with the troops I had carried round from Bombay, to join the army which were in cantonment at Patna, and take the command of them.

“ I found the army, Europeans as well as Sepoys, mutinous, deserting to the enemy, threatening to carry off their officers to the enemy, demanding an augmentation of pay, demanding large sums of money, which they said had been promised by the nabob, and disobedient to all order: four hundred of the Europeans had gone off in a body, and joined the enemy sometime before I joined the army. This being the situation the army was in, I fully determined to endeavour to conquer that mutinous disposition in them, before I would attempt to conquer the enemy. I accordingly went with a detachment of the King and Company's Europeans from Patna, with four field pieces of artillery, to Chippera, one of the cantonments. I think the very day or the day after I arrived, a whole battalion of Sepoys went off to join the enemy. I immediately detached an hundred Europeans and a battalion of Sepoys, to bring them back to me; the detachment came up with them in the night time, found them asleep, took them prisoners, and carried them back to Chippera, where I was ready to receive them. I immediately ordered the officers to pick me out fifty of the men of the worst characters, and who they thought might have enticed the battalion to desert to the enemy; they did pick me but fifty; I desired them to pick me four and twenty men out of the fifty of the worst characters.—I immediately ordered a field court-martial to be held by their own black officers, and after representing to the officers the heinous crime the battalion had been guilty of, desired they would immediately bring me their sentence; they found them guilty of mutiny and desertion, sentenced them to suffer death, and left the manner to me; I ordered, immediately, four of the twenty-four to be tied to the guns, and the artillery officers to prepare to blow them away. There was a remarkable circumstance: four grenadiers represented, as they always had the post of honour, they thought they were intitled to be first blown away; the four battalion men were untied from the guns, and the four grenadiers tied, and blown away; upon which, the European officers of the battalions of Sepoys, who were then in the field, came and told me, that the Sepoys would not suffer any more of the men to be blown away. I ordered the artillery officers to load the four field-pieces with grape shot, and draw up the Europeans with their guns in the intervals; desired the officers to return at the heads of their battalions; ordered them immediately to ground their
arms,

arms, and if one of them attempted to move, I would give orders to fire upon them, and treat them the same as if they were Shujah Dowla's army. They did ground their arms, and did not attempt to take them up again, upon which I ordered sixteen more of the twenty-four men to be tied to the guns by force, and blown away the same as the first, which was done: I immediately ordered the other four to be carried to a cantonment, where there had been a desertion of the Sepoys sometime before, with positive orders to the commanding officer at that cantonment, to blow them away in the same manner at the guns, which was accordingly done, and which put an end to the mutiny and desertion *."

We cannot but admire the military spirit of the four black grenadiers, who so gallantly claimed the honour of being *first blown away*; nor can we but condemn the unfeeling *sang-froid* of the Commander, who *granted their request*. Surely some method might have been devised to shew a respect for such heroism, without relaxing from the degree of resolution that might be necessary to quell the mutinous spirit which had sprung from a criminal relaxation of discipline,—for which the *Europeans* were perhaps more blameable than the poor swarthy mercenaries, who were daily spilling their blood, for a wretched maintenance, in the service of their lordly invaders, and tyrants.

Chap. II. and III. contain an account of the battle of Buxar, wherein Col. Munro defeated Shujah Dowla; in consequence of which the Mogul condescended to solicit the protection of the English.

The 5th Chapter relates the accession of Najim ul Dowla, to the subanship, after the death of his father, Meer Jaffier †; and here we have an account of the vast sums of which this Prince was plundered, on this occasion, by the English, under the name of *resents*.

Chap. VI. VII. VIII. and IX. Lord Clive arrives in India, clothed with extraordinary powers; the nature and extent of which are briefly explained. The English Commanders have an interview with the Mogul, and with Shujah ul Dowla. The immense advantages resulting to the Company, from the treaties concluded on this occasion are thus set forth in the 9th Chapter:

' Aug. 11. 1765, Lord Clive and General Carnac paid a visit to the King (the Grand Mogul) on business. The King was *requested* to grant to the Company the dewannee † of the provinces of Bengal, Bahar, and Orixá: his Majesty signed the fiat, and gave them that

* ' See report from the Select Committee appointed by the House of Commons to enquire into the state of the British affairs in the East Indies. Part 1. page 40.'

† Who had been restored to his dominions, on the defection of Cossim Ally Khan.

‡ The superintendancy of the royal revenues.

revenue for ever. The 16th of August, the treaty between Shujah Dowla and the Company was concluded, to which the King also set his seal.

The 19th, an instrument was executed to the King, in the name of the nabob Najim ul Dowla, for a yearly tribute of twenty-six lacks of rupees, to be paid into the royal treasury, for his holding the subahship of Bengal. The Company became guarantees for their nabob, and agreed with him for an annual sum, for the expences of his household, that he might have no occasion to interfere in collecting the revenues of the provinces to be governed in his name.

The King then signed a firmaun, for the payment of Lord Clive's jagheer for ten years, with reversion to the Company. General Carnac having declined accepting any present from the King, his Majesty wrote a letter to the Committee, desiring the General might be permitted to receive two lacks as a testimony of his favour.

Lord Clive and General Carnac returned to Calcutta, and the 7th of September the Committee express their high approbation of the measures they had pursued to stop the effusion of human blood, and for obtaining so extraordinary an acquisition of revenue and influence to the Company.

The 30th of September Lord Clive writes the Court of Directors this account of their success:

"Your revenues, by means of this new acquisition, will, as near as I can judge, not fall short for the ensuing year of 250 lacks. Hereafter they will at least amount to 20 or 30 lacks more. The nabob's allowances are reduced to 42 lacks, and the tribute to the King is fixed at 26, and your civil and military expences in time of peace, can never exceed 60 lacks, so that there will be remaining a clear gain to the Company of 122 lacks or *one million six hundred and fifty thousand nine hundred pounds sterling* a year.

"What I have given you is a real, not an imaginary state of your revenues, and you may be sure they will not fall short of my computation.

"The assistance which the Great Mogul had received from your arms and treasury, made him readily bestow this grant upon the Company, and it is done in the most effectual manner you can desire.

"The allowance for the support of the nabob's dignity and power, and the tribute to his Majesty, must be regularly paid; the remainder belongs to the Company.

"Revolutions are now no longer to be apprehended; the means of effecting them, will in future be wanting to ambitious muselmens; nor will your servants, civil or military, be tempted to foment disturbances, from whence can arise no benefit to themselves.—Restitution, donation money, &c. &c. will be perfectly abolished, as the revenues from whence they used to issue, will be possessed by ourselves.

"The power of supervising the provinces, though lodged in us, should not, however, in my opinion, be exerted. If we leave the management to the old officers of the government, the Company need not be at the expence of one additional servant; and though we may suffer in the collection, yet we shall always be able to detect and punish any great disorders, and shall have the satisfaction in knowing

knowing that the corruption is not among ourselves.—By this means also the abuses inevitably springing from the exercise of territorial authority, will be effectually obviated; there will still be a nabob, with an allowance suitable to his dignity, and the territorial jurisdiction will still be in the chiefs of the country, acting under him and the presidency in conjunction, though the revenues will belong to the Company.

“ Our restoring to Shujah Dowla, the whole of his dominions, proceeds more from the policy of not extending the Company’s territorial possessions, than the generous principle of attaching him for ever to our interest by gratitude, though this has been the apparent, and is by many thought to be the real motive. Had we ambitiously attempted to retain the conquered country, experience would soon have proved the impracticability of such a plan. The establishment of your army must have been added to your list, and more chiefships appointed. Acts of oppression and innumerable abuses would have been committed, and at such a distance from the presidency could neither have been prevented or remedied, and must infallibly have laid the foundation of another war. Our old privileges and possessions would have been endangered by every supply we might have been tempted to afford in support of the new; and the natives must have finally triumphed in our inability to sustain the weight of our own ambition.

“ Considering the excesses we have of late years manifested in our conduct, the Princes of Indostan will not readily imagine us capable of moderation, nor can we expect they will ever be attached to us by any other motive than fear. No opportunity will ever be neglected, that seems to favour an attempt to extirpate us, though the consequences, while we keep our army complete, must in the end be more fatal to themselves. Even our young-nabob, if left to himself, and a few of his artful flatterers, would pursue the paths of his predecessors. It is therefore impossible to trust him with power and be safe. If you mean to maintain your present possessions and advantages, the command of the army, and the receipt of the revenue, must be kept in your own hands.

“ If you allow the nabob to have forces, he will soon raise money; if you allow him a full treasury without forces, he will certainly make use of it to invite the Morattoes or other powers, to invade the country, upon a supposition that we shall not suspect the part he takes, and that success will restore him to the full extent of his sovereignty.

“ The regulation of the nabob’s ministry, the acquisition of the dewannee, and the honourable terms on which we have conducted a peace with the Vizier of the empire, have placed the dignity and advantages of the English East India Company on a basis more firm than our most sanguine wishes could a few months ago have suggested. These however alone will not ensure your stability; these are but the out-works which guard you from your natural enemies,—the natives of the country:—all is not safe; danger still subsists from more formidable enemies within;—luxury, corruption, avarice, rapacity; these must be extirpated or they will destroy us, for we cannot expect
the

the same causes which have ruined the greatest kingdoms, shall have different effects on such a state as ours *."

Bengal being thus brought under the dominion of the English, we are presented with the following view of the *power* they acquired by this means, and the *use* they made of it :

* The servants of the India Company had now in their hands the government of Bengal, Bahar, and Orissa ; they retained, it is true, the name of a nabob, but the power was solely their own. In earlier ages it would perhaps have been a matter of great astonishment, how a few hundred strangers should possess themselves of so great and populous a country, and have the entire superiority over all the towns and cities in it, some of them containing as many people as the city of London is supposed to do at this day. But the history of later ages takes away all surprize at the smallness of the means by which this revolution, great as it is, has been brought about. The empire in which it happened was divided within itself, and the causes which produced those divisions, had also prepared the inhabitants for becoming a prey to their enemies. Natural plenty and riches had introduced looseness of manners, idleness, and a love of pleasure amongst them. Riches, without integrity or abilities, were the recommendations for filling the first offices of the state. Avarice laboured for riches, and luxury poured them out on splendor and pleasure, which became the distinguishing marks of men of rank and power ; a disinterested regard to their country never appeared in the post of honour, and the subjects were no further the objects of care to their governors, than as they administered to their wants : and these being the wants of avarice and luxury, they were not to be governed by the rules of justice and moderation. The head of the empire demanded exorbitant tribute of the provinces ; these, that lay nearest to the court, were most oppressed to furnish the supplies of its luxury—the remoter provinces feared the fate of those that were nearer at hand ; the subahs of these availed themselves of the fears of the people, and flattered them with hopes of a less burdensome government within themselves. The people were excited to purchase new masters, at the expence of rebellions, in which they were headed by the viceroys or ambitious men in the provinces, who again divided into fresh wars with one another, for the power of governing their followers.

* Thus were they situated when the subjects of England were made parties in their wars.—Conduct gained confidence, and they soon became leaders instead of allies. They held out the dominions of princes as a reward to their generals and ministers of state, to betray their masters in council or in the field. Treachery destroyed all union and confidence, and thus broken and divided as they were, they became subject to their common enemy, consisting only of a few hundred of his Majesty's troops and the Company's.

* When the Mogul was glad to purchase the friendship of the India Company's servants, by granting them the revenues of three great

* * Lord Clive's letter to the Court of Directors 30th September, 1765. Reports, vol. i. Appendix, No. 73.

and rich provinces, and when the most powerful prince in the empire chose rather to throw himself upon their mercy than continue to oppose them at the head of a numerous army, it may easily be conceived with what submission the defenceless inhabitants of the country would submit to the government of the Company's servants. And the powers and talents which met together in those servants, were equally adapted to maintain their authority, and to exercise it in the most effectual manner to obtain the general end they had in view—that end was not the lives of the people, but their fortunes. For this they fought; for this they negotiated; and as soon as they had discharged the more honourable services of the field and the cabinet, they immediately turned their attention to that of traffic, and with a certainty of success, which no set of trading men perhaps ever had before.—They were at once sovereigns, legislators, soldiers, and merchants.—As sovereigns they could command absolute obedience—as legislators give themselves exclusive rights—and as soldiers they could use the burjaut, and buy and sell by force. And not having the ceremonials of dignity to give any interruption to business, they united themselves together in a society of trade for their common profit.

• They had now nothing to do but to hit upon such necessities of life as the inhabitants could not *want*, and they were sure of their money and their jewels. The choice of the articles of trade fell upon salt, beetle nuts, and tobacco.—They were all manageable; they could get the greatest part, if not the whole of them, into their hands; and custom having made these things so necessary to the people of the country, they could not exist without them, at least with any degree of health and comfort. Within a few weeks, therefore, after they became masters of the country, their agents were distributed to their posts to deliver out those things to the natives with one hand, and take their money or their goods with the other, and to return all they got into the common stock of the society. Something like this trade had been carried on by many of the Company's servants, before the provinces were got entirely out of the power of their native governors; but then they only acted as stragglers passing through a country, from the main body of a victorious army, taking with them what they could get, with some degree of fear of their superiors. But now the society knew no such restraint; the Governor and Members of Council were in power, kings and princes, and the agents they empowered to deliver out salt, beetle nut, and tobacco, to their subjects, were a regular body spread over the country, under no other restraint but that of not wronging their employers. Indeed they were forbid to act in a judicial capacity, or interfere in affairs of government: but they had no occasion to do this, for the sight of an Englishman carried with it more terror and obedience in the natives than the authority of any civil magistrate, or even the nabob himself, who, it was known, only now held his high station under the favour of the English Company. But it was thought more expedient to leave the collection of the Company's revenue to the native officers, in the name of the nabob, than for the servants of the Company to exact the public taxes themselves. The French, Dutch, and other Europeans settled in these provinces, might raise a clamour in Europe against paying tribute in India di-

rectly to the English; this was avoided by retaining the name of the nabob, and prevented the inconvenience which might sooner arise from openly oppressing the inhabitants in two ways at once. Therefore the black revenue officers were let loose to collect the duties of the dewan, in name for the nabob—in fact for the Company, the nabob being kept at a fixed allowance; and though something might be lost to the Company or their servants by letting the revenue pass through the hands of the old officers of the government, yet they could be reckoned with at pleasure, and the English had the satisfaction in knowing this part of the public oppressions were not directly to be charged against them.

This being the mode of conducting the Company's business, their servants were at greater liberty to attend to their own.—But not forgetting the interest of their employers, they issued an edict that the leases of lands, now held of the Company, were to terminate, and the farms let over again at an improved rent. Some of the old tenants were accused of having obtained their leases by collusion—the remedy was easy—they had only to make them all void at once. And as to the distinctions between one man's case and another, it was held a right maxim in all states, that private convenience must yield to public expediency; and there were weighty reasons why the general rule should not be varied in favour of the Company's tenants in Bengal—Their lands would let for more now than the tenants paid by their leases. The reason of the case justified the determination, and they were let over again to the highest bidder. The motive assigned for this step to the Court of Directors by their President and Select Committee was consistent—it would prevent any complaints against a monopoly of land.

We next come to an account of the sums received by the Company and their servants, from the princes, &c. of India; proved and acknowledged to have been received, by reference to the general state attested by the auditor of Indian accounts, annexed to the farther report of the Committee of Secrecy appointed by the House of Commons, Appendix, No. 10.

From the net revenues arising from customs in Bengal,	—	—	£. 235,882
From the territorial revenues, clear of all charges,	—	—	15,763,828
Gained by Indian goods,	—	—	461,651
Gained by European goods,	—	—	299,062
			<hr/>
			£. 16,459,423

Restitution, or money paid the Company for damages and expences incurred in their wars:

By Meer Jaffer in 1757,	—	—	1,200,000
By Cossim in 1760,	—	—	62,500
By Meer Jaffer on restoring him to the government in 1763,	—	—	375,000
By Shujah Dowla on making peace with him in 1765, fifty lacks, or	—	—	583,333
			<hr/>
			£. 2,220,833

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To these sums received for the use of the Company, are to be added the sums distributed by the princes and other natives of Bengal to the Company's servants, from the year 1757 to the year 1766, both inclusive :

On depositing Serajah Dowla, and advancing Meer Jaffier to the government in 1757, —	£. 1,238,574
On depositing Meer Jaffier in favour of Cossim in 1760, — — —	200,269
On restoring Meer Jaffier in 1763, — — —	437,499
Presents received by two commanders of the army, — — —	62,666
On the accession of Najim ul Dowla, Meer Jaffier's son, in 1765, — — —	139,357
Received of the king, queen mother, and one of the princes, in 1765 and 1766, — — —	90,999
Received of Meer Jaffier in 1757, — — —	600,000
Received of Meer Jaffier again in 1763, — — —	600,000
	<hr/>
	£. 3,369,369

‘ To these sums are to be added three hundred thousand pounds for Lord Clive's jagheer for ten years. And what was made by private trade does not come within the proofs or acknowledgments of the sums before stated. Lord Clive calculated the duty on salt, beetle nut, and tobacco, would yield one hundred thousand pounds a year to the Company; this he supposed equal to half the profits of the trade itself; and if Lord Clive was as near in this, as he was in his calculation of the dewanee, the sum then received from the inland trade in ten years, would be two millions, which, added to the sums proved or acknowledged to be received, makes the whole sum *twenty-four millions six hundred and forty thousand six hundred and twenty-one pounds Sterling.*’

Thus, as our Author observes, we see what use the Company and their servants made of their newly acquired power; and the talents they displayed, as statesmen, and as soldiers!

The rest of the work is little more than a recital of particular circumstances attending the new modes of tyranny to which these unfortunate provinces were thus subjected. The dreadful effects of the monopolies of rice, &c. the ravages made by the consequent pestilence and famine, are too well known, and too horrible to be described. Englishmen in this country will scarce bear to read, what Englishmen abroad will dare to act,—Our Author, indeed, seems to have mentioned the circumstances here alluded to (and of which we have elsewhere seen a more copious display) with all possible brevity; perhaps in tenderness to the same of his countrymen, whose names are so justly execrated in India.

In the conclusion, this humane and sensible Writer supposes, and indulges the idea of, ‘ some such proposition taking place, as that suggested by the great SULLY—of uniting the heads of civilized states together by a compact, for the purposes of preserving

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peace upon earth, promoting justice, and repressing the wrong done to one country by another, at the expence of the whole. And were we to suppose the deputies of these nations assembled at the place of their general appointment—Suppose the time arrived, and the place of assembly the city of Rome; and the deputies consisting of the most grave, wise, and best men each country could afford—Suppose we saw them assembled, acknowledging their infinite inferiority to the Author of all their intelligence, and in that comparison banish from the assembly all distinctions of rank amongst them, and as men with equal feelings for themselves and all mankind, proceed to dispense impartial justice to all the nations that claim it at their hands.

‘Who are these lighting from their camels?—They are the deputies from Bengal, Bahar, and Orixa.—Let us follow the dejected men into the senate—for public justice sits with open doors;—hear their names announced.’

“We are the deputies of Indostan,” say they, “come to ask justice of this assembly against England.”—We have not room to insert the whole of the proceedings of our *imaginary assembly*, on this supposed occasion; but the following passage, taken from the conclusive part of the pathetic speech of the deputies, will form no improper conclusion to the present Article:

“Seven years now are past since the English became our masters, and all our sufferings by their wars, have been but the prelude to our miseries under their avarice—pursuing the end they had in view, they have torn away the work half finished from the hands of honest industry, lest it should fall a prey to the second comer. Our lands, our labours, and our all, has been at their disposal, and behold the sum which by their own shameless confession they have taken away from us without pretence of trade or honest service, but in bribes forced from the hands of treachery or fear, and exacted by oppression and wrong!—Since we have been under the government of the English, executions have been common among us, without other grounds of just accusation, than that of withholding from them what was not their due.—Not discovering what we possessed was a crime the English punished with stripes—not to yield what we had was often death—the cries of massacres and murders filled our dwellings with continual fear, and day and night our women, and our children, trembled in our defenceless habitations for fear of the English, as young hinds in hearing of the wolf.—The labours of the loom and of the field were equally seized as their prey, neither he that laboured or he that planted was sure to reap, black despair took place, a dreadful calm ensued, and famine, pestilence, and the English have covered our land with horror and desolation.—The two least have abated, but the English still remain to exact the same tribute from the sad survivors of all this misery; and if this be the statute of the government of England which we have heard this day, it not only applies a part of what has been thus taken from us for the use of their nation, but the nobles and people of England desire their king to have it proclaimed as a law, that our country shall remain in the hands of his subjects our oppressors for years to come.

“But

" But surely the days of our calamity will speedily have an end, if the scriptures of the Christians be true, as true they must be or the world's undone: for, laying aside our own, the crimes our land has seen committed by a small number of strangers, is beyond all price of human sacrifice to make atonement to offended justice—that justice, by which a just Being must judge mankind hereafter, and nations *here*, or justice be incomplete and undo all rules of right, reasonable and divine. Surely therefore our calamities shall not endure for ever, and the kingdom of our oppressors rule over us to the end of the world.—For, " Thus saith the Lord God, Behold, I am against thee, I will stretch out mine hand against thee, and I will make thee most desolate—I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.—*Because* thou hast had a perpetual hatred and hast shed the blood of this people by the force of the sword, in the time of their calamity, in the time that their iniquity had an end.—Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee.—Thus will I make thee most desolate.—And I will fill thy mountains with slain men:—in thy hills, and in thy vallies, and in all thy rivers shall they fall that are slain with the sword.—I will make thee perpetual desolations, and thy cities shall not return, and ye shall know that I am the Lord. Because thou hast said,—These nations and these countries shall be mine, and we will possess them though the Lord was there.—Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them:—and I will make myself known amongst them when I have judged thee.—And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken, saying—They are laid desolate—they are given us to consume.—Thus with your mouth ye have boasted against me, and have multiplied your words against me:—I have heard them—Therefore when the whole earth rejoiceth, I will make thee desolate.—As thou didst rejoice at their desolation, so will I do unto thee, and they shall know that I am the Lord.

" Thus were the dispensations of God directed in ages past. And is the Almighty subject to change? Shall He punish one nation of wrong-doers, and cruel men with war and desolation, and let another for ever pass unpunished, having before them for their guidance, the rules of His justice, and the examples of His judgments, and without signs of penitence, or token of reparation, despise His government? Infinite as he is in forbearance, with nations and with men, such partiality would unsettle all the examples His justice has made of the nations of the earth, who have sunk under the stroke of His judgments, and be directly contrary to His dealings with the nation most highly favoured by Him, and under the government of a king after His own heart, and yet punished with famine year after year, for oppressing a people who by voluntary contract were their slaves. If it be true that those writings handed down to the Christians are of God, then all that has happened to us in the East, agrees with that reason and justice, with which men may believe, the Almighty would govern the world He made. For what more reasonable, than

that those blessings which in our abundance in India we despised, should be withdrawn from us! What more just, than that we should be given up to suffer what we inflicted with merciless hands even upon our brothers.

"On the belief, therefore, that the history of the Christians is true, let others treat it as they may, we shall continue to hope that when our nation is humbled, and we return into the ways of justice, mercy, and truth, that the Being whose attributes these are, will give us wisdom to unite and be at peace. For he can take away our oppressors with a word of his mouth, and can even make the casting of an Indian weed into the ocean, kindle the flames of war in the land of our destroyers; and if the nation of our enemies were as numerous, as rich, and as proud as we were, when we called ourselves invincible, still we must believe, from our own experience, that the greatest nation under heaven is only like a silly victim before almighty justice—For we who had millions of men, and our princes millions of money to reward them, have been robbed of those millions, and hundreds of thousands of our people killed, by a less number of men than one of our little villages contain, and yet Providence made these men, few as they were, so strong, and we so weak, by divisions, that they have enslaved us, taken our country for their own, and keep our princes captive to this day. But the time of our deliverance, we trust, draws nigh; for that deliverance we look to God alone, who can raise up help to us at his pleasure from among the nations of the earth, to whom we publish the wrongs that have been done us by the English."

We have allowed more than ordinary scope to this Article, on the supposition that many of our Readers (those, especially, who reside at a remote distance from the capital, the centre of intelligence) are but little acquainted with the nature and present situation of our affairs in the East Indies; which, probably, may one day produce consequences to this nation, as unexpected, and as important, as those which have lately sprung up in the Western world.

ART. VI. *The Philosophy of Rhetoric*. By George Campbell, D. D. Principal of the Marischal College, Aberdeen. 8vo. 2 Vols. 12s. Cadell. 1776.

IT seems to have been a fashionable opinion among modern connoisseurs in every branch of the fine arts, that the way to excel in them is freely to follow the direction of feeling and taste, without submitting to the restraint of rules. Whereas it is most evident that every art, having its foundation in nature, must be capable of being reduced to general principles and laws: Even in the rudest productions of genius, we may discover evident traces of some natural ideas of propriety, order, and grace; which, though not digested into a system, guided the pen of the writer, or the hand of the artist. And if that principle, which has obtained such general admiration in modern

modern times under the appellation of Taste, means any thing, it denotes a clear discernment of those relations between the objects of nature and the perceptions and emotions of the human mind, on the accurate investigation of which all true criticism must depend.

The restraints which the laws of criticism lay upon the wild excursions of genius, are abundantly overbalanced by the assistance which they afford her, in giving her productions a perfection of form, and a degree of polish, which are never found in the works of those who either want or despise her aid. It therefore deserves to be considered as a real advantage to literature, that the critical art has been so much an object of attention in modern times, and that so much ingenuity and learning have been employed in ascertaining its principles, and deducing from thence a regular theory of criticism.

Among the writers who have distinguished themselves in this walk, we have met with few who have given us so much satisfaction as the Author of the present work. His plan is much more extensive than the title he has chosen seems to promise, and leads him to the philosophical investigation, not merely of the principles of rhetoric in the usual acceptance of the term, but of good writing in general. And, as far as he has executed his design, he has discovered a clearness of discernment and accuracy of observation, which justly entitle him to be ranked among the most judicious critics. That our Readers may form some idea of the extensive plan and masterly execution of this work, we shall take a brief survey of its several parts in the order in which the Author has disposed them.

After a pertinent and sensible introduction, which is designed to illustrate the importance of the critical art, particularly as it is employed in tracing back the precepts and laws of criticism to those principles in human nature on which they are founded; Dr. Campbell proceeds to point out the general forms in which eloquence has been exhibited, with their different objects, ends, and characters. Defining eloquence, 'the art or talent by which the discourse is adapted to its end,' he reduces the ends of speaking to these four; to enlighten the understanding, to please the imagination, to move the passions, or to influence the will. In this order, he remarks that each preceding species is preparatory to the subsequent, and that they ascend in regular progression; knowledge furnishing materials for the fancy: the fancy culling and compounding these materials so as to affect the passions; and the passions leading to volition and action. Having marked with precision the different kinds of address which are adapted to the several ends of speaking, in affairs of a serious and important nature; he next treats of that genus of eloquence which is suited to light and trivial matters.

matters. Here he explains the distinct characters of wit, humour, and ridicule *, and quotes passages from modern poets in support of his hypotheses. But, as our Author does not appear to us to have cast much new light upon this part of his subject, we shall dwell no longer upon it than just to express our surprize that he has taken no notice of the similarity between his ideas and those of some former writers, particularly Lord Kaims in his *Elements of Criticism*, and Dr. Akenfide in the third book of his admirable philosophical poem, *The Pleasures of Imagination*.

Our ingenious Critic, considering all discourse as compounded of sense and expression, and from hence deducing the natural relation between eloquence and the arts of logic and grammar, expatiates at large on the principles of these arts, and explains their operation in eloquence.

Under the general head of logic, he treats of the several kinds of evidence both intuitive and deductive; including under the former branch, mathematical evidence, consciousness, and common-sense; under the latter, demonstrative and moral evidence, which last he subdivides into experience, analogy, and testimony; to which he adds, as partaking of the nature of both, the evidence resulting from calculations concerning chances. These several subjects are treated in so satisfactory a manner, that it would give us pleasure, would our limits permit, to lay the whole before our Readers. We must, however, content ourselves with barely expressing our approbation of this part of the work, in order to leave room for the following curious and original observations on the syllogistic art:

‘ It is long since I was first convinced, by what Mr. Locke hath said on the subject, that the syllogistic art, with its figures and moods, serves more to display the ingenuity of the inventor, and to exercise the address and fluency of the learner, than to assist the diligent inquirer in his researches after truth. The method of proving by syllogism, appears, even on a superficial review, both unnatural and prolix. The rules laid down for distinguishing the conclusive from the inconclusive forms of argument, the true syllogism from the various kinds of sophism, are at once cumbersome to the memory, and unnecessary in practice. No person, one may venture to pronounce, will ever be made a reasoner, who stands in need of them. In a word, the whole bears the manifest indications of an artificial and ostentatious parade of learning, calculated for giving the appearance of great profundity, to what in fact is very shallow.

* Dr. Campbell in his preface announces to the world a new work of Dr. Beattie's soon to be published, *An Essay on Laughter and ludicrous Writing*.

* In the ordinary application of this art, to matters with which we can be made acquainted only by experience, it can be of little or no utility. So far from leading the mind, agreeably to the design of all argument and investigation, from things known to things unknown, and by things evident to things obscure; its usual progress is, on the contrary, from things less known to things better known, and by things obscure to things evident. But that it may not be thought that I do injustice to the art by this representation, I must entreat that the few following considerations may be attended to.

* When in the way of induction, the mind proceeds from individual instances to the discovery of such truths as regard a species, and from these again, to such as comprehend a genus, we may say with reason, that as we advance, there may be in every succeeding step, and commonly is, less certainty than in the preceding; but in no instance whatever can there be more. Besides, as the judgment formed concerning the less general was anterior to that formed concerning the more general, so the conviction is more vivid arising from both circumstances; that being less general, it is more distinctly conceived, and being earlier, it is more deeply imprinted. Now the customary procedure in the syllogistic science is, as was remarked, the natural method reversed, being from general to special, and consequently from less to more obvious. In scientific reasoning the case is very different, as the axioms or universal truths from which the mathematician argues, are so far from being the slow result of induction and experience, that they are self-evident. They are no sooner apprehended than necessarily assented to. But to illustrate the matter by examples, take the following specimen in *Barbara*, the first mood of the first figure:

All animals *feel*;

All horses are *animals*;

Therefore *all horses feel*.

* It is impossible that any reasonable man who really doubts whether a horse has feeling or is a meer automaton, should be convinced by this argument. For, supposing he uses the names horse and animal, as standing in the same relation of species and genus, which they bear in the common acceptation of the words, the argument you employ is, in effect, but an affirmation of the point which he denies, couched in such terms as include a multitude of other similar affirmations, which, whether true or false, are nothing to the purpose. Thus, "all animals feel," is only a compendious expression, for all horses feel, all dogs feel, all camels feel, all eagles feel, and so through the whole animal creation. I affirm, besides, that the procedure here is from things less known to things better known. It is possible that one may believe the conclusion who denies the
major:

major: but the reverse is not possible; for to express myself in the language of the art, that may be predicated of the species, which is not predicable of the genus; but that can never be predicated of the genus which is not predicable of the species. If one, therefore, were under such an error in regard to the brutes, true logic, which is always coincident with good sense, would lead our reflections to the indications of perception and feeling, given by these animals, and the remarkable conformity which in this respect, and in respect of their bodily organs, they bear to our own species. It may be said, that if the subject of the question were a creature much more ignoble than the horse, there would be no scope for this objection to the argument. Substitute, then, the word oysters for horses in the minor, and it will stand thus,

All animals feel;
All oysters are animals;
Therefore all oysters feel.

‘In order to give the greater advantage to the advocates for this scholastic art, let us suppose the antagonist does not maintain the opposite side from any favour to *Descartes*’ theory concerning brutes, but from some notion entertained of that particular order of beings, which is the subject of dispute. It is evident, that though he should admit the truth of the major, he would regard the minor as merely another manner of expressing the conclusion; for he would conceive an animal no other-wise, than as a body endowed with sensation or feeling. Sometimes indeed, there is not in the premises any position more generic, under which the conclusion can be comprised. In this case you always find that the same proposition is exhibited in different words; insomuch that the stress of the argument lies in a mere synonyma, or something equivalent. The following is an example:

The Almighty ought to be worshipped;
God is the Almighty;
Therefore God ought to be worshipped.

It would be superfluous to illustrate that this argument could have no greater influence on the Epicurean, than the first-mentioned one would have on the Cartesian. To suppose the contrary, is to suppose the conviction effected by the charm of a sound, and not by the sense of what is advanced. Thus also, the middle term and the subject frequently correspond to each other; as the definition, description, or circumlocation, and the name. Of this I shall give an example in *Disamis*, as in the technical dialect, the third mood of the third figure is designated:

Some men are rapacious;
All men are rational animals;
Therefore some rational animals are rapacious.

Who

Who does not perceive that rational animals is but a periphrasis for men? It may be proper to subjoin one example at least in negative syllogisms. The subsequent is one in *Celarent*, the second mood of the first figure;

Nothing *violent* is *lasting*;

But *tyranny* is violent;

Therefore *tyranny* is not *lasting*.

Here a thing violent serves for the genus of which tyranny is a species; and nothing can be clearer than that it requires much less experience to discover, whether shortness of duration be justly attributed to tyranny in the species, than whether it be justly predicated of every violent thing. The application of what was said on the first example to that now given, is so obvious, that it would be losing time to attempt further to illustrate it. Logicians have been at pains to discriminate the regular and consequential combinations of the three terms, as they are called, from the irregular and inconsequent. A combination of the latter kind, if the defect be in the form, is called a paralogism; if in the sense, a sophism; though sometimes these two appellations are confounded. Of the latter, one kind is denominated *petitio principii*, which is commonly rendered in English a begging of the question, and is defined the proving of a thing by itself, whether expressed in the same or different words; or, which amounts to the same thing, assuming in the proof the very opinion or principle proposed to be proved. It is surprising that this should ever have been by those artists styled a sophism, since it is in fact so essential to the art, that there is always some radical defect in a syllogism, which is not chargeable with this. The truth of what I now affirm, will appear to any one, on the slightest review of what has been evinced in the preceding part of this chapter.

The last observation I shall make on this topic, is, that the proper province of the syllogistical science, is rather the adjustment of our language; in expressing ourselves on subjects previously known, than the acquisition of knowledge in things themselves. In evincing the truth of this doctrine,—I shall begin with a simple illustration from what may happen to any one in studying a foreign tongue. I learn from an Italian and French dictionary, that the Italian word *pecora* corresponds to the French word *brebis*; and from a French and English dictionary, that the French *brebis* corresponds to the English *sheep*. Hence I form this argument,

Pecora is the same with *brebis*,

Brebis is the same with *sheep*;

Therefore *pecora* is the same with *sheep*.

This, though not in mood and figure, is evidently conclusive. Nay more, if the words *pecora*, *brebis*, and *sheep*, under the no-

tion of signs, be regarded as the terms, it has three distinct terms, and contains a direct and scientific deduction from this axiom, 'Things coincident with the same thing, are coincident with one another.' On the other hand, let the things signified be solely regarded, and there is but one term in the whole, namely the species of quadruped, denoted by the three names above-mentioned. Nor is there, in this view of the matter, another judgment in all the three propositions, but this identical one, 'A sheep is a sheep.'

'Nor let it be imagined, that the only right application can be in the acquisition of strange languages. Every tongue whatever gives scope for it; inasmuch as in every tongue the speaker labours under great inconveniences, especially on abstract questions, both from the paucity, obscurity, and ambiguity of the words, on the one hand; and from his own misapprehensions, and imperfect acquaintance with them, on the other. As a man may, therefore, by an artful and sophistical use of them, be brought to admit, in certain terms, what he would deny in others, this disputatious discipline may, under proper management, by setting in a stronger light the inconsistencies occasioned by such improprieties, be rendered instrumental in correcting them. It was remarked above, that such propositions as these 'Twelve are a dozen,' 'Twenty are a score,' unless considered as explications of the words dozen and score, are quite insignificant. This limitation, however, it was necessary to add; for those positions which are identical when considered purely as relating to the things signified, are nowise identical when regarded purely as explanatory of the names. Suppose that through the imperfection of a man's knowledge in the language, aided by another's sophistry, and perhaps his own inattention, he is brought to admit of the one term, what he would refuse of the other, such an argument as this might be employed,

Twelve, you allow, are equal to the *fifth part of sixty*;

Now a *dozen* are equal to *twelve*;

Therefore a *dozen* are equal to the *fifth part of sixty*.

I mark the case rather strongly, for the sake of illustration; for I am sensible, that in what regards things so definite as all names of numbers are, it is impossible for any who is not quite ignorant of the tongue, to be misled. But the intelligent reader will easily conceive, that in abstruse and metaphysical subjects, wherein the terms are often both extensive and indefinite in their signification, and sometimes even equivocal, the most acute and wary may be entangled in them.

'To conclude then, what shall we denominate the artificial system, or organ of truth, as it has been called, of which we have been treating? Shall we style it the art of reasoning? So

honourable an appellation it by no means merits, since it is ill adapted to scientific matters, and for that reason never employed by the mathematician; and is utterly incapable of assisting us in our researches into nature. Shall we then pronounce it the science of logomachy, or in plain English, the art of fighting with words, and about words? And in this wordy warfare, shall we say that the rules of syllogizing are the tactics? This would certainly hit the matter more nearly; but I know not how it happens, that to call any thing logomachy or altercation, would be considered as giving bad names; and when a good use may be made of an invention, it seems unreasonable to fix an odious name upon it, which ought only to discriminate the abuse. I shall therefore only title it, the scholastic art of disputation. It is the schoolmens science of defence.

‘When all erudition consisted more in an acquaintance with words, and an address in using them, than in the knowledge of things, dexterity in this exercitation conferred as much lustre on the scholar, as agility in the tilts and tournaments added glory to the knight. In proportion as the attention of mankind has been drawn off to the study of nature, the honours of this contentious art have faded, and it is now almost forgotten. There is no reason to wish its revival, as eloquence seems to have been very little benefited by it, and philosophy still less. Nay, there is but too good reason to affirm, that there are two evils at least which it has gendered. These are, first, an itch of disputing on every subject, however uncontrollable; the other, a sort of philosophic pride, which will not permit us to think, that we believe any thing, even a self evident principle, without a previous reason or argument. In order to gratify this passion, we invariably recur to words, and are at immense pains to lose ourselves in clouds of our own raising. We imagine we are advancing and making wonderful progress, while the mist of words in which we have involved our intellects, hinders us from discerning that we are moving in a circle all the time.’

Having considered the sources from which eloquence draws its materials, our Author advances to the the consideration of several incidental circumstances worthy of the orator's attention, in the choice and management of his materials, respecting his audience and himself. He evinces the importance of adapting the discourse to the understandings of the hearers; presenting vivid images to the fancy; disposing ideas in regular order, to assist the memory; and whose persuasion is the object, exciting some desire or passion in the hearers. This last effect, it is remarked, is principally produced by communicating lively ideas to the mind; and the circumstances which chiefly

chiefly conduce to this end are shown to be, probability, plausibility, importance, proximity of time, connection of places, relation of the actors or sufferers to the hearers or speaker, interest of the hearers or speaker in the consequences. The use which the orator may make of these circumstances, and of particular incidents or situations respecting his audience or himself, to command the attention and interest the heart, is clearly pointed out.

The different kinds of public speaking in use among the moderns, at the bar, in the senate, and from the pulpit, are next compared, under the several heads of speaker, hearer, subject, occasion, and end, with a view to ascertain their different advantages in respect of eloquence. Here we meet with many judicious observations on the character and office of a preacher, which furnish a satisfactory and seasonable apology for a class of men, whose labours are often treated with undeserved ridicule and contempt.

Upon the whole of the comparison I have stated, it appears manifest (says our Author) that, in most of the particulars above enumerated, the preacher labours under a great disadvantage. He hath himself a more delicate part to perform than either the pleader or the senator, and a character to maintain, which is much more easily injured. The auditors, though rarely so accomplished as to require the same accuracy of composition, or acuteness in reasoning, as may be expected in the other two, are more various in age, rank, taste, inclinations, sentiments, prejudices, to which he must accommodate himself. And if he derive some advantages from the richness, the variety, and the nobleness of the principles, motives, and arguments, with which his subject furnishes him, he derives also some inconveniences from this circumstance, that almost the only engine by which he can operate on the passions of his hearers, is the exhibition of abstract qualities, virtues, and vices; whereas that chiefly employed by other orators, is the exhibition of real persons, the virtuous and the vicious. Nor are the occasions of his addresses to the people equally fitted with those of the senator and the pleader, for exciting their curiosity and rivetting their attention. And finally, the task assigned him, the effect which he ought ever to have in view, is so great, so important, so durable, as seems to bid defiance to the strongest efforts of oratorical genius. Nothing is more common than for people, I suppose without reflecting, to express their wonder, that there is so little eloquence amongst our preachers, and that so little success attends their preaching. As to the last, their success, it is a matter not to be ascertained with so much precision, as some appear fondly to imagine. The evil prevented, as well as the good promoted, ought here, in all justice, to come into the reckoning.

reckoning. And what that may be, it is impossible in any supposed circumstances to determine. As to the first, their eloquence, I acknowledge, that, for my own part, considering how rare the talent is among men in general, considering all the disadvantages preachers labour under, not only those above enumerated, but others, arising from their different situations, particularly considering the frequency of this exercise, together with the other duties of their office, to which the fixed pastors are obliged, I have been of a long time more disposed to wonder, that we hear so many instructive and even eloquent sermons, than that we hear so few.

The first part of this work concludes with an ingenious but digressive essay, on the cause of the pleasure which we receive from the representation of objects of distress; in which, after having examined the several hypotheses which other writers have offered for the solution of this difficulty, the Author proposes and maintains his own; which is, that pity being not a simple passion, but a compound of sympathy, general benevolence, and particular attachment, when the object of distress is exhibited in a light adapted to excite these latter feelings in a high degree, the pleasing emotions will prevail over the painful, and the effect will be on the whole agreeable.

ART. VII. *Interesting Letters of Pope Clement XIV. (Ganganelli).* To which are prefixed Anecdotes of his Life. Translated from the French Edition published at Paris by Lottin, Jun. 12mo. 2 Vols. 6s. bound. Becket.

IN our last Appendix, Art. III. we sufficiently enlarged on the Character of the late worthy Pope, and on the merit and authenticity of these Letters. A further extract or two will not only tend to gratify the curiosity of the Public, but serve as a specimen of the translation now offered to the English Reader.

We have already seen in Ganganelli, the good man and the scholar; let us now behold, in him, the man of the world, the polite philosopher, and the lively correspondent. The following letter recommends the *Tour of Italy* to the Abbé Ferghen.

'You cannot do better to divert yourself from your troubles and embarrassments than to visit Italy. Every well-informed man owes an homage to this country, so deservedly boasted of; and it will give me inexpressible satisfaction to see you here.

'You will instantly see the great bulwarks given us by Nature in the Alps and Appenines, which separate us from France, and have made them give us the name of *Tramontanes*. They are a majestic range of mountains, which serve as a frame to the magnificent picture within them.

'Torrents, rivulets, and rivers, without reckoning the seas, are objects which present the most curious and interesting points of view to foreigners, and especially to painters. Nothing can be more agreeable than the most fertile soil in the finest climate, every where intersected

intersected with streams of running water, and every where peopled with villages, or ornamented with superb cities.—Such a country is Italy!

‘ If agriculture was held in equal esteem with architecture;—if the country was not divided into such a number of governments, all of different forms, and almost all weak, and of little extent; misery would not be found by the side of magnificence, and industry without activity; but unfortunately we are more engaged in the embellishment of cities, than in the culture of the country; and uncultivated lands every where reproach the idleness of the people.

‘ If you begin your route at Venice, you will see a city very singular from its situation;—it is precisely a great ship resting upon the waters, and which cannot be approached but by boats.

‘ The singularity of its situation is not the only thing that will surprise you.—The inhabitants in masque for four or five months in the year;—the laws of a despotic government, which allow the greatest liberty in their amusements; the rights of a sovereign without authority; the customs of a people who dread even his shadow, and yet enjoy the greatest tranquillity; form inconsistencies, which in a very extraordinary manner must affect foreigners. There is scarcely a Venetian who is not eloquent;—collections have been made of the *bons mots* of their Gondoliers, replete with true Attic salt.

‘ Ferrara displays a vast and beautiful solitude within its walls, almost as silent as the tomb of Ariosto, who was buried there.

‘ Bologna presents another kind of picture: there the Sciences are familiar even to the fair sex, who appear with dignity in the schools and academies, and have trophies erected to them daily. A thousand different paintings will gratify your mind and eyes, and the conversation of the inhabitants will delight you.

‘ You will then pass through a multitude of small towns, in the space of more than a hundred leagues, each of which has its Theatre, its Cassin (*a rendezvous for the nobility*), a man of learning, or some Poet, who employ themselves according to their fancy, or their leisure.

‘ You will visit Loretto, made famous by the great concourse of pilgrims from other countries, and the treasures with which the church is magnificently enriched.

‘ You will then descry Rome, which may be seen a thousand years, and always with new pleasure. This city, situated upon seven hills which the ancients called the Seven Mistresses of the World, seems to command the universe, and boldly to say to mankind, that she is the Queen, and the Chief.

‘ You will call to mind the ancient Romans, the remembrance of whom can never be effaced, on casting an eye on the famous Tiber, which has been so often mentioned, and which has been so frequently swelled by their own blood, and the blood of their enemies.

‘ You will be in extacy at the sight of St. Peter’s, which connoisseurs say is the wonder of the world, being infinitely superior to the St. Sophia at Constantinople, St. Paul’s at London, or even the Temple of Solomon.

‘ It is a pile which extends in proportion as you go over it, where every thing is immense, yet appears of an ordinary size. The paintings

ings are exquisite, the monumental sculptures breathe, and you will believe that you see the New Jerusalem come down from Heaven, which St. John speaks of in the Revelations.

‘ You will find, both in the great, and in the detail, of the Vatican, which was erected on the ruins of false oracles, beauties of every kind that will tire your eyes, while they at the same time charm you. Here Raphael and Michael Angelo, sometimes in a sublime, sometimes in a pathetic manner, have displayed the masterpieces of their genius, by expressing in the most lively language the whole energy of their souls;—and here the science and genius of all the writers in the world are deposited, in the multitude of works which compose that rich and immense library.

‘ Churches, palaces, public squares, pyramids, obelisks, pillars, galleries, grand fronts of buildings, theatres, fountains, gardens, views, all, all will declare to you that you are at Rome; and every thing will attach you to it, as to the city, which of all others has been universally admired. You will not meet with that French elegance which prefers the beautiful to the sublime; but you will be amply recompensed by those striking views that every instant must excite your admiration.

‘ Lastly, in all the figures of painting or sculpture, both ancient and modern, you will see a new creation, and believe it animated. The Academy of Painting, filled with French students, will shew you some who are destined to become great masters in their profession, and who by coming to study here, do honour to Italy.

‘ You will admire the grandeur and simplicity of the head of the Church, the servant of servants in the order of humility, and the first of men in the eyes of the faithful. The cardinals who surround him, will represent to you the twenty-four old men who surround the throne of the Lamb, modest in their manners, and instructive by their morals.

‘ But this magnificent prospect will terminate with a view of groupes of Mendicants, whom Rome improperly supports, by bestowing misapplied charity, instead of employing them in useful labours: thus it is that the thorn is seen with the rose, and vice too frequently by the side of virtue.

‘ But if you wish to see Rome in all her splendour, endeavour to be there by the feast of St. Peter. The illumination of the church begins with a gentle light, which you will easily mistake for the reflection of the setting sun: it then sends forth some pieces of beautiful architecture, and afterwards finishes with waving flames, which make a moving picture, that lasts till day break. All this is attended with double fireworks, the splendour of which is so bright, that you would think the stars had been plucked from heaven, and burst upon the earth.

‘ I do not mention to you the strange metamorphosis which has placed the Order of St. Francis even in the Capitol, and has produced a new Rome from the ruins of the old; to shew the world that Christianity is truly the work of God, and that he has subdued the most famous conquerors to establish it in the very centre of their possessions. If the modern Romans do not appear warlike, it is because the nature of their government does not inspire them with va-

lour; but they have the seed of every virtue, and make as good soldiers as any, when they carry arms under a foreign power. It is certain that they have a great share of genius, a singular aptitude in acquiring the Sciences; and you would imagine they were born Harlequins, so expressive are their gestures, even from their infancy.

' You will next travel by the famous Appian Way, which by its age is become wretchedly inconvenient, and you will arrive at Naples, the Parthenope of the Ancients, where the ashes of Virgil are deposited, and where you will see a laurel growing, which could not possibly be better placed.

' Mount Vesuvius on one side, and the Elysian Fields on the other, will present a most matchless view to you; and after being satisfied with this delightful prospect, you will find yourself surrounded by a multitude of Neapolitans, lively and ingenious, but too much addicted to pleasure and idleness, to become what they otherwise might be. Naples might be a delightful place, if it was not for the crowds of people of the lowest rank, who have the appearance of unhappy wretches, or robbers, though often without being either the one or the other.

' The churches are magnificently decorated, but their architecture is in a wretched taste, and by no means comparable to the Roman. You will have a singular pleasure in traversing the environs of this town, which is most delightful, from its delicious fruits, charming views, and fine situations. You will penetrate into the famous subterranean city of Herculaneum, which was swallowed up in a former age by an eruption of Mount Vesuvius. If the mountain happens to be raging, you will see torrents of fire issuing from its bowels, and majestically overspreading the country. You will see a collection of whatever has been recovered out of Herculaneum, at Portici; and the environs of Puzzuolo, sung by the Prince of Poets, will inspire you with a true passion for poetry.

' You must walk with the Æneid in your hand, and compare the cave of the Cumæan Sybil and Achéron with what Virgil has said on those subjects.

' You will return by Caserta, which from its decorations, marbles, extent, and aqueducts worthy of ancient Rome, is the finest place in Europe: and you will make a visit to Mount Cassino, where the spirit of St. Benedict has subsisted uninterruptedly above a dozen ages, in spite of the immense riches of that superb monastery.

' Florence, from whence the fine arts have issued, and where their most magnificent master-pieces are deposited, will present other objects to your view. There you will admire a city, which according to the remark of a Portuguese, *should only be shown on Sundays*, it is so handsome and beautifully decorated. You will every where trace the splendour and elegance of the family of Medici, inscribed in the annals of taste as the restorers of the fine arts.

' Leghorn is a well inhabited sea-port, of great advantage to Tuscany. Pisa always has men of learning, on every subject, in its schools. Sienna, remarkable for the purity of its air and language, will interest you in a very singular manner. Parma, placed in the midst of fertile pastures, will shew you a theatre which can contain
fourteen

fourteen thousand people, and where every one can hear what is said, though spoken in a whisper. Placentia will appear to you worthy of the name it bears, as its delightful situation must captivate every traveller.

‘ You will not forget Modena, as it is the country of the famous Muratori, and a city celebrated for the name which it has given to its sovereigns.

‘ You will find at Milan the second church in Italy, for size and beauty: more than a thousand marble statues decorate its outside, and it would be a master piece, if it had a proportionable front. The society of its inhabitants is quite agreeable, ever since it was besieged by the French. They live there as they do in Paris, and every thing, even to the hospitals and church-yards, presents an air of splendour. The Ambrosian library must engage the curious; and the Ambrosian ritual no less engage the churchman, who wishes to know the usages of the church, as well as those of antiquity.

‘ The Boromean Isles will next attract your curiosity, from the accounts you must have had of them. Placed in the middle of a delightful lake, they present to your view whatever is magnificent or gay in gardens.

‘ Genoa will prove to you that it is truly superb in its churches and palaces. There you will see a port famous for its commerce, and the resort of strangers. You will see a Doge changed almost as often as the superiors of communities, and with scarce any greater authority.

‘ And lastly Turin, the residence of a court where the virtues have long inhabited, will charm you with the regularity of its buildings, the beauty of its squares, the straightness of its streets, and the spirit of the people; and there you will agreeably finish your journey.

‘ I have been just making the tour of Italy, most rapidly and at little expence, as you see, to invite you to it in reality:—’tis sufficient to *sketch* paintings to such a master as you.

‘ I make no mention of our morals to you; they are not more corrupt than among other people, let malice say what it will; they vary only their shades according to the difference of the governments.—The Roman does not resemble the Genoese, nor the Venetian the Neapolitan; but you may say of Italy as of the whole world, that, with some little distinctions, it is here as it is there, *a little good and a little bad*.

‘ I do not attempt to prejudice you in favour of the agreeableness of the Italians, nor of their love of the arts and sciences: you will very soon perceive it when you come among them; you of all men, with whom one is delighted to converse, and to whom it will always be a pleasure to say that one is his most humble and most obedient servant.

‘ I have taken the opportunity of a leisure moment to give you some idea of my country; it is only a coarse daubing, which in another hand would have been a beautiful miniature; the subject deserves it, but my pencil is not sufficiently delicate for the execution.’

The above letter was written, as appears by the date, about three years before Ganganelli was created Cardinal.

The following is addressed to a *periodical Reviewer* :

‘ To the ABBE LAMI, at Florence :

‘ I always read your writings with pleasure, my dear Abbé, but I wish you would always give the reasons of your censures. Instead of saying, for example, *that the style of such a work is incorrect; that there are trifles which disfigure the beauty of the book*; you should plainly shew it. Rules have always need of examples.

‘ How would you have an author correct himself, and the Public adopt your manner of judging, if you only censure vaguely, and do not point out the place where the writer has forgot himself?

‘ There is hardly any book of which it may not be said, that it contains some careless or affected expressions. When you speak in general, it gives room to believe that you have only glanced your eye over the work of which you are giving an account, and that you are in haste to get rid of the trouble.

‘ Another omission is, your not shewing the best parts of the work. The good taste of the Journalist (Reviewer) requires that he should be attentive to this. If a work is not worth the trouble of reading, it is better not to announce it at all, than to rail at the writer. It is illiberal to abuse a work merely to make the Public merry at the expense of the Author.

‘ It were to be wished that Rome would adopt the practice of Paris, and that we should have several periodical sheets appear successively. We have only a miserable *Diario* (Journal), which contains nothing but insipid stuff, without the least instruction. The duty of an enlightened Reviewer is both necessary and honourable, in a country where letters are cultivated. Nobody knows better than I do what a country owes to a writer who ties himself down to give an analysis of the books that are printed, every week, or every month, to make known the genius of the nation. It is the least expensive, and the most compendious method of extending knowledge, and of teaching to judge soundly.

‘ I should have no idea of the state of literature in France, if it were not for the French Journals, which my friends are so obliging as to send me. When they are severe without satire, exact without trifling, just and never partial, they discharge their duty to the satisfaction of the Public. Mine is complete, every time that I can renew to you the sentiments of esteem and affection with which

I am, &c.’

The Good Father’s advice to his critical friend, is certainly right, according to the scheme of the foreign Journals; and could it be adopted by the English *Monthly Reviewers*, their task would prove much more agreeable than it is,—to *themselves*, we mean,—but not more *useful* to the Public. Our brethren on the continent do not admit *all* publications into their Reviews; they have, therefore, more room to expatiate; and their attention is chiefly bestowed on works of some importance, whose merits they may try and determine, by the established laws of criticism. *We*, on the other hand, are obliged by our plan, to take notice of every new book and pamphlet that appears in the British dominions;

minions; and to separate the corn from the tares, and the sheep from the goats: but, in doing this, were we always to give *'our reasons'* for pronouncing a tare a tare, or a goat a goat, we should find our work swell most enormously under our hands, and far exceed the bounds of a literary Journal. Beside, in our Catalogue-articles, particularly, we often meet with publications which are so much beneath all criticism, (and which, yet, must be *noticed*) that it would be the vilest prostitution of the noble art we profess, were we formally to apply its rules to the investigation of such rubbish.—The same remark may suffice for an answer to Father Ganganelli's other observation, viz. that 'if a work is not worth the trouble of reading, it is better not to announce it at all,' &c. With the good Father's leave, we apprehend that when a work is not worth the reading, though it comes recommended to us with a pompous or specious advertisement in the news-papers, it is the indispensable duty of the Reviewer to announce that very circumstance to the Public. The detection of those Catch-penny scribblers, or those dunces, or coxcombs, whose works are only a disgrace to the press, is, perhaps, the most useful and truly meritorious part of the Reviewers undertaking. It would, indeed, be *'illiberal'* to *'abuse'* a work, as our illustrious admonisher observes, but *justice* is not *abuse*; nor is it *'illiberal'* to give to a bad writer his proper deserts: if, by his ignorance, or impertinence, or impudence, he merits only contempt or ridicule, why should not such a devil of a scribbler have his due, as well as any other devil?

Ganganelli has, in a subsequent letter to the same person, some farther observations on literary journals, to which we can have no objection.

'I cannot join in your opinion, my dear Abbé, of the book you have criticised with so much severity. I do not think so indifferently of it as you do. There are principles, views, and beauties in it, which render it interesting. Some negligences of style do not disfigure a book altogether. The style is only the bark; and sometimes the tree may be good, though the bark is good for nothing. Unfortunately, in this age, we are less attached to things than to words. The diction too often determines the fate of the book. I have run over a multitude of pamphlets printed at Paris, which had nothing in them but a rapid and seducing style. One is obliged to ask himself what the author meant to say, and yet he does not know. It is not surprising, that in a country where they are so singularly fond of dress and tinsel, they should be pleased with a production whose outward appearance constitutes all its merit.

'There are some subjects that of themselves are sufficient to captivate the attention; while there are others which will not be regarded, without the passport of a brilliant style. An able writer should attend to this difference.

‘ I shall be very glad if you will analyse two different works which have just appeared here; *Conversation with One's-self*, and *The Elements of Metaphysics*. The first is singularly interesting, as it elevates the soul upon the wreck of the passions and senses. The second is not less so, as it tends to render its spirituality and immortality demonstrable. These are two metaphysical productions differently presented: the *Conversation* with a clearness which makes it universally understood; the *Elements* with a depth which prevents its being generally read.

‘ I look upon your paper as an alarm-bell, which prevents our Italians from sleeping over literature and the sciences. In a warm climate there is need of being frequently roused, in order to study. The mind slumbers like the body, if we do not take care to spur it up, and in that state we have neither spirit to read nor to think.

‘ Florence was always renowned for learning and taste, and I am not afraid of the Florentines degenerating while you continue to instruct them. A periodical work executed with discernment, gives light to the understanding, supports emulation, and makes up for the want of perusing a multitude of works, which we have not time to read, or means to procure.

‘ When I read a journal which gives an account of the productions printed in Europe, I learn to know the genius of the different nations, and I perceive that an Englishman does not write like a German, nor think like a Frenchman. This national difference, which distinguishes the people by their manner of writing and thinking, persuades me that the moral world is a copy of the natural one, and that there are minds like faces, which have no sort of resemblance.

‘ Adieu. I leave you to throw myself among the thorns of controversy, where I certainly shall not find the flowers which I perceive in your writings.’

‘ There can be no question that, as Father G. intimates, a literary Review (such as ours, no doubt!) ought to be regarded as a public benefit, *i. e.* ‘ it gives light to the understanding, supports emulation, and makes up for the want of a multitude of books, which we have not time to read, nor means to procure.’ Thank ye, Reverend Sir, for the good opinion you entertain of us; and we humbly beg leave to salute your Holiness's Slipper.

‘ We shall conclude this article with an extract of a letter, the contents of which are peculiarly applicable to the present circumstances of our own country.

TO A PRELATE.

‘ MY LORD,

‘ Unite yourself with me, that we may revenge the memory of Sextus Quintus. I was moved to a degree of warmth yesterday in supporting him against some who called him a cruel pope, a pontiff unworthy of reigning. It is astonishing how this character which has been bestowed upon him is supported, and what footing it has obtained in the world.

‘ Is it reasonable to judge so great a man, without once reflecting on the times in which he lived, when Italy swarmed with robbers;

when Rome was less secure than a forest, and modest women were insulted in her streets at mid-day?

* The severity of Sextus Quintus, who is improperly called *cruel*, would in such circumstances be at least as pleasing in the sight of God, as the piety of Pius V.

* We have seen that thousands of men have been assassinated under the reign of some popes, without the murderers being brought to punishment: then was the time when it might have been said with propriety, that the popes were cruel: but when Sextus Quintus put to death nearly fifty robbers to save the lives of his subjects, to re-establish morals in the midst of the cities, and security in the heart of the country, at a time when there was neither law, nor order, nor restraint; this was an act of justice and zeal, *useful to the Public*, and therefore *agreesable to God*.

* *Nothing is so dreadful for a country as too mild a government.* Crimes make a thousand times more victims than well-timed punishments. The Old Testament is full of examples of justice and terror, and they were commanded by God himself, who surely cannot be accused of cruelty.*

As every reader of the foregoing letter will make the application we mean,—we would here beg leave, with all due deference and humility, to recommend its contents to the SERIOUS consideration of ONE, whom it might be deemed indelicate to name, on this occasion; but on whose WISDOM and RESOLUTION, thousands and tens of thousands chiefly depend for the safety of their persons, and the protection of their property. Let us hope, therefore, that henceforth, the utmost care will be taken to prevent the shameful abuse of a prerogative, which surely was not designed to be, what it notoriously *has been*,—an *encouragement*, rather than a *terror*, to evil doers.—The following inscription, in golden capitals, over the door of the Council chamber, might often prove a reasonable admonition to those who enter it:

MERCY TO THE WICKED, IS CRUELTY TO THE WORTHY.

ART. VIII. *The Works in Architecture of ROBERT and JAMES ADAM, Esquires.* No. IV. Containing Designs of some public Buildings. Fol. Imp. Paper. 11. 1s. Becker. 1776.

IN our accounts of the former parts of this magnificent publication, we sufficiently, and, it is hoped, justly, commended the elegance and taste manifested by Messrs. Adam, in their architectural performances, as well as in their designs for ornamental furniture. The specimens published in the three preceding Numbers, were, those of part of the designs of STONHOUSE*; part of those of Lord Mansfield's villa at KENWOOD†;

* See Review, vol. xlix. p. 451.

† Review, vol. liii. p. 35.

and those of LUTON PARK-HOUSE †, the seat of Lord Bute, in Bedfordshire.

Beside the engravings, there are prefatory discourses to these several publications, in which we observe a variety of general and critical remarks, relative to the science of architecture, and to the beauties displayed in the noble models left us by the ancients. Of these we have, occasionally, given some extracts; and we shall continue, in like manner, to oblige those of our Readers who are curious with respect to this pleasing subject.

‘ Public buildings, say our ingenious Authors, are the most splendid ornaments of a great and opulent people. The purposes for which they are intended, admit of magnificence in the design, and require solidity in the construction.

‘ Such buildings must, of course, contain great and spacious apartments for the meeting of numerous assemblies; and, consequently, they are susceptible of more grandeur, as well in their external decoration, as in their internal distribution.

‘ The frequent, but necessary, repetition of windows in private houses, cuts the façade into minute parts, which render it difficult, if not impossible, to preserve that greatness and simplicity of composition, which, by imposing on the imagination, strikes the mind.

‘ The master, who has not an opportunity to distinguish himself by displaying his abilities in works of real greatness, will naturally betake himself to other resources, and, following the most approved examples of Greece and Rome, endeavour to call forth the admiration of mankind by the beauty and variety of his forms, by the richness and fertility of his invention, and by the elegance and delicacy of his ornamental decorations. All these may be adopted, with great propriety, in small rooms and private apartments.

‘ In this respect, painting and architecture may very justly be compared. The most celebrated painters of the Italian school, trusting to the greatness of their compositions, to their large masses of light and shade, and to the splendor and éclat of their general effect, never entered with scrupulous minuteness into all the detail of the various parts; while the Flemish artist, sensible of the smallness of his field, endeavours to avail himself of every particular circumstance, by entering with precision into the consideration of the minute detail, by describing every part with the utmost accuracy and correctness, and by heightening, with force and brilliancy of colour, every accessory that can give elegance and vivacity to his small but exquisite and highly finished performance.’

† Review, vol. liii. p. 40.

In this preface our Authors have introduced some observations on Horace, Lib. II. *Carmen* 15, in which, as they apprehend, the Bard has unjustly complained, that, in his time, the Romans were become so extremely expensive in their private houses and gardens, as to render them the less capable of expending large sums upon, and of attending to the decoration and magnificence of, their public buildings.

To shew how little foundation there was for a complaint of this kind, Messrs. Adam have given a very particular detail of the public works *erected*, and *restored*, at Rome, in the time when Horace wrote,—greater, and more numerous, than any former period could boast; the list is curious, and, we believe, extremely accurate: but, for particulars, we must refer our Readers to the book.—We have, however, by the way, some doubt whether Horace is justly chargeable with any misrepresentation of his countrymen, with respect to the subject of the ode in question. He there contrasts the *plainness* and *economy* of the old Romans, with the *extravagance* of his cotemporaries; at the same time praising the magnificence of the former, with respect to whatever concerned the public edifices, especially those which were dedicated to the gods. To this frugality in private life, they were, indeed, obliged by their circumstances; for though the public revenues were ample, the fortunes of individuals were narrow; as Horace himself observes. But when Rome was enriched by the plunder of the world, and immense personal fortunes were amassed, the citizens, in course, grew luxurious; they forgot that parsimony in which they formerly prided themselves; and all the elegancies and ornaments of polished life were introduced into their palaces and gardens,—to their tables, their furniture, and every thing that the wantonness of wealth and prosperity makes men wish for. This *degeneracy*, or this *improvement* (the Reader has his choice of the terms) is what Horace complains of; but we do not perceive that he charges the Romans of the *Augustan age*, with neglect of the public edifices; and our Authors have clearly shewn that they were by no means liable to such a charge. And if, as Messrs. Adam have expressed themselves, ‘it was not possible the grandeur and decoration of public works could be neglected, at a time when the ingenious Vitruvius lived, and the splendid Augustus reigned,’—how was it possible for their cotemporary, Horace, to bring against them an accusation of parsimony with regard to the Public, which every one would know to be groundless; and for which, too, there was not the least occasion or pretence, as the wealth of the Romans, at that glorious period, was equal to every thing that the grandeur of the state, as well as the luxury of individuals, could require.

Having

Having mentioned the high regard paid by the Heathen Romans to the splendor of their temples, &c. our Authors proceed to remark, that 'the bigotted zeal and superstitious pomp of the Roman-Catholic religion have produced a like profusion and magnificence in the public works of modern Italy;' and to that cause, it is added, 'however incompatible it may seem to be with general science, and liberal ideas, Italy owes its vast progress and present splendor in the arts of elegance.'

With regard to Great Britain, she, it is observed, 'Never had, since she first acquired power and opulence, the same motive for calling forth abilities and talents for the fine arts: neither has the form of our government, nor the decent simplicity of our religion, ever demanded any such exertion; nor is it probable that they ever will, while we continue a free and flourishing people. Though, therefore, we have, within a short period of years, made considerable progress in almost every art, and demonstrated, by many convincing proofs, that this country, when roused, is capable of admirable efforts of native genius; yet we must not expect that the fine arts will ever meet with their most ample reward, or attain their utmost degree of perfection, deprived as they are, of that emulation which is excited by public works, and by the honourable applause of a refined and discerning Public.'

The engravings contained in this Number, are,

1. A view of part of *Whitehall*, shewing the *Admiralty-Office*, with a *new Gateway*, designed and executed in the year 1760. Also a part of the *Horse Guards*, &c.
2. Elevation of an *House at Whitehall*, restored as a board-room for the Paymaster-General and Commissioners of Chelsea-Hospital, and Office for Invalids.
3. Plan of the principal story of the Society's House, and of the Secretary's House adjoining.
4. Elevation of the House of the Society for the Encouragement of Arts, Manufactures, and Commerce, situated in John Street, Adelphi.
5. Plans of the first and second stories of the Office for the Public Records of Scotland.
6. South elevation of the Register-Office, or Building for containing the Public Records of Scotland, situated in the New Town of Edinburgh, fronting the bridge.
7. Section through the center line of the Register-Office, from North to South.
8. Ornamental furniture, &c.

Though we heartily wish success to this periodical publication, yet the price *seeming* so high, may possibly prove an impediment to the sale. The price, however, is, in truth, proportionally

portionally *lower* than is usual, in works of this kind; as it does not amount to more than 2 s. 6 d. each, for plates of such a size and such elegance, as might entitle them, according to the custom of printfellers, to be set at, perhaps, double the rate at which they are offered to the *Connoisseur* by the present terms of publication.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

ITALY.

FLORENCE.

ART. I.

THE fifth and last volume of the *Ornithologia methodicè digesta*, &c. i. e. *the Methodical System of Ornithology*, one of the most splendid works that has appeared of late years in Italy, and which is designed to illustrate one of the most agreeable branches of natural history, was published some months ago by Vanni the bookseller. Six hundred plates, elegantly engraved, coloured by the ablest artists of Florence, and illustrated by the ample and learned explications of M. MANETTI, an eminent physician and naturalist, adorn this noble work. In the twenty plates that enrich this fifth volume, we find, among other birds, the *phenicopter*, the *pelican*, *pigeon*, *swan*, *duck*, *goose*, *blackbird*, *thrush*, *penguin*, &c. At the end of this volume there is not only a general index of the Matters contained in the whole Work, but also a catalogue of all the birds delineated and described in the preceding volumes, together with their names in Italian, Latin, English, and French, and a distinct account of the *genus* and *species*.

MILAN.

II. *Cosmographiæ Physicæ & Mathematicæ Pars Altera, de Rotationis motu & Phænomenis inde pendentibus*. 4to. 1776. This second part of the *Physical and Mathematical System of Cosmography* of the learned Father FRISI (whose name will shine in the annals of philosophy when the annals of monachism will be buried in deserved oblivion) treats of the kind of motion called *Rotation*, in the system of nature, and points out the phenomena, and the effects that depend upon this principle. In the former part of this excellent work*, the ingenious and learned Author treated the *Theory of Periodical Motions*, and; under this general title, described the laws of periodical motion that are observed by the celestial bodies, whether in circular, elliptical, or parabolical orbits, or conic sections, considered the perturbations of circular motion, laid down the theory of the moon

* Mentioned in our Number for April, 1775, p. 349.

and the other planets, and treated a great number of curious subjects in natural philosophy and mathematics that are relative to these profound and important researches. In this second part of the work, now under consideration, the sagacious and philosophical Barnabite prepares the way for treating with perspicuity the doctrine of the motion of rotation, by an exposition of the principal theorems of mechanics, relative to the oscillation and collision of bodies. He then divides this second part into five books. In the first he shews how *one force* only may produce at the same time *projectile motion* and the motion of *rotation* about either a fixed or variable axis.—In the four following he treats of the *figure of the earth*, of the problems of *precession* and *nutation*, and of others that are analogous to them, of the *height and motion of the tides*—and of the *atmosphere of the planets*. We find here also a *supplement* to the theory of the moon, which was published in the preceding part of this work.

III. There is, perhaps, no work that requires more maturity of thought, more depth of knowledge, and more accuracy of judgment, than the composition of an *elementary* book in any science. Such productions, well executed, are rare, because they are above the abilities of the superficial and ignorant, and (generally speaking) are thought below the dignity of the learned. The Abbé ROSSIGNOL, ancient Professor of the Mathematics and Natural Philosophy in the University of Milan, who is exempt from the incapacity of the former, and the pride of the latter, has published a little work, entitled, *Elemens de Geometrie*: i. e. *Elements of Geometry*; and, to confirm the observation by which we began this Article, we are well informed that this excellent *little* book is the fruit of twenty years labour, reflexion, and study, employed upon a science, which the learned Author has long taught with applause in several celebrated universities. He has followed, in these Elements, the method of Euclid, with little variation; but he has reduced, to the number of one hundred, the propositions, which he thinks worthy of a place in a complete course of geometry. The Abbé ROSSIGNOL is actually, as we are told, preparing for the press some other works of still greater importance, relative to the improvement of natural philosophy, the application of mathematics to the advancement and purposes of the arts, and the practical part of mechanics. We shall take notice of these productions when they are communicated to the Public.

R O M E.

IV. *Josephi Mariani Parthenii Electricorum Libri sex*: i. e. *A Latin Poem on Electricity, in six Books*. This is the third Latin poem on a subject relative to natural philosophy which the classic soil of Italy has produced; and though it may not pretend

pretend to equal merit with the admirable poem of Father Boscowitz on *Eclipses*, nor with that of the learned and ingenious SAY on the *Newtonian Philosophy*, yet it has a just claim to be placed on the same shelf with these two favourites of the Latin Muses.

GERMANY and the NORTH.

V. There are few productions of the natural world that exhibit a greater variety of kinds or species than marble, of which there are above three hundred sorts in the collection of the Abbé de Crillon, Agent General to the Clergy in France. In order to banish the confusion, and prevent the frauds, that take place in this branch of natural history, the ingenious Mr. WIRSING of Nuremberg has formed the design of publishing a series of prints, in which every species of marble will be represented with its proper colour, its distinctive properties. A part of this plan is already executed; seventy-eight kinds of marble, represented in the manner above-mentioned, in thirteen plates, have been lately published at Nuremberg, with a description of each in German and Latin, under the following title: *Marmora & adfines aliquos lapidas coloribus suis exprimi curavit & edidit Adamus Ludovicus Wirsing. Nuremberg. 1776.* The kinds of marble that are engraven in this first publication are those that grow in the neighbourhood of Nuremberg; but this is only the beginning of the undertaking, and the Author proposes to represent, in the same manner, the marbles of Germany and of other countries.

VI. *Historische und Politische Absebilderung der Anglischen Manufakturen, &c. i. e. An Historical and Political View of the Manufactures, Commerce, Navigation, and Colonies of England*; with a particular Account of their present State. By Mr. T. G. TAURE, Secretary to the Imperial Court. This is by no means a contemptible performance. The Author's observations have been made upon the spot; he seems to have been industrious in procuring information; and he has handled his materials with judgment;—though now and then he is defective, and sometimes gives into the marvellous.

VII. *Versuch Ueber den Geschmack und die Ursachen seiner Verschiedenheit, &c. i. e. Essay on Taste, and on the Causes of its Variations.* 1776. The entrance of *Taste* into Germany, and its remarkable growth there, for several years past, is a phenomenon which the different nations of Europe have been, for some time past, contemplating with respect: but that *Taste* should get so far north as *Mittau*, on that side of the continent, is a new, and, indeed, a pleasing object. The piece under consideration has considerable merit, and contains a philosophical analysis of the *mechanism*, springs, and principles of *Taste*, which is neither pedantic nor insipid.

FRANCFORT

FRANCFORT ON MAYNE.

VIII. *Danielis Wilhelmi Trilleri Clinotechnia Medica Antiquaria, sive de diversis Ægrotorum lectis, secundum ipsa varia morborum Genera, convenienter instruendis, Commentarius Medico-Criticus.* 1776. This elaborate and learned work *Concerning the Method of the ancient Physicians, who constructed Beds of different Kinds for the different Kinds of Diseases under which their Patients laboured,* is every way worthy of the attention both of the physician and the antiquary. The nature of the beds of the ancients, in general, is amply described, and this description is followed by a large enumeration of the diseases to which the forms of the beds, designed for the sick, were appropriated.

DENMARK.

IX. This part of the North furnishes nothing in the sphere of taste, genius, or elegance, but brings now and then to literature and natural history some contributions that ought not to lie in oblivion. The Latin poems of Mr. LUXDORPH; Knight of the Order of Dannebrog, published at *Copenhagen*, are as rude, chilly, and unaffecting as the climate and region that gave them birth, and are a proof that the *true* Muses refuse to sing so near the Poles. The two first epistles of Pope's *Essay on Man* have undergone a cruel metamorphosis in passing through the hands of this rugged Versificator, who has *translated* them into Latin; as also several pieces collected from the most eminent poets of different nations, ancient and modern.—Much more respect is due to the following work:

X. *Descriptiones Animalium, Avium, Amphibiorum, Piscium, Insectorum, Vermium, quæ in Itinere Orientali observavit PETRUS FORSKAL; post mortem Auctoris Edidit-Carsten Niebuhr.* 4to. i. e. *A Description of the Animals, Birds, amphibious Creatures, Fishes, Insects, and Reptiles;* which were observed by Mr. FORSKAL in his journey through the East, and have been published since his death by Mr. C. Niebuhr.—The Author of this work was one of the most learned men that the court of Denmark sent into the East in pursuit of knowledge. He died in the very flower of his age in Arabia*, and left behind him a valuable collection of drawings and descriptions, which would have been lost to the world, had not the learned Traveller, Mr. Niebuhr, who was his friend and companion, taken care of these remains, and arranged them in the volume which is now before us. This arrangement is made in conformity with the system of Linnæus, of whom Mr. FORSKAL had been the disciple. The descriptions are curious and accurate, and the plates, which are 43 in number, are published in a separate volume,

* Vid. Appendix to Review, vol. liii. p. 587.

under the following title: *Icones Rerum Naturalium quas in itinere Orientali depingi curavit P. FORSKAL, Prof. Havni; post mortem Auctoris ad Regis Mandatum et ære incisas edidit.* Carsten Niebuhr. 4to. 1776.

XI. The same zealous and industrious Editor has published also in 4to. the *Flora Egyptiaco-Arabica* of Professor FORSKAL, which contains a description of above 800 plants, and in which the science of botany is enriched with 20 new genuses. The cuts, which represent these plants, are also to be published in a separate volume. We are informed that all these works of Professor FORSKAL are published at Copenhagen at the King's expence.

NETHERLANDS.

HAGUE and AMSTERDAM.

XII. *Histoire Abregée de la Suede, &c.* i. e. *A compendious History of Sweden, from the Kings of the House of Vasa to the Year 1776.* By the Chevalier CHAMPIGNI. 4to. This is the first and last mention we propose to make of this itinerant and mendicant Author, who goes from town to town, and even from door to door, begging subscriptions (with immediate payment) to books, some of which will probably never be published, and the rest of which are unworthy to see the light. It is necessary to warn the Public against such authors, who do little honour to literature, and impose upon the credulous by titles which they degrade by their mean proceedings. This same Colonel and Chevalier Champigny has laid under contribution a great part of the European nobility, and (if we are not mistaken) even several crowned heads, who have subscribed to his promised History of England, which, if it ever appears, will, to our certain knowledge, be no more than a hasty and ill-digested compilation of Rapin, Hume, and other (subaltern) historians. Nay, this Compiler does not even pretend to have received any new information, or to have dipped into any sources, hitherto unemployed. He is certainly one of the boldest thieves in literature we have met with; as appears not only from the history of Sweden now before us, but also from his own acknowledgment; for he tells us that he had *plundered* (pillé) Puffendorff, as also many German and Latin authors; that he has *stolen* from Voltaire, and so on: now, though there is no harm in compiling, yet the terms *plundering* and *stealing* are ignoble, and indeed such in general is the style of this Writer in all the productions of his rapid and muddy facility at scribbling. Rapid it is; for while he is composing the History of England in 15 volumes in 4to. he offers to the Public, in six volumes, 4to. *the History of the Kings of Denmark of the House of Oldenburg*, translated from the German original of Professor SCHLEGEL; and

and this may deserve notice if the translation be exact, as Mr. Schlegel's reputation is well established.

XIII. A bookseller at the Hague has undertaken to publish a new and greatly improved edition of an important work, which is almost, if not entirely, out of print. He proposes reprinting, in three volumes, 4to. the celebrated French work of the learned *Herbelot*, entitled, *Bibliothèque Orientale*, with a large Supplement, which will make a fourth volume. This Supplement will consist of a variety of important articles drawn from the papers of the late learned Mr. GALAND, Antiquary to the King of France, and Professor of Arabic, and from a large MS. work of CLAUDE VISDELON, Bishop of Claudiopolis, which contains a multitude of excellent observations on that of Herbelot, as also on the histories and geography of China and Tartary, and which serve, among other things, to correct the errors of the Mahometan writers with relation to these two great empires. These valuable MSS. are the property of the Editor, and they must render this new edition highly interesting to the curious and the learned. The price to subscribers will be 24 florins.

XIV. The booksellers have published at Maastricht, a work adapted to throw new light upon a very interesting period of the history of France, under the following title: *Histoire du Procès du Chancelier Poyet pour servir à celle du Règne de François I. &c.* i. e. *The History of the Trial of Chancellor Poyet, which exhibits a View of the Reign of Francis I. with a preliminary Chapter concerning the Antiquity and Dignity of the Office of Chancellor, and the Vicissitudes to which it has been subject.* 8vo. 1776. The publication of this portion of history, and the odious portrait which the Author draws of this unworthy Chancellor, undoubtedly squint at a modern Chancellor, who lives in exile unpitied and unrespected, and deprived of the favour which he so grossly abused. When the Deputies of the Parliament came to inform Francis I. of the sentence they had pronounced against Poyet, the King, surprised that they punished a crime against the state with nothing more than exclusion from his office, and a pecuniary fine, said to them with a certain degree of emotion, that he had been always brought up in the full persuasion that a Chancellor of France ought never to lose his employment without losing his head also.

MONTHLY CATALOGUE,

For OCTOBER, 1776.

MEDICAL.

Art. 10. *Free Thoughts on Quacks and their Medicines*. 8vo.
2s. 6d. Wilkie, &c.

THE title of this piece is artfully contrived to take in an unwary purchaser by the expectation of somewhat entirely different from its real contents; we therefore think it incumbent upon us plainly to declare, that we have found nothing—to distinguish it from the ordinary quack advertisements which we frequently have the ill luck to meet with under the disguise of a pamphlet, except a superabundant portion of abuse poured out against the regulars of the faculty, served up in a heterogeneous medley of frothy declamation and shallow reasoning. The Author, Mr. Spillbury, not content with puffing off his own *Antiscorbutic Drops*, has most public-spiritedly taken under his protection his whole fraternity, whose cause he maintains in a well concerted attack upon their common adversaries, carried on by malignant insinuations, crafty misrepresentations and charges, little applicable, indeed, to the present state of the professions, but likely enough to make an impression on some of his readers. If he fails in judgment in any particular, it is in laying open, rather too unguardedly, some of the arcana of the trade. Thus, when he informs us that the enormous sum of 1500 l. per ann. is expended in advertisements by the proprietors of some of the most noted quack medicines, he gives occasion to reflect by what dint of puffing the craft is supported, and how extravagantly the Public must pay for the article that is to reimburse these monstrous costs. When he acquaints us that several famous Drops are only Purgative Elixirs variously disguised; that one celebrated *Restorative Meduina* contains cathartides; that various other nostrums have for their basis the most powerful preparations of mercury and antimony; and that his own is a compound of these minerals, hemlock, acids, bitters, alkalies, and steel, he does not, surely, raise our ideas of the novelty, safety, and excellence of these remedies. When he detects the want of sanctificity of cures said to be wrought by the *Vegetable Syrup*, and affects his belief that Mith's tried up *Bardana* never wrought a single cure, he does not exalt our opinion of the honesty of his brethren. And, lastly, he most unaccountably destroys our admiration of his own patriotism and benevolence by the following too candid declarations: 'The bad opinion, says he, which experience and cool reflection on the present state of our manners, and the corruption of our morals, as well as on the transactions of society in these our days, induce me to entertain of the actuating principles of individuals, is such indeed as to leave no room for me to doubt but every one, from the highest to the lowest, would willingly strip his brother of his property, could he do it with the safety of his person.' And again, 'Man, the most ravenous species of the animal kingdom, is so selfishly prone and addicted, that nothing could prevail upon the best of the whole tribe to do the least good or service to his fellow-creature.'

Rev. Oct. 1776.

Y

ture,

ture, was HE *himself* to deduce no sort of direct, or indirect, personal advantage whatever from the deed.

Who could have expected this from the institutor of a DISPENSARY, where the poor are supplied *gratis* (on paying one shilling admittance) or at half price, with his drops; which drops, indeed, are also paid for by a twice repeated advance of price on the Public?

The newspapers have puffed off the spirit, elegance, and learning shewn in this work. The truth is, that we remember not to have met with a more tedious redundancy of words, or a more disgusting mixture of affected fineries and vulgarisms, plentifully interlarded with grammatical blunders.

ART. II. *Observations Preparatory to the Use of Dr. Mersbach's Medicines*: In which the Efficacy of certain German Prescriptions, (given in English) is ascertained by Facts and Experience, &c. By J. C. Lettsom, M.D. F.R.S. and S.A. &c. 8vo. 1s. Dilly. 1776.

That in this age, and in the capital of this enlightened country, an ignorant impostor should meet with many thousands of all ranks and conditions, willing dupes to the ridiculous and stale pretence of discovering the seat and cause of their disorders, by the mere inspection of their *urine*;—the very *barbar* of empiricism;—so that in the space of little more than two years this, probably self-graduated, urine-eater should have amassed a princely fortune, by playing upon the ignorance and superstition of his credulous votaries;—are facts that would scarce be credited, were they not most satisfactorily authenticated by the pamphlet now before us.

For the pains which Dr. Lettsom has here taken to cure the late epidemic madness, and to expose this impostor, by opening the eyes of his blind employers to his various practices, he is justly intitled to the thanks of the Public. By the cases which he has here collected, every one must be convinced of the superlative ignorance, and acuteness of this German adventurer; and the Reader will be astonished that a deception, of so very low a kind, and so grossly conducted, could have been nursed up, by popular credulity, to so alarming a magnitude: for, often, as we have been informed, not *two* persons in a day have been seen crowding to receive the random prescriptions, some of them of a dangerous nature, of a man not only totally unacquainted with medicine, but ignorant likewise of the age, sex, and even *species**, of the patient; and of the nature, or even name of the disease for which he was prescribing.

Beside the *internal* evidence presented in the abovementioned cases, the pamphlet contains some strong *external* testimonies respecting the

* In one part of this pamphlet, we find our Water-conjuror prescribing for a *young gelding*; from an attentive view of whose urine he declared that the *Lady*, to whom it had belonged, 'was very bad';—that she had 'a disorder in her *urinary*', and a *stump* upon the kidneys;—that 'her pains in labour be very bad';—that she 'was very fretful and peevish';—and that she was always coughing.'—After due inspection into the urine of a *cow* likewise, the Doctor intimated that 'the party had been *too free with the ladies of the town*.'

object of it; particularly the *confession* of a penitent associate, one of the Doctor's late apothecaries; who relates some of the *mandates* of the confederacy, and the Doctor's frank and repeated declarations of his astonishment at the folly and treachery of the English. To a letter likewise addressed to the Author, M. Johan Toennius, a gentleman of the faculty, informs him of his having been called in, so lately as November 1773, to visit the wife of Mr. Myersbach, in a little lodging at a shoemaker's, who *consulted him, as being himself totally unacquainted with medicine.* Mr. T. demanded no gratuity on account of the poverty and distress of Mr. Myersbach; who was then trying various schemes to get bread, and particularly was soliciting employment from a Mr. Hill, a starch maker. The same however and riches of a Doctor Myersbach having lately reached his ears; and having identified him with his late poor acquaintance at the shoemaker's, he demanded payment for his attendance on his wife, and received it.

'The whole imposture, to give it the mildest epithet,' Dr. Latham informs us, 'will soon appear in a court of justice;' where it is not to be doubted but that the astonishment of the Public will be equalled only by their indignation for the insults and injuries practised upon the weak and credulous part of the community.

Art. 12. *Traits on Medical Subjects.* By Charles Este, Member of the Company of Apothecaries in London. 4to. 1s. 6d. Davies.

How Mr. Charles Este came to imagine that every apothecary was in duty bound to publish a book as a 'testimonial that he can write a legible label,' we are at a loss to conceive. A Latin thesis, we know, by ancient and reverend custom, is made the passport to doctoral dignity—a custom we do not wish to depreciate, since the review of those productions is not a part of our plan. But if every apothecary, with the loquacity usually attributed to his profession, were to think it incumbent on him to pour forth his effusions in his mother tongue—mercy on us! what a more than Woodwardian course of emetics would the poor Reviewers have to go through?

This Writer, indeed, is pretty confident that whatever else may be said of his work, he shall at least escape the imputation of loquacity; and to shew us how generously he is disposed to deal with his readers, he has left two pages entirely blank, though, as he says, he 'could have filled them.' We thankfully acknowledge the obligation, and question not but these pages will obtain all the negative praise he promises them. We only think it a pity that it did not occur to this Gentleman, as a certain method of ensuring equal praise to the rest, and at the same time of effectually obviating the charge of loquacity, to extend his blank paper through the whole piece.

With respect to these diminutive tracts, we are able to discover nothing so curious or novel in them as the style and language; of which the following quotation, selected with very little choice, may serve as a specimen:

'To take a case from a very formidable degree of absolute pain, to a privation of it, is, perhaps, to accomplish the laws of surgical possibility, which, in their nature not require, nor admit of more than the first degree of happiness, the exemption from painful sensations.

As far as the *via surgica* lies in the venereal route, it would not, if it could be done, be morally prudent to make it a "way of pleasantness;" nor farther is it medically doubtful than to approximate it to the "path of peace."

The subject of the tracts is chiefly chirurgical, relating to the treatment of inflammations and abscesses; and we doubt not but the Author may be a respectable practitioner, though he is so little qualified to shine as a writer.

D R A M A T I C.

Art. 13. *The Barber of Seville*; a Comedy of Four Acts. With Songs, &c. by the Author of *Eugenie*; or, "the School for Rakes." 8vo. 1s. 6d. Rev.

The original piece of Monsr. Beaumarchais, of which we have now the translation before us, met with a very singular fate on the stage of the French comedy at Paris. The Author having given two or three dramas after the manner of Diderot, the Public perhaps expected another piece of the same school, and were surprised to find that the Writer had not only abandoned his old models, but even kept the bounds of legislative comedy, and presented them with a long farce. The piece was therefore condemned on the spot; and though we do not commend the severity of the audience on the first representation, yet we cannot but confess that a piece in the style of the Barber of Seville, seemed more calculated for the meridian of the Italian comedy of that metropolis, than for the more sober troop of the *Comedie Françoise*; just as the frolics and sallies of the Comic Muse are indulged with greater latitude in the Haymarket, than at our more regular theatres. The Author of the Barber of Seville, however, not only had the courage to appeal to a second audience, but prevailed on them to reverse the decree of the original tribunal, by a whimsical expedient. Thinking five acts created as much obstruction in the movement of his plot, as would arise from a fifth wheel to a coach, he sacrificed one of the acts, and rolled forth his literary machine, the second time of its appearance, upon four; in which form it has again and again and again been received with uncommon applause. The story is something like that of the Padlock, not enriched however with any character so original as Mungo, but abounding with many more comic incidents, and manifesting, on the whole, a more artificial construction of the fable.

The Editor tells us that he 'claims no merit from publishing this translation;' and indeed it reflects but a very imperfect image of the original.

Art. 14. *New Brooms!* an occasional Prelude, performed at the Opening the Theatre Royal in Drury-Lane, Sept. 21, 1776. By George Colman. 8vo. 1s. Becket.

Though the subject of this little piece, is, professedly temporary, yet it contains characters, together with a comic incident or two, worthy of a place in a more permanent drama. The dialogue is lively, and the humorous personages of Phelim, Cateall, Crotchet, and Sir Dulcimer Dandier, are happily delineated. The sprightly Prologue, to which this piece serves for a preface, is evidently the production of Mr. Garrick; and we could almost suppose that *Phelim's own self* penned that part of the advertisement, wherein the Author

thor conceals his friend's name, and lets all the world know who his friend is.

Art. 15. *The Christmas Tale*; a Dramatic Entertainment, in Three Acts, as performed at the Theatre Royal, Drury-Lane. 8vo. 1s. Becket. 1776.

We formerly gave an account of this dramatic entertainment when it appeared in *five acts*. It is now compressed by the Manager into *three*, that it may, together with farce and pantomime, not be too long for representation as an *after piece*. The same experiment has been tried (and with *wonderful* success!) on Milton's *Comus*. Hold your hand, Manager! and offer not the like violence to the incomparable *Tempest* of Shakespeare!

P O L I T I C A L.

Art. 16. *On Government*. Addressed to the Public 8vo. 2s. Stuart.

The Author, supposing America lost to Great Britain, offers several hints for improving the internal strength of our island; and even proposes to raise this kingdom to such an height of power and greatness, as to become the centre, or head, of an *Universal Empire*: which, he thinks, may, possibly, at some period of time, be formed. There is a peculiar mixture of good sense and extravagance in this tract. The Writer has many original thoughts on the nature and powers of government, and, particularly, on the subject of juries: a subject which every man of property, in this country, ought to understand; but which, not one in ten thousand does understand.

Art. 17. *Remarks on a Pamphlet*, entitled, "The Principles of the Revolution Vindicated*": the Work of R. Watson, D. D. F. R. S. Regius Professor of Divinity in Cambridge. By an Under Graduate. 4to. 1s. Rivington, &c.

A laboured attack on Dr. Watson, abounding more in far-fetched scholastic distinctions, aiming to convict the Doctor of some metaphysical errors, than in a fair direct examination of his political reasoning.

Art. 18. *A Vindication of Dr. W——n*; or, *an Answer to a Pamphlet*, entitled, "Remarks," &c. 4to. 6d. Rivington, &c.

The principles of the Revolution have very little concern in the sparring of this pair of Cantabs.

H E R A L D R Y.

Art. 19. *A Companion to the Peerage of Great Britain and Ireland*; being an Alphabetical List of such of the Daughters of Dukes, Marquisses, and Earls (now living) who are married to Commoners. Collected by Joseph Edmondson, Esq; Mowbray Herald Extraordinary. 8vo. 1s. Ridley, &c.

It frequently happens, says Mr. Edmondson, in his '*Apology*,' prefixed to this publication, 'that when a Lady Mary A. or a Lady Betty B. the wife of a Commoner, is mentioned, the company is at a loss to know from what *House* her Ladyship is descended. The maiden name being lost and merged in that of the husband, no clue is left to lead to the knowledge of her family or rank, and there being

* See Review, July last, p. 80.

no data to proceed upon, the Peerages can give but little insight, and the search will probably create a great deal of unsuccessful trouble. It is therefore hoped, that the use of this little compendium will evince itself on various occasions.' — This appendage is in the size of *Collins's Peerage*, to be occasionally bound up with that work.

L A W.

Art. 20. *The Trials of Joseph Fowke, Francis Fowke, Maha Rajah Nundocomar, and Roy Rada Churn*, for a Conspiracy against Warren Hastings, and Richard Barwell, Esqrs; also the Trial of Maha Rajah Nundocomar for Forgery. Published by Authority of the Supreme Court of Judicature in Bengal. 4to. 10s. 6d. Boards. Cadell. 1776.

Some curious particulars relative to the customs of the inhabitants, natives and others, of Bengal, &c. incidentally occur in these trials; together with many circumstances, not generally known, respecting the trade, riches, and power* of the English who are settled in that part of the eastern world. And it must be allowed, that the manner in which these judicial proceedings were conducted, and their several issues, reflect honour on the European magistrates, established in that country. We are particularly pleased with the candour, humanity, and judgment manifested by Sir Elijah Impey, the chief justice, not only through every part of each trial, but especially, in his summary of the evidence, &c. at the conclusion of Nundocomar's trial for forgery. We must not omit to observe, that the just condemnation, and execution of a criminal, so distinguished by his rank and wealth, as well as by his *evil deeds*, appears to have given the utmost satisfaction, to all who were acquainted with the life and character of this great wicked man.

Art. 21. *Arguments and Decisions, in remarkable Cases* before the High Court of Justiciary, and other Supreme Courts, in Scotland. Collected by Mr. MacLaurin. 4to. 1l. 5s. bound. Edinburgh printed, and sold by Dilly, &c. in London. 1774.

The cases here collected relate to *criminal law* only. Mr. MacLaurin's original design was, as his title page seems to import, to give the public a work of a more *miscellaneous* kind; but, for reasons that afterwards occurred, he deemed it expedient to alter his intention, so far, at least, as regards the present volume, which he has, accordingly, confined to one class of cases: intimating, however, in his preface, the possibility that his work may hereafter be rendered more correspondent to its title, by a continuation, should this volume meet with such a reception, as may afford encouragement for a second.

The method of arrangement observed by the Author is simply that of the order of time in which the cases occurred; beginning with

* Among other extraordinary questions which arose in the course of these very peculiar trials, the right of the East India Company to receive ambassadors, was ably discussed by the court. This was occasioned by the claim of *Roy Rada Churn*, to the privilege of exemption from prosecution; being, as he pretended, the public minister of Mabaric ul Dowla, nabob of the provinces of Bengal, &c. But his claim was disallowed.

that of Major Weir and his sister.—*Venus nefanda*, incest, adultery, fornication, and forcery, in 1676; and ending with ‘the king against Macgregor,’ in 1773; for a murder committed in 1747.

To this collection of cases, is prefixed an *Introductory Discourse*; in which Mr. M. hath manifested his industry and abilities, both as an Editor, and as a lawyer. The work, on the whole, may be considered as an useful addition to the stock of public knowledge, legal and historical; nor will its utility be confined to local investigations, or researches in jurisprudence north of the Tweed. The English law-student will also find in it much matter of instruction, and not a little to gratify his curiosity, and promote his entertainment: for, we apprehend, few will dissent from our opinion, that there is great *amusement*, as well as information, to be found in the perusal of works of this kind, in which the lawyer, the historian, the antiquary, and the general reader, are all greatly if not equally interested.

Art. 22. *The Statutes at Large*, from the 13th Year of the Reign of Geo. III. to the 16th Year of Geo. III. inclusive. To which is prefixed, a Table of the Titles of all the public and private Statutes during that Time. With a copious Index. 4to. 11. 1s. bound. Strahan, &c. 1776.

This is the *twelfth* volume of the much approved edition of our parliamentary Statutes in *quarto*, begun by the late ingenious and accurate Mr. Ruffhead; and which, from the successive publications of the several volumes, we have had various occasions of commending to our readers. See Rev. vols. xxviii. p. 61. xxxii p. 55. xlv, p. 328. and xlix p. 506.

NOVELS AND MEMOIRS.

Art. 23. *Memoirs of Miss Sophy Sternheim*, from the German of Mr. Weiland. By E. Harwood, D. D. 2 Vols. 6s. Becket. 1776.

Dr. Harwood judged very properly in making choice of an agreeable Novel for his Exercise book, when he undertook the tedious task of learning German; and is doubtless to be commended for having so happily provided for his own amusement and improvement during the long evenings in January and February: but we are surprised to find that he has ventured to publish his Exercises, as Miss Sophy Sternheim has already appeared in an English dress, and therefore could not be expected to gain much additional notice from any embellishments which Dr. Harwood could give her. We must, however, allow the new Translator the merit of exhibiting this lady before his countrymen in a more pleasing form than that in which the first appeared; and to such of our Readers as are fond of German beauties, we beg leave to introduce her as an agreeable sentimental companion.

Art. 24. *Liberal Opinions*; in which is continued the History of Benignus, written by himself; and published by Courtney Melmoth. 12mo. Vols. 3 and 4. 6s. Robinson, &c.

Having had repeated occasion to express our disapprobation of the productions of this Writer, either on account of the principles they inculcated, and the moral effect they were adapted to produce, or on account of the manifest violations we observed of the laws of good

writing; it is with pleasure we inform our Readers that we find little in the present volumes either to offend our moral feelings, or call for our critical censure. Though we cannot think it a sufficient apology for the former part of this work, to say, as the Author does in his preface to these volumes, that it was his intention, in exhibiting the character of Benignus, rather to point out the inconveniences attending an ill-directed and indiscreet generosity, than to cast a general censure on the benevolent character; we are glad to find that the Author has so far availed himself of our former remarks, as to direct his invention into a less offensive channel; and has learned to furnish his readers with amusement, without undermining their virtuous principles. In this part of his work, the Author has indulged that vein of writing which seems most natural to him, dwelling principally on the delineation of characters in the middle or lower walks of life, several of which he has drawn with real strokes of humour, and in a manner which shews him to be no stranger to the world.

Mr. Melmoth intimates his intention of continuing this work; but to what length he means to protract it we are not informed.

M A T H E M A T I C S.

Art. 25. *The Diarian Miscellany*; consisting of all the useful and entertaining Parts, both Mathematical and Poetical, extracted from the *Ladies' Diary*: From the Beginning of that Work, in the Year 1704, down to the End of the Year 1773. With many additional *Solutions and Improvements*. In 5 Vols. 12mo. By Cha. Hutton, F. R. S. Professor of Mathematics, in the Royal Military Academy. 11. 9s. Robinson.

The *Ladies' Diary* was originally projected by Mr. John Tipper, in 1704; and continued under his management to the year 1713 inclusive; it was conducted for the most part by Mr. Henry Brighton, from 1714 to 1744, with the assistance of his wife, and of his friend Mr. Ant. Thacker, as being a better mathematician than himself: Cap. Rob. Heath, superintended the publication of it from 1745 to 1753: Mr. Tho. Simpson had the care of it from 1754 to 1760; and it was under the direction of Mr. Edw. Rollinson, from 1761, till his death in 1773.

As many numbers of this periodical publication were become extremely scarce, and the whole of it contained a variety of very curious particulars, the Editor has made an entire collection of them, and republished the most useful and entertaining articles. The whole is comprised in five volumes; three of which contain all the mathematical parts, including questions, solutions, tracts, and eclipses. The Editor has supplied solutions, where they were wanted; corrected those that were erroneous, and explained such as were obscure: he has likewise added "to the annual calculations of eclipses, accounts of the observations made of the same eclipses, collected from various publications, which it was thought might be of use in shewing the degree of nearness in the tables from which the calculations had been made, when the computers were such as might be depended on." The other two volumes include the poetical or enigmatical articles, a few things of less importance being omitted. The utility of

uniting

editing and preserving these periodical papers; and of arranging them into a regular order, will be universally acknowledged: more especially, when it is considered how highly Mr. Tho. Simpson, who was one of the compilers, and whose judgment in matters of this kind is unquestionable, estimates the merit of the original publication. He says, "that for upwards of half a century, this small performance, sent abroad in the poor dress of an almanac (and that under a title, not calculated to raise the highest expectations) has contributed more to the study and improvement of the mathematics, than half the books professedly written on the subject. The most celebrated authors now among us have contributed to promote the reputation of the Ladies' Diary; and the compiler thinks he may, without any offence to truth, venture to pronounce, that the mathematical part (at least) is, at this time, greatly superior to every attempt to imitate it, and not below the notice of the best judges."

The Editor has added a *fourth* volume, intitled "*Miscellaneous Mathematical*: consisting of a large collection of curious mathematical problems, and their solutions; together with many other important disquisitions in various branches of the mathematics: being the literary correspondence of several eminent mathematicians."

Art. 26. *Riley's Arithmetical Tables*, for multiplying and dividing Sums, to the utmost extent of Numbers*, with mechanical Ease, and mathematical Certainty: designed for the Use of practical Accomptants, Surveyors, Navigators, Merchants, and Men of Business in general. 8vo, 3s. 6d. Riley.

In important concerns, it is apprehended few persons will trust to the correctness of printed tables, without going through the operations themselves to prove them; and hence calculated tables are not of that great use which the publishers usually promise: the operations of multiplication and division will be very nearly as readily performed, as the products and quotients can be collected from the tables here formed; all additions and subtractions remaining still to be executed by the searcher, in every step.

M I S C E L L A N E O U S.

Art. 27. *A concise Account of all the British Colonies in North America*, comprehending their Rise, Progress, and present State, particularly of Massachusetts Bay, &c. 8vo. 2s. 6d. fownd. Bew. 1775.

Those who are not possessed of any of the larger Histories or descriptions of North America, will here find a very tolerable account of the provinces of New England; but that of the other colonies is very brief indeed: New York is described in less than five pages; New Jersey, in less than three; Pennsylvania, in three and a half; and Maryland, Virginia, the Carolinas, and Florida, are dispatched in the same compendious manner. There is added a *descriptive table* of the several countries, on a folding sheet, exhibiting, at one view, their respective boundaries, divisions, towns, castles, harbours, rivers, productions, &c. which is well drawn up, and may serve, as the Author says, for a very proper companion for a map.

* Where is the utmost extent of Numbers to be found? Not in, or by, these tables.

Art. 28. *Advice from a Father to his Son*, just entered into the Army. In Seven Letters. 8vo. 1s. Johnson.

Fraught with excellent admonition respecting the duties of temperance, sobriety, and religion;—in a word, recommending the practice of every virtue requisite to complete the character of a soldier, a gentleman and a Christian; parents, or guardians, cannot make a more proper present to a young officer.

*** We imagine that the worthy Author mistakes the (*English*) meaning of the word *Pannel*, in his advice relative to the conduct of gentlemen assisting at a court martial. He uses it, as they do in Scotland, for *the person accused*; but, in England, it refers to the *Jury*.

Art. 29. *The Life of Petrarch*, collected from *Memoires pour la Vie de Petrarch*. The Second Edition. 8vo. 2 Vols. 12s. Boardman Doddsley, &c.

Of this very entertaining work we gave an account in our Number for September, 1775. We are glad to find that the success of the first impression hath so speedily occasioned a second, and that we have now the advantage of an *index*, which was wanting in the first edition. We have a great veneration for *indexes*, and we seldom fail to express our disapprobation of every work of any consequence, that appears without one. By this omission, many (otherwise valuable) books, are rendered, in a great measure, useless, after the first perusal; as there is no means of occasionally consulting them, without a loss of time, intolerable to those who know how to estimate it.

Art. 30. *Quin's Rudiments of Book-keeping*; comprised in six plain Cases, and attainable in as many Days, without the help of a Teacher; calculated for Persons of *either Sex grown so Maturity*. With an Essay on the fit Manner of initiating Youth to Temperance and moral Rectitude, by an easy arithmetical Scale. Small 8vo. 2s. 6d. Bew, &c.

The first sentence in this work is conceived in the following terms:

‘The greatest moral rectitude necessary for *adult persons*, must proceed from a right knowledge and practice of keeping *orderly accounts*.’

Now though it is by no means our intention to depreciate the merit of keeping regular accounts; it must nevertheless be noted, that many *adult persons* have kept very *orderly accounts* of their private affairs; and yet have had the misfortune to be hanged at Tyburn for a total disregard of *moral rectitude*! e. g. where regular entries are made of houses to be broke open, or accounts kept of clipping and coining. Mr. Quin however understands book keeping, and teaches in Prussian square, opposite Surgeon's-hall, in the Old Bailey.

Art. 31. *Observations on the Art of Brewing Malt Liquors*; in a Series of Strictures on a secret System, inculcated in a private Course of Lectures on Brewing, lately delivered to several eminent Initiates in that mystic Mode of Practice; to whose Perusal they are particularly dedicated. By a Practical Brewer. 8vo. 2s. Wilkie.

This is a sneering attack on we do not know who, and we scarcely, even after perusal, know for what, farther than we are informed by the title. It is indeed very obscure; but as it refers to some private matters, which we may suppose the Writer understands, and as he

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has gratified himself in the publication, so far all is well; the Public will not probably suffer by not being admitted more into the secret.

Art. 32. *An Address to the Members of Parliament; on the Necessity of an Act to confine the Proprietors of Stage Carriages, and the Porters to Inns, to certain Rates for the Carriage and Portage of Goods, &c.* 8vo. 1s. Dew.

In the raising, manufacturing, and selling the necessaries of life, competition, in most instances, produces the only regulation to which they can be subjected; but the Carriage of Goods to and from particular towns, is often free from the restraints of competition. Hence, though the creation of new offices ought to be regarded with a jealous eye, the mutual intercourse of the Public ought as certainly to be guarded against imposition. The Author proposes that carriers, their book-keepers, and porters, should be subject to a like regulation with hackney coaches; a general warehouse to be prepared for the care and disposal of unclaimed goods; and that the profits of the whole should be applied to the Foundling Hospital.

Art. 33. *The Ensign of Peace.* Shewing how the Health, both of Body and Mind, may be preserved, and even revived by the mild and attenuating Power of a most valuable and cheap Medicine: Its singular and most excellent Property is to subdue the Flesh to the Will of the Spirit; by which happy Means, Mankind may enjoy a State of Temperance instead of Intemperance, and a State of Virtue instead of Vice. The continued Use of this Medicine irradiates most Diseases, and is seriously recommended to the People of this Island. By a Friendly Traveller. 12mo. 2s. Wilkie.

Some unhappy mortal, with a very weak head, oppressed by a complicated load of medicine, history, philosophy, divinity, and politics, may have found temporary relief by discharging a pamphlet full of strange incoherent crudities; but from the complexion of the matter, we may safely predict that he will never be cured unless his friends confine him from books, pens, ink, and paper: allowing him nevertheless *quant. suff.* of his favourite element—*water*.

Art. 34. *The British Chronologist; comprehending every material Occurrence, Ecclesiastical, Civil, or Military, relative to England and Wales, from the Invasion of the Romans to the present Time: Interspersed with Processions at Coronations, Installments of the Military Honours, Marriages, Funerals of Sovereigns, &c. Also the Valuation of suppressed religious Foundations at the Reformation; the Introduction and Growth of Taxes, and Increase of the National Debt; together with the Price of Grain and Provision at different Periods.* 8vo. 3 Vols. 18s. Kearsly. 1776.

History is composed of temporary materials, worked up in regular, connected narratives; the history of England is here decomposed, analysed into its constituent parts, taken to pieces, and detailed, in the paragraph style of a news-paper.

The Compiler offers it, however, as an useful *ally* to history; especially 'as it registers every interesting event,—in that concise yet clear manner, that while it satisfies the *temper of curiosity*, it is by no means a *business* to the memory.'

Art.

Art. 35. *An Essay on Valour*: Occasioned by the Perusal of some Reflections on *Valour*, in an excellent Performance lately published under the title of, "A View of the internal Evidence of the Christian Religion," by Soame Jenyns, Esq." 12mo. 6d. Becket.

An attempt to restore *valour* or courage, directed to proper ends, and actuated by right principles, to the rank of Christian virtues, from which the Author of the *View*, &c. has excluded it. Mr. Jenyns, as our Essayist justly observes, seems to have confounded valour, or, as he calls it, active courage, with the violence and ferocity of a savage; and he accordingly describes it to be the offspring of pride and revenge, and the parent of cruelty and injustice; and yet, by a strange kind of inconsistency, he does not object to the honours and rewards bestowed on the valiant. Passive courage, thus nicely does he distinguish, is, according to his representation of it little more than the resolution of a stoic; the former, he says, the Christian can have nothing to do with; but the latter is the only virtue of this class which Christianity allows. We shall only observe*, as on a former occasion, that the genius of Christianity, and the character of its Author, are directly repugnant to such views of it.

RELIGIOUS and CONTROVERSIAL.

Art. 36. *A Letter to Soame Jenyns, Esq;* wherein the Futility and Absurdity of some part of his Reasoning in his *View of the internal Evidence of the Christian Religion*, is set forth and exposed. By a Clergyman of the Church of England. 8vo. 1s. Baldwin.

Principally designed to vindicate Christianity from the charge of not having required or encouraged *patriotism* and *friendship*. The obligation of these virtues is clearly evinced both from the authority and example of its Author. This Letter-writer likewise animadverts on one or two other exceptionable passages; whilst he has omitted some much more obnoxious than any which he has considered. We can scarce admit his apology, after the high compliments he pays the Author, for examining so hastily and superficially what he thought it of any importance to examine at all. 'To give it a laboured reply would be, perhaps, paying the exceptionable parts too high a compliment; my observations are cursory, such only as offered themselves on the first reading, but yet such, I hope, as will not be deemed nugatory.'

Art. 37. *Observations on Soame Jenyns's View of the internal Evidence of the Christian Religion; addressed to its almost Christian Author*. By W. Kenrick, LL. D. 8vo. 3s. Evans.

The reply of an orthodox Christian to a young convert; see the *Epistles to Lorenzo*, which are the standard of Dr. K.'s orthodoxy, and to which he frequently refers, 'not to indulge the vanity of an Author in quoting from himself, but to shew that the Critic is no new convert; being much of the same opinion respecting these matters, after upwards of 20 years experience and reflection, as he was of so long ago, and at a very early period of life.' As for the *View* and the *Reply*, they seem to be altogether frivolous and needless; since,

* See Monthly Review for June, 1776, p. 465.

on the principles advanced by Dr. K. the well-disposed reader, submitting his *reason* to *revelation*, and his belief of its divine origin, as well as of its essential doctrines, to a superior mode of conviction, the influence of grace, would do well patiently to wait the effect of its operation in God's own place and time, and not to be importunately anxious for the elucidation of obscurities, which nothing but divine illumination can illustrate.' In short, the perception and acknowledgment of the evidence of Christianity, and of the truth of its doctrines, do not at all depend on rational investigation. The Author has made many fruitless attempts to reconcile prophecy and miracles and scripture doctrines and precepts to *reason*; and yet he is a believer, though not on any rational conviction; 'a believer in the greatest apparent absurdities in the known world.' Such paradoxes as these frequently occur in the performance before us: nor is it any wonder that our Author's faith should be the meer effect of an *irrefragible influence*.

Art. 38. *Subscription: or, Historical Extracts*, humbly inscribed to the Right Rev. the *Bishops*, and to the *Petitioners*, &c. 8vo. 2s. 6d. Hay. 1775.

Among the numerous disquisitions concerning ecclesiastical Subscription, this tract is not the least considerable of those which have embraced the free side of the question. The Author appears to be a man of a liberal turn of mind, and master of that learning which is requisite to a thorough discussion of the subject. His historical deduction of the rise and progress of human *imposition* of human *opinions* in the Christian Church, and of the means unhappily used by our religious directors and legislators (from the earlier ages, down to the Reformation) for *contracting* the terms of Christian communion, is judicious, and satisfactory: and the inferences he draws are feasible to the importance and utility of his design. We have not room at present to enlarge; and, therefore, we shall only add, that he concludes with recommending some concessions, and alterations, which, in all probability, would greatly contribute toward composing our religious differences.—On the whole, we cannot but consider this performance as equally pious and judicious; calculated to serve the interests of Christianity in general, and of the Protestant Churches in particular; and we are of opinion that it is written in a strain which cannot fail of producing some good effect on every mind that is honestly open to conviction.

Art. 39. *Sermons to the Condemned*. Literally, intended for the Benefit of those under Sentence of Death by the Laws of their County: Spiritually, for all who feel themselves under Condemnation by the Law of God, and who may properly be styled Prisoners of Hope. To which is added, an original Dialogue, between the Minister and a Convict ordered for Execution. By David Edwards. Second Edition. 12mo. 2s. Backland, &c.

This Author appears to have engaged in the charitable act of attending some condemned malefactors; not officiously, but by desire, at first, with some reluctance, but with the best intentions. The strain of the Sermons may be judged of from the title. The benevolence of the preacher entitles him to commendation.

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haps he may find another way of employing his talents for irony, if he is really in joke.

S E R M O N S.

I. *The View and Conduct of a Minister of the Gospel represented*—At Lewin's Mead, Bristol, May 28, 1776, in an Assembly of Protestant Dissenting Ministers of different Denominations, and published at their Request. By John Ward. 8vo. 6d. Printed for Cadell at Bristol, and sold in London by Johnson.

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved; from these words the Preacher takes occasion to vindicate the character of the apostle Paul from the charge of selfishness and criminal accommodation to the humours and tempers of men; and then to recommend his example as an excellent model of imitation. The spirit of the Preacher is equally liberal and pious; his reasoning just and forcible; and his address, animated and affectionate.

II. *The Importance of Sincerity in Public Worship to Truth, Morals, and Christianity*—Preached Feb. 25, 1776, before the the Society at the Octagon Chapel, Liverpool, explaining the Views with which their Liturgy was composed, the Reasons for laying it aside, and for their Union with the Protestant Dissenters at Benn's Garden. By N. Clayton. 8vo. 6d. Liverpool printed. Sold in London by Dilly.

A rational representation of the nature and design of public worship; concluding with an account of the first introduction of a liturgy at the Octagon chapel, and an apology for the discontinuance of it, in order to an union with a neighbouring congregation. As this is a local concern, we shall not trouble our Readers with particulars.

III. *The Remembrance of our Creator in the Days of our Youth, opened and enforced*—On the Death of Mr. Thomas Wilton, who departed this Life, Aug. 5, 1776, in the 31st Year of his Age. By Thomas Gibbons, D. D. To which is added, the Address at the Interment, by Abraham Booth. 8vo. 6d. Buckland.

To the MONTHLY REVIEWERS.

GENTLEMEN,

IN the Review for last September, at page 210, you say, "and there we find that the temple of Pandrosus was near the Propylea." Here instead of Pandrosus, the Reviewer of this article should have said *Aglaurus*. This learned Reviewer should be reprimanded for his carelessness; which is the more censurable, as in the note referred to by the asterisk, he has given the name as it ought to have been written in the text.

Yours, &c.

Oct. 18, 1776.

At a General Court of Criticism held, by the Worshipful Society of MONTHLY REVIEWERS, at the PEGASUS in GRUBSTREET, on Monday, Oct. 21, 1776.

RESOLVED,

That the Reviewer of *Dr. Chandler's Travels in Greece*, a Member of this Society, be reprimanded for his carelessness; and he is hereby reprimanded.

T. B. Secretary.

T H E

MONTHLY REVIEW,

For N O V E M B E R, 1776.



ART. I. *A Fragment on Government* ; being an Examination of what is delivered on the Subject of Government in general, in the Introduction to Sir William Blackstone's Commentaries ; with a Preface, in which is given a Critique on the Work at large. 8vo. 3 s. 6 d. Payne. 1776.

THOUGH we are sufficiently sensible that nothing can be more destructive of the freedom of criticism, or a greater obstruction to the progress of science, than a tame submission to the authority of illustrious names ; though we acknowledge that it is much to be desired that critics would always steadily adhere to the character which they profess to assume, *Nullius in verba magistri* ; it always gives us pain, when the respect which is due to distinguished merit is violated, and those on whom the general voice of the Public has bestowed deserved applause, are treated with contempt. The Author of the Commentaries on the Laws of England has undoubtedly rendered such important services to his country, by 'teaching the law to speak the language of the scholar and the gentleman,' as certainly entitle him to decent treatment even from his opponents. If in the science of ethics and natural law, this ingenious Writer hath not shewn himself a perfect adept ; if in the execution of his extensive and difficult undertaking, he has fallen into some mistakes, or advanced some doubtful or erroneous positions ; it must nevertheless be acknowledged, that he is an able master of the science of which he treats, and that his work is, on the whole, exceedingly judicious and useful : and this ought, surely, to have been a sufficient protection from insult.

We cannot therefore avoid expressing our disgust at the severity with which the justly admired Commentator is treated in the critique now before us. In order to convict him of ob-

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rity and inaccuracy, this *anonymous Writer* has taken much pains—it must be owned, with some ingenuity—to analyse those passages in the introduction to his work which treat of the subject of Government in general: and has scrutinized every word and idea with a degree of rigour, which few even of the most admired writings would be able to endure. The more effectually to accomplish his purpose, he freely employs the weapons of ridicule, and even sometimes condescends to adopt the language of illiberal suspicion and abuse: particularly where, after expressing his approbation of the censure which Sir W. B. had passed on some articles in the *English law*, he intimates a doubt concerning the authenticity of the passage.

‘So little, says he, are these particular remarks of a piece with the general disposition that shews itself so strongly through the work—that I can scarce bring myself to attribute them to our Author. Not only disorder is announced by them, but remedies, well imagined remedies are pointed out. One would think that some angel had been sowing wheat among our Author’s tares.’

After having thus freely expressed our disapprobation of the temper with which the work is written, we must, in justice to the Author, proceed to remark, that he has discovered a considerable share of sagacity and penetration, and that many of his observations are such as merit the attention of the Public, and will probably not be thought unworthy of notice by the Author of the *Commentaries*. In the preface we meet with sensible remarks on the right of individuals to scrutinize and censure the laws of their country; and on the most natural arrangement of the materials for a digest of law. In the body of the work the Author distinctly examines Sir W. Blackstone’s observations concerning government, under the following heads; the *formation* of government; the *forms* of government; the *British* constitution; the *right* of the supreme power to make laws; the *duty* of the supreme power to make laws.

It would lead us beyond the limits we are obliged to prescribe to ourselves, to enter at large into the merits of our Author’s critique. Leaving the cause in the able hands to which it more properly belongs, we shall therefore content ourselves with laying before our Readers the following extract, on the interesting subject of the original compact between governors and the governed.

‘A compact, it is said, was made by the king and people: the terms of it were to this effect. The people, on their part, promised to the king a general obedience. The king, on his part, promised to govern the people in such a particular manner always, as should be subservient to their happiness. I insist not on the words: I undertake only for the sense; as far as an imaginary

imaginary engagement, so loosely and so variously worded by those who have imagined it, is capable of any decided signification. Assuming then, as a general rule, that promises, when made, ought to be observed; and, as a point of fact, that a promise to this effect in particular had been made by the party in question, men were more ready to deem themselves qualified to judge when it was such a promise was broken, than to decide directly and avowedly on the delicate question, when it was that a king acted so far in opposition to the happiness of his people, that it were better no longer to obey him.

‘It is manifest, on a very little consideration, that nothing was gained by this manoeuvre after all: no difficulty removed by it. It was still necessary, and that as much as ever, that the question men studied to avoid should be determined, in order to determine the question they thought to substitute in its room. It was still necessary to determine, whether the king in question had, or had not, acted so far in opposition to the happiness of his people, that it were better no longer to obey him; in order to determine, whether the promise he was supposed to have made, had or had not been broken. For what was the supposed purport of this promise? It was no other than what has just been mentioned.

‘Let it be said, that part at least of this promise was to govern in subservience to law: that hereby a more precise rule was laid down for his conduct, by means of this supposal of a promise, than that other loose and general rule to govern in subservience to the happiness of his people: and that, by this means, it is the letter of the law that forms the tenor of the rule. Now true it is, that the governing in opposition to law, is one way of governing in opposition to the happiness of the people: the natural effect of such a contempt of the law being, if not actually to destroy, at least to threaten with destruction, all those rights and privileges that are founded on it: rights and privileges on the enjoyment of which that happiness depends. But still it is not this that can be safely taken for the entire purport of the promise here in question: and that for several reasons. First, because the most mischievous, and under certain constitutions the most feasible, method of governing in opposition to the happiness of the people, is, by setting the law itself in opposition to their happiness. Secondly, because it is a case very conceivable, that a king may, to a great degree, impair the happiness of his people without violating the letter of any single law. Thirdly, because extraordinary occasions may now and then occur, in which the happiness of the people may be better promoted by acting, for the moment, in opposition to the law, than in subservience to it. Fourthly, because

it is not any single violation of the law, as such, that can properly be taken for a breach of his part of the contract, so as to be understood to have released the people from the obligation of performing theirs. For, to quit the fiction, and resume the language of plain truth, it is scarce ever any single violation of the law that, by being submitted to, can produce so much mischief as shall surpass the probable mischief of resisting it. If every single instance whatever of such a violation were to be deemed an entire dissolution of the contract, a man who reflects at all would scarce find any where, I believe, under the sun, that government which he could allow to subsist for twenty years together. It is plain, therefore, that to pass any sound decision upon the question which the inventors of this fiction substituted instead of the true one, the latter was still necessary to be decided. All they gained by their contrivance was, the convenience of deciding it obliquely, as it were, and by a side wind—that is, in a crude and hasty way, without any direct and steady examination.

‘ But, after all, for what reason is it, that men ought to keep their promises? The moment any intelligent reason is given, it is this: that it is for the advantage of society they should keep them; and if they do not, that, as far as punishment will go, they should be made to keep them. It is for the advantage of the whole number that the promises of each individual should be kept; and, rather than they should not be kept, that such individuals as fail to keep them should be punished. If it be asked, how this appears? the answer is at hand:—Such is the benefit to gain, and mischief to avoid, by keeping them, as much more than compensates the mischief of so much punishment as is requisite to oblige men to it. Whether the dependence of benefit and mischief (that is, of pleasure and pain) upon mens conduct in this behalf, be as here stated, is a question of fact, to be decided in the same manner that all other questions of fact ought to be decided, by testimony, observation, and experience.

‘ This then, and no other, being the reason why men should be made to keep their promises, viz. that it is for the advantage of society that they should, is a reason that may as well be given at once, why kings, on the one hand, in governing, should in general keep within established laws, and (to speak universally) abstain from all such measures as tend to the unhappiness of their subjects: and, on the other hand, why subjects should obey kings as long as they so conduct themselves, and no longer; why they should obey in short so long as the probable mischiefs of obedience are less than the probable mischiefs of resistance: why, in a word, taking the whole body together, it is their duty to obey, just so long as it is their interest,

terest, and no longer. This being the case, what need of saying of the one, that he promised so to govern; of the other, that they promised so to obey, when the fact is otherwise?

‘ True it is, that, in this country, according to ancient forms, some sort of vague promise of good government is made by kings at the ceremony of their coronation: and let the acclamations, perhaps given, perhaps not given, by chance persons out of the surrounding multitude, be construed into a promise of obedience on the part of the whole multitude: that whole multitude itself, a small drop collected together by chance out of the ocean of the state: and let the two promises thus made be deemed to have formed a perfect compact:—not that either of them is declared to be the consideration of the other.

‘ Make the most of this concession, one experiment there is, by which every reflecting man may satisfy himself, I think, beyond a doubt, that it is the consideration of utility, and no other, that, secretly but unavoidably, has governed his judgment upon all these matters. The experiment is easy and decisive. It is but to reverse, in supposition, in the first place the import of the particular promise thus feigned; in the next place, the effect in point of utility of the observance of promises in general.—Suppose the king to promise that he would govern his subjects not according to law; not in the view to promote their happiness:—would this be binding upon him? Suppose the people to promise they would obey him at all events, let him govern as he will; let him govern to their destruction. Would this be binding upon them? Suppose the constant and universal effect of an observance of promises were to produce mischief, would it then be mens duty to observe them? Would it then be right to make laws, and apply punishment to oblige men to observe them?

‘ No; (it may perhaps be replied) but for this reason; among promises, some there are that, as every one allows, are void: now these you have been supposing, are unquestionably of the number. A promise “that is in itself void, cannot, it is true, create any obligation: but allow the promise to be valid, and it is the promise itself that creates the obligation, and nothing else.” The fallacy of this argument it is easy to perceive. For what is it then that the promise depends on for its validity? What is it that being present makes it valid? What is it that being wanting makes it void? To acknowledge that any one promise may be void, is to acknowledge that if any other is binding, it is not merely because it is a promise. That circumstance then, whatever it be, on which the validity of a promise depends, that circumstance, I say, and not the promise itself must, it is plain, be the cause of the obligation which a promise is apt in general to carry with it.

‘ But farther, allow, for argument’s sake, what we have disapproved: allow that the obligation of a promise is independent of every other: allow that a promise is binding *propria vi*— Binding then on whom? On him certainly who makes it. Admit this: for what reason is the same individual promise to be binding on those who never made it? The king, fifty years ago, promised my great grandfather to govern him according to law: my great grandfather, fifty years ago, promised the king to obey him according to law. The king, just now, promised my neighbour to govern him according to law: my neighbour, just now, promised the king to obey him according to law. Be it so—What are these promises, all or any of them, to me? To make answer to this question, some other principle, it is manifest, must be resorted to, than that of the intrinsic obligation of promises upon those who make them. Now this other principle that still recurs upon us, what other can it be than the principle of utility? The principle which furnishes us with that reason, which alone depends not upon any higher reason, but which is itself the sole and all-sufficient reason for every point of practice whatsoever.’

In this passage, and several that follow, particularly in what the Author advances concerning the British constitution, he controverts, with a mixture of argument and railery, many popular opinions: with what success we shall not at present undertake to determine. Probably some future occasion may offer, of expressing our sentiments more fully on the merits of this Writer.

ART. II. *State of the Trade of Great Britain in its Imports and Exports, progressively from the Year 1697: Also of the Trade to each particular Country, during the above Period, distinguishing each Year. In Two Parts, With a Preface and Introduction, setting forth the Articles whereof each Trade consists. By Sir Charles Whitworth, Member of Parliament. Folio. 15 s. Boards. Robinson, &c. 1776.*

THE name of the Gentleman prefixed to this work, is sufficiently known to claim an high degree of regard to a subject concerning which he enjoys the best opportunities of information, from the active part he takes in the public business of the House of Commons. We are furnished in the preface with the following concise historical account of the trade of this country:

‘ From the time of William the Conqueror, to the reign of Elizabeth, the Trade of England seems to have been confined to the exportation of tin, lead, wool, leather, iron, and some few other productions, sufficient to purchase what foreign commodities were necessary to a people not yet addicted to luxury. Here and there, indeed,

deed, during this period, we meet with a faint attempt to establish or encourage manufactures *.

' In the reign of Elizabeth, better and more successful attempts appear to have been made towards extending our trade and navigation. In her reign, the Turkey Company was established; and a treaty of commerce concluded with the Czar of Muscovy. The achievements of Drake, and the discoveries of Raleigh, contributed to give England a kind of rank in the commercial world. Still however neither Elizabeth, nor James, seem to have had any enlarged ideas of commerce: so little did they know of it, that they could not even direct the operation of our internal commerce; which yet, from our insular situation, requires but little skill; perhaps there needs no more than to leave things to their own natural course. Here then these princes had only to take off clogs, to remove impediments. Instead of which they increased them by monopolies, and patents without number †.

' The establishment of our American Colonies, in the reigns of James and Charles, laid the foundation of extensive commerce in times to come. Truth, however, obliges us to own, That their establishments reflect but little honour on either of the monarchs. James expected that the adventurers would enrich themselves by the discovery of mines of gold and silver; and he hoped that the share reserved to himself would serve to render him independent of Parliament. His original charters breathe therefore, throughout, the narrow spirit of an exclusive monopoliser.

' Charles considered America as affording an asylum to those whom he could not protect; or a convenient receptacle for those whom he wished to remove.

' Bred this; and before England was known as a commercial state, Spain and Portugal had immense acquisitions in the Indies. Their conquests ruined them; inebriated by a sudden influx of gold, they abandoned agriculture, arts, and manufactures. It was reserved to the Dutch to teach those inconsiderate conquerors, that they had made a very bad bargain, in bartering industry for wealth. The Dutch rose on their ruins, and became the carriers and factors of the world. The extension of commerce, and the establishment of a formidable navy, went hand in hand. Their success could not but awaken the jealousy of their neighbours. The English were the first to take the alarm: the Long Parliament, and Cromwell, roused again

* ' In the year 1338, in the reign of Edward III. the exportation of unwrought wool was prohibited, and the importation of foreign cloths for the winter.'

† ' The grants of these monopolies and patents produced no inconsiderable revenue to the crown, and were frequently complained of as grievances, in the times of Elizabeth and James. Though it does not belong to the present subject, yet we may be allowed, *en passant*, to remark that these were some among the many means employed in those days by the crown, to augment its revenue; and should always be valued and added to the amount of parliamentary grants, by those who mean to compare the revenues drawn from the people in those times, with the revenues drawn from them in these.'

the spirit of commercial emulation. By the Act of Navigation, they laid the foundation of the greatest advantages we have since derived from our colonial commerce. The war with Holland, the attempt on Hispaniola, and the taking of Jamaica, all served to encrease, at once, our commerce and our naval force.

' In the beginning of his reign, Charles II. seemed disposed to promote these important objects; but they were soon sacrificed to his intrigues with the court of France: as every thing was sacrificed by his successor, to bigotry, and a love of arbitrary power. It was not therefore until the Revolution, that a regular system of commerce was established. Nor, indeed, was that system thoroughly understood till the reign of George I. *

' At the epocha of the Revolution, therefore, the following tables commence. The tables in the first part contain annual statements of the value of the imports and exports, to and from the different countries with which we trade, together with the excess resulting from the comparison of the respective imports and exports. These tables are ranged in the chronological order. A general table of all our imports and exports closes this part.

' The tables, in the second part, contain the same statements of the imports and exports to and from each particular country. In these tables, the countries are ranged in the alphabetical order, and the imports and exports, with the respective excesses of each year, are distinguished.

' These tables are compiled from the annual accounts given in by the proper officers to the House of Commons. They are therefore as authentic, and as accurate, as any that can be procured on the subject. It must not, however, be disguised, that even these accounts are not altogether to be depended on. Where duties are to be paid, or bounties received; there they are certainly accurate; but where no duty is to be paid, no bounty received; the entries made at the custom-house may perhaps, sometimes, exceed the real Value of imports and exports.—Vanity, a desire of appearing men of extensive dealings, and large property,—possibly even motives less justifiable, may have sometimes tempted to this, which would be called a harmless deceit.

' But, whatever degree of inaccuracy may be supposed to have arisen from these causes, it will not, materially, affect the purposes for which the following tables are constructed. Those purposes we have said are to show the progressive diminution or augmentation in our imports and exports to different countries. Now the same temptations to excessive entries have subsisted ever since the year 1722 †. Then it was that almost all duties upon the importation of

* ' Some of the most judicious commercial acts that ever were past, were those of 1 W. and M. cap. 12, and cap. 24. and 8 Geo. I, cap. 15. By the two first, bounties were granted on the exportation of corn, when it did not exceed a limited price: by the last, near two hundred taxes, on raw materials imported, or on British manufactures exported, were at once repealed.'

† ' Ever since the act above referred to, viz. 8 Geo. I. cap. 15. †
raw

raw materials, or the exportation of manufactured goods, were taken off: so that, except here and there, in some particular instance, and from some momentary cause, there is no reason to suppose that more unfair entries have been made at any one, rather than at any other time during this whole period, which contains more than half a century.

‘ These tables contain, not the articles, or subject matter of our imports and exports; but barely their value in specie; and it is from hence that in general the balance of trade is estimated.

‘ It must, however, be confessed, that whoever should think that the balance of money alone gives the real balance of trade, would be egregiously mistaken. The balance of trade is twofold: the balance of money, and the balance of industry. It may happen that the balance of money may be much in our favour, and yet the balance of trade, upon the whole, be against us. This would be the case with our trade to a country from whence our imports should consist of wrought materials, or of articles, which not being of prime necessity, admit of no further improvement by industry; and to which our exports should consist either of raw materials, or of the produce of foreign countries. Spain was ruined by her trade with her settlements in India; for the balance of industry was totally against her.

‘ It may happen, on the other hand, that the balance of money may be against us, and yet the balance of trade, upon the whole, in our favour. This would be the case with our trade to a country, to which we should export only the things produced, or the things manufactured in our own country, and from which we should import either raw materials, or things of prime and indispensable necessity: for here the balance of industry would be in our favour. And such I apprehend to be the state of our commerce with Russia.

“ It is well known (says the President Montesquieu) That, in Holland, certain kinds of merchandize, fetched from far, are sold as cheap there as on the spot from whence they are procured. The reason assigned for it is this: the master of a ship must take in ballast: he takes marble as ballast. He wants wood for stowage; he purchases it: and if he loses nothing, he considers it as so much gain. Not only (adds this Writer) a trade which gives no gains, but even a losing commerce, may be sometimes advantageous. I have been told (says he) in Holland, that the whale fishery scarcely ever pays its own expences. But then what is lost by the fishery is more than compensated by the gains acquired by the construction, rigging, and victualing of the ships.”

‘ In estimating, therefore, the balance of trade, all these circumstances should be taken into consideration, as well as the difference in the value of imports and exports.

‘ To facilitate to the Reader the combination of these two distinct balances; namely, the balance of industry, and the balance of money; to the tables (containing the value of our imports and exports) is prefixed an introduction, giving a general account of the articles of which our imports and exports consist, and which form the subject matter of our trade with the different countries of the world.’

The introduction gives a short geographical account of each country, with the natural productions, manufactures, and respective

Second Month. 29. 'A sort of half preaching! Lucifer followed me.'

Like Proteus, too, he was mischievous, for he would frequently torment the poor Doctor by knocking at his door in the character of a pauper, for advice, and this several times in a morning. Third Month. 18. 'Seven patients without a penny, as usual!' But this might be partly for mischief, and partly to hurt him in his spirituals, for he often complains of an 'unrighteous impatience' on such occasions.

Instigated by the same unwearied fiend, our unfortunate Diarist had, it seems, a quarrel with a weak brother, whom he had accused of ranterism*, that rag of the whore of Babylon, and the brother, in return, charged the Doctor (*Hu Pistas!*) with unchastity, retorting the whore of Babylon by a whore of Dublin. Howbeit the Doctor in this Diary, Tenth Month, 1758. 22. Saith fervently, 'Lord preserve from whoredom, and the spirit of it.'

Thus as we formerly took notice of God's dealings with Cornelius Cayley†, we have here given an account of the Devil's practices upon Dr. Rutty. And this we have done from the best motives imaginable, for the edification of our Readers, and for our own.

* Baptismal Sprinkling.

† See Review, vol. xix. p. 615.

ART. IV. *Two Sermons, preached at the Spring and Summer Assizes for the County of Norfolk, 1776.* By the Rev. T. Priestley, of Caius College, Cambridge, and Vicar of Snettisham, in Norfolk. 8vo. 1s. Walker and Fielding.

AS we do not recollect that we have seen any former production of this Gentleman's pen, we imagine that he is a juvenile writer, and we are confirmed in this conjecture, by the circumstance of his numerous quotations from Shakespeare. The practice of quoting the poets is frequent with young divines who are endowed with imagination, and have acquired a taste for animated composition.—Nor is this, perhaps, an ill foundation for them to begin with. Time, and improved reflexion, will ripen their conceptions; exuberances of style will be pruned away; and a chastised and correct manner will be formed by an happy union of the powers of fancy with the faculties of judgment. The preacher will then perceive that the solemn dignity of pulpit eloquence disdains the meretricious ornaments of poetry; of which she has no need,—nor would they become her if she wore them.—And yet, we must allow, it is possible that a citation from a sublime or moral poet may produce

duce no unhappy effect in a sermon; but such adjuncts ought to be rarely admitted, lest there should seem to be any appearance of lettered foppery, where sober reason, and unaffected piety should only be seen.

We mean not, by this remark, to pass a severe censure on Mr. Priestley, or to discourage him from future publication. On the contrary, we must observe, in justice to the abilities which he obviously possesses, that we have been pleased with the perusal of his present discourses; which are written in an agreeable, easy, and we may even add, elegant style. They are, indeed, very brief compositions; but the matter of them is well adapted to the occasions on which they were delivered: and perhaps their brevity will be considered as a proof of the Preacher's judgment.—The following short passages may be given as a specimen; and the observations they contain, on the necessity of a due execution of the criminal laws, are, at this juncture, when the arm of justice is so notoriously *unneru'd*, peculiarly seasonable.

' If we reflect how often mercy shewn to one man, has proved injustice to thousands, how often lenity to the guilty has proved cruelty to the innocent, we shall be convinced, not only of the political expediency, but of the moral necessity of doing justly, in bringing the accused to trial, and the criminal to condemnation.——

' Let not thy sensibility for the distressed, or compassion for the miserable, make thee wish to screen the *guilty*, or withhold the sacrifice that is due to offended justice.——

' He who wilfully violates the laws of society, gives up, voluntarily, his claim to the rights of the social union. He is declaredly no longer one of *us*, nor is entitled to reciprocal protection. A professed enemy to *all*, he has a claim to the mutual friendship and good offices of *none*. And, though, as men and Christians, the individual is enjoined not only to *love his neighbour as himself* but even to *love his enemies, and do good to those that hate and spitefully use him*,—yet, when his enemies become enemies to others, he must consider the interest of those others; and shall he prefer that of a single enemy to a thousand friends?'

Mr. P. is not, however, too rigid in his demands for public justice. He is equally solicitous and warm as an advocate for mercy, where mercy can with propriety be extended;—but *that*, we are sorry to add (on well-grounded experience and observation) is seldom, very seldom the case, with regard to the wretched objects here alluded to.

ART. V. *The History of Gunnery, with a new Method of deriving the Theory of Projectiles in Vacuo, from the Properties of the Square and Rhombus.* By James Glenie, A. M. 8vo. 4 s. 6 d. bound. Edinburgh printed, and sold in London by Cadell, &c.

THE historical part of this treatise contains an abstract of the principal discoveries relating to the theory and practice of gunnery. The Author, however, is not a mere historian; he makes many just and pertinent remarks on the improvements suggested by others, and concludes with proposing to the investigation of mathematicians a variety of problems concerning the resistance of mediums; some of which, he tells us, he has already considered, and the rest are reserved for future examination. The first name of any note in this History, whose discoveries deserve to be recorded, is Galileo. He was properly the founder of this art; Galileo, neglecting the resistance of the air because he apprehended that the retardation arising from it was inconsiderable, demonstrated, that a projectile, urged by gravity, describes *nearly* a parabola; for he was not unapprized that theory and experience, even *in vacuo*, do not perfectly agree. Our Readers who are conversant with this subject well know, that the proof of this theorem depends on *two* suppositions, neither of which is strictly true. The one is, that the accelerating force of gravity is uniform, or the same at different distances; whereas any projectile must receive unequal degrees of acceleration at different points of the curve, which it describes. The other supposition regards the direction of this accelerating force, which, according to the theorem, is always perpendicular to the sensible horizon at the point of projection, or to the plane touching the earth's surface at that point; whereas, in fact, it tends, in every part of the curve described by the projectile, to the center of the earth, and therefore the lines of direction, instead of being parallel, form angles with each other at the center: but, as the greatest range on an horizontal plane is inconsiderable, compared with the semidiameter of the earth, these angles are too small to require notice. But the resistance of the medium, through which the projectile passes, produces much more powerful effects than both these causes combined. Nevertheless it was generally disregarded, till Sir Isaac Newton examined the effects caused by it, and found them to be much greater than any of his predecessors had imagined: and therefore that projectiles would trace paths, by reason of this resistance, deviating very considerably from those parabolic curves which they would describe *in vacuo*. Our Author has given a summary of his discoveries and observations on this subject, contained in the second book of his *Principia*, &c.

Mr.

Mr. Glenie proceeds to recite the leading discoveries of Mr. Robins, in his *New Principles of Gunnery*. It appears from accurate experiments made by that ingenious mathematician and observer, whose untimely death cannot be sufficiently regretted, "that the resistance of the air, even to a velocity of 400 feet per second, is somewhat greater than in the duplicate ratio of the velocity; and that, to the swifter motions of musket or cannon-shot, the resistance exceeds this ratio, nearly in the ratio of 3 to 1. He likewise was the first who discovered that a bullet, fired from an ordinary musket or cannon, besides being affected by the resistance of the air, and the action of gravity, receives a whirling motion, or rotation round an axis, the position of which is not at all constant, but uncertain and variable; and that this rotatory motion is the real cause why the track of the ball is doubly incurvated, and carries it to a considerable distance from the plane passing through the axis of the piece perpendicularly to the horizon. This lateral deflection or deviation from the incurvated line, which the bullet describes in passing through the medium by the action of gravity alone, very much distressed Mr. Robins in making his experiments. The existence of this motion he clearly demonstrates; the difficulty he acknowledges, and seems abundantly sensible, that it must introduce a degree of uncertainty into all conclusions drawn from experiments made with pieces generally in use." Our Author has already had some opportunity for making experiments with *rifled* field-pieces, but not sufficient to enable him to pronounce positively with regard to the accurate law of the air's resistance. He proposes to pursue his inquiries and calculations, and to illustrate the principal propositions in the second book of the *Principia*, &c. independent, in a great measure, of the hyperbola. He then points out, in a series of 24 problems, "what and how much is still wanting for the completing of this art, both in theory and practice."

Beside the resistance which is made to the superficies of bodies by mediums through which they move, it was formerly imagined, that there exists an æther, or very subtile medium, which penetrates the interstices or pores of bodies, by means of which their internal parts are resisted. Sir Isaac Newton brought this opinion to the test of experiment, and found, that the resistance supposed to result from this cause was very inconsiderable: and our Author apprehends that, if he had repeated the experiment, he must have proved that no such æther existed.

What was the opinion of Sir Isaac Newton on this subject, it is not easy to determine; but it has been presumed, from some of his posthumous writings, that he was not an absolute unbeliever with respect to the existence of such a medium.

Mr.

Mr. G. apprehends otherwise, and takes pains to expose the notion which some have advanced as altogether unjustifiable. Leaving however this disputable fact in an undecided state, we shall proceed to select some observations of our Author on this subject. ' This æther (he says) has been imagined to be the cause of gravitation, cohesion, magnetism, repulsion, sensation, and of almost all the phenomena in nature. It has been conceived of as growing always denser, as you recede from the bodies of the sun and planets. But, if the motion of the earth towards the sun be occasioned by the impulses of a medium growing always denser as you recede from that luminary, and its elastic force increase with its density, like that of the air, ought not those impulses to be always diminishing as you go nearer to the sun? But they must be always increasing to produce gravitation. Wherefore the hypothesis is absurd. In like manner, if this æther is rarer in, and at the planets, than at some distance from them, ought not the acceleration of bodies towards the earth to be always diminishing, instead of increasing? This, however, we know, is not the case.

' It will move in two opposite directions, in impelling the earth and moon towards their common center; in two other opposite directions, in impelling the sun and earth towards their common center; in two other opposite directions, in impelling the sun and each of the other planets towards their common centers, respectively. And, as the position of the earth and moon is infinitely varied in the course of one revolution round the sun, does not this fluid move in diametrically opposite directions across the direction of its motion towards that body, and in an infinite variety of ways and positions? Is not the same observation applicable to Jupiter and his satellites, to Saturn and his satellites, and to all the bodies in the solar system, since they mutually gravitate towards one another? What an infinite variety of opposite motions, then, must this æther dance with through the universe? That such an infinite diversity of opposite motions in the waves or pulses of this fluid should exist, is altogether impossible. Would they not by encountering destroy one another, and reduce the whole fluid to an equilibrium or state of rest?

' Besides, as soon as the common center of the earth and moon has changed its position in absolute space, and come to some other point, the pulses or waves of this fluid must proceed in opposite directions towards that point, and impel these bodies towards the same. And as these bodies are connected with the other bodies in the system, in all positions they may happen to be in, we shall have ætherial whirlpools in almost every point of space bounding the solar system.—

' The

* The force of gravity, with which any body tends towards another, depends not only on its distance from, but also on the quantity of matter in, that other body. How then is the elastic force of this medium, in impelling bodies towards one another, varied with their quantities of matter?—

* Besides, if such a fluid be the cause of gravitation, how can we be certain of the truth of this proposition, that the specific gravities of bodies, or their weights under equal bulks, are proportional to their quantities of matter. For how can the solid particles of this fluid equally impel the solid internal particles of bodies respectively, in the direction of gravity? This cannot be supposed by the advocates for such an æther, without maintaining the penetration of impenetrable substances, or showing matter not to be impenetrable, which has never yet been done, and is altogether inconsistent with the Newtonian idea of it.—The Author adds several other observations to the same purpose; for which we must refer to the book itself.

The second part of this treatise, containing a new method of deriving the theory of projectiles *in vacuo* from the properties of the square and rhombus, is purely mathematical, and admits of no abridgment or extract. It will be sufficient to observe, that the principles of the art of gunnery are hereby rendered intelligible to those who have no acquaintance with the *Conic Sections*.

ART. VI. *An Answer to the Declaration of the American Congress.*
8vo. 2s. Cadell, &c. 1776.

EVERY attentive and dispassionate reader of the Declaration of Independency, issued by the American Congress in July last, must have observed, that many of the articles of impeachment there exhibited against his Majesty's administration of government, have more the appearance of frivolous cavil, and peevish invective, than of the manly resentment of a people suffering under the iron hand of oppression, bereft of their constitutional liberties, plundered of their property, or deprived of the natural rights of mankind.—Grievances of this petty cast could not fail of weakening the force and effect of those objections which seem to be of weightier substance, and higher import; as, in every kind of argument, one indefensible position, or ill-founded fact, always creates a distrust of the most irrefragable truths advanced in support of the same cause: and, like poltroons in an army, only stand in the way of good soldiers, who would have been victorious without them.

But the Author of the present tract does not condescend to take advantage of every opening in the weaker parts of the *Declaration* in question. He boldly undertakes to demolish the

whole work, by successive attacks on every distinct article of which it consists; at the same time, however, appearing to make very light of his own enterprize: for he scruples not to declare, that ‘of the whole list of charges, so confidently urged against his Majesty, each seems to be distinguished by its own peculiar *absurdity*.’—So that he leaves little room for pluming himself on the victory that is so easily to be gained.

Confident, however, as this champion is, and exulting in his own strength, or, rather, in the weakness of his adversary, we must do him the justice to observe, that the abilities which he possesses, are well adapted to the task he has undertaken. He is amply furnished, with respect to every kind of necessary information, relative to the several points in debate; his reasoning is close, his language clear, and his style acute and animated; but we cannot approve his angry and contemptuous manner of treating his antagonists. He seems to think no epithets too harsh for the Americans. But what has the calling of ill names to do with argument? What does railing prove? Nothing but a want of candour and moderation in the person who makes use of such weapons. Will the verbal abuse of two or three millions of discontented people, remove their discontents, or convince them that their grievances are imaginary? That they believe them *real*, will admit of no doubt when we consider that men can give no stronger proof of their sincerity in any cause, than the hazarding their lives and fortunes in its defence.—If the Americans have set us an example of intemperate and unbecoming speech, it is, surely, beneath us to follow it. It is not a tongue-doughty scolding-bout, not a war of words, in which we are unhappily engaged.

With regard to the neglect shewn by Government to the Declaration of the Congress, it is justly remarked, by our Author himself, that ‘ill would it become the *dignity* of an insulted Sovereign to descend to altercation with revolted subjects—This would be to recognise that equality and independence, to which subjects, persisting in revolt, cannot fail to pretend.—Ill would it become the *policy* of an enlightened Sovereign to appeal to other states on matters relating to his own internal government.—This would be to recognise the right of other states to interfere in matters, from which all foreign interposition should for ever be precluded.

‘To these considerations it is, we must attribute the neglect with which the Declaration of the American Congress has been treated by the Government of Great Britain. Easy as it were, and fit as it may be, to refute the calumnies contained in that audacious paper, it could not be expected that his Majesty or Ministers should condescend to give it any answer.

‘ But

‘ But that answer, which neither a sense of dignity, nor principles of policy, will allow the Sovereign to give, may yet be furnished by the zeal of any well-affected subject.’

Our loyal and spirited Author has, accordingly, fitted out his *privateer*, to cruize against these ‘ audacious’ revolvers; and in good season has he launched her;—at the critical juncture when his Majesty opened the present session of Parliament with full assurance that “ his faithful Commons will readily and cheer-fully grant him such supplies as the maintenance of the crown, &c. will be found to require.” *SPEECH* from the *THRONE*, Oct. 30.

With becoming zeal, therefore, does our Author declare, ‘ how happy he should be, could he suggest new motives to his fellow-subjects of Great Britain, for submitting with cheerfulness to the burdens which must be borne, for concurring with zeal in the measures which must be adopted, to effectuate this important object.

‘ Happy should I be, continues he, could I contribute to efface any stain, which the false accusations of the rebellious Congress, may have thrown on the character of a Prince, so justly entitled to the love of his subjects, and the esteem of foreign nations.

‘ Happy should I be, were it possible to induce this deluded people to listen to the voice of reason; to abandon a set of men who are making them *stilts* to their own private ambition; to return to their former confidence in the King and his Parliament, and like the Romans, when they threw off the yoke of the Decemvirs :—“ *Inde libertatis captare auram, unde servitutem timendo Rempublicam in eum statum perduxere.*”

As a specimen of the *manner*, and the *success*, with which this well-appointed champion encounters the ‘ rebellious Congress’ we shall give his *answer* to two of the charges which they have presumed to bring against his Majesty; and these articles we have selected, because they relate to circumstances which have not been so generally canvassed as most of the other topics here brought under review.

A R T I C L E XXVII.

“ He has excited domestic insurrections among us; and has endeavoured to bring on the inhabitants of our frontiers the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.”

A N S W E R.

‘ The article now before us consists of two charges, each of which demands a separate and distinct consideration. The one is, that his Majesty—“ has excited domestic insurrections among them;” the other—“ that he has endeavoured to bring on the inhabitants of their frontiers the merciless Indian Savages.”

‘ By his Majesty, in the first charge, is meant—not his Majesty, but—one of his Majesty’s Governors. He, it seems, excited *domestic insurrections* among *them*—Be it so—But who are meant by *them*? Men in rebellion; men who had excited, and were continuing to excite, civil insurrections against his Majesty’s government; men who had excited, and were continuing to excite, one set of citizens to pillage the effects, burn the houses, torture the persons, cut the throats of another set of citizens.

‘ But how did his Majesty’s Governors excite domestic insurrections? Did they set father against son, or son against father, or brother against brother? No—they offered *freedom* to the *slaves* of these assertors of liberty. Were it not true, that the charge was fully justified by the necessity, to which the rebellious proceedings of the Complainants had reduced the Governor, yet with what face can *they* urge this as a proof of tyranny? Is it for *them* to say, that it is tyranny to bid a slave be free? to bid him take courage, to rise and assist in reducing his tyrants to a due obedience to *law*? to hold out as a motive to him, that the load which crushed his limbs shall be lightened; that the whip which harrowed up his back shall be broken, that he shall be raised to the rank of a freeman and a citizen? It is their boast that they have taken up arms in support of these their own *self evident truths*—“that all men are *equal*”—“that all men are endowed with the *unalienable* rights of life, liberty, and the *pursuit of happiness*.” Is it for *them* to complain of the offer of freedom held out to these wretched beings? of the offer of reinstating them in that *equality*, which, in this very paper, is declared to be the *gift of God to all*; in those *unalienable rights*, with which, in this very paper, God is declared to have *endowed* all mankind?

‘ With respect to the other measure, the attempt—and it has been more than an attempt—to engage the Indians against them—Were it necessary, I should be bold enough to avow—what, I believe, has already been said by some one upon this subject—“That since force is become *necessary* to support the authority of Parliament, that force which is most *easily* to be procured, and most likely to be *effective*, is the force *which ought to be employed*.” I should be bold enough to avow, that to me it would make little difference, “whether the instrument be a German or a Calmuck, a Russian or a Mohawk.”

‘ Should the force of prejudice be too strong to yield to this defence, were it necessary we might have recourse to another consideration. We might urge, that after all, we are only letting loose on them an enemy whom *we* had hitherto restrained; an enemy from whom, but by *our* protection, they would never have been delivered; an enemy whom, in *their* defence, we oft times have encountered.

‘ On these grounds we might, I think, safely rest the defence of the second charge contained in this Article. But the truth is, we are not compelled to defend it on this ground. How merciless soever the *Indian Savages* may be, how *destructive* soever be their known rule of *warfare*, it is the height of insolence in the Congress to complain that they are invited to join us: it is the basest hypocrisy

to

to impute it to his Majesty, as a *voluntary* act of severity—because—and this reason, I think, admits of no reply—the Congress were the first to engage the Indians in this dispute.

‘ The Congress knows this assertion to be true. It was not till the affair of Cedres, that is, till the year 1776, that any Indians appeared on the side of Government. It was early in the year 1775, that the Rebels surprised Ticonderoga; made incursions and committed hostilities in the frontiers of his Majesty’s province of Quebec; a province at that time in *peace*. Now the Members of the Congress cannot deny that *then*, at that very time, they had not barely engaged, but had *brought down as many Indians as they could collect* against his Majesty’s troops in New England, and the northern provinces.

‘ Nor were they less industrious or less tardy in bringing down the Indians into the southern Colonies; for at the same time, namely, early in the year 1775, the Committee of Carolina deputed six persons to treat with the *Creek and Cherokee Indians*. Were it necessary I could name them. Sir James Wright, Governor of Georgia, and Mr. Stuart, Superintendent for his Majesty in the Cherokee nation, had been driven, the one from his usual place of residence, the other out of the province. One person still remained, Mr. Cameron, the Deputy-superintendent in the Cherokee nation; he was in their way; his presence impeded the treaty they wished to form with the Cherokees; obstructed measures which, imputed to his Majesty, they call the height of cruelty, but adopted by themselves, become only, in their own language, “*means of defence*.” He therefore was considered as an object that was at any rate to be removed. The Deputies of the Committee requested, or, as their selves explained it, “*commanded*,” him to retire. He not obeying their orders, one of the Deputies, accompanied by two Independent preachers*, after having gone through the interior and back parts of Carolina and Georgia, on the *pious mission* of haranguing and inciting the people to rebellion, dispatched an emissary to give and receive Talks from the Indians, and to endeavour to bring them down upon his Majesty’s troops; and as Mr. Cameron was still in their way, their emissary was directed to raise the Indians and seize him; and if that could not be done, to offer a considerable reward to any individual that would *privately shoot him from behind a bush, and then escape into the settlements*.

‘ Early in the beginning of the present year, an attempt was made on Tybee Island, where the Rebels expected to find the Governor of Georgia, with several officers and gentlemen. Happily they were not there. Had they been there, we may judge of the treatment they would have received by that which was actually inflicted on some mariners and a ship-carpenter, whom the Rebels did surprise there. One of them was killed; three mortally wounded. The first died, *not of the wounds he received in the attack, but under the cruel torture of the scalping knife*. So far were these troops of the Congress from being averse to employ Indians, that they not only brought

* ‘ Their names are *Hart and Tenant*: such pious pastors should be known.’

Indians with them, but determined, as we see, to adopt their *known rule of warfare*; the whole party of Rebels were dressed and painted like Indians.

‘ Yet these men can, without a blush, impute it to the King as a *voluntary act of severity*, that his Majesty has engaged the Indians.’

A R T I C L E XXVIII.

“ In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury.”

A N S W E R.

‘ Very different are the ideas which seem to be attached to the same terms on this side of the Atlantic and on the other. *Here Acts of Parliament are Acts of the Legislature, acknowledged to be supreme; there Acts only of pretended legislation, of unacknowledged individuals. Here treason is an offence of the most atrocious nature; there only a pretended offence. Here to deny the authority of Parliament is the utmost height of audacity; there it is the lowest pitch of humility.*

‘ This distinction it was necessary to make, before we could come at the meaning of this article. The reader might otherwise have imagined, that in the resolutions of the American Assemblies, in their addresses to the good people of England, in their Petitions to the King or the Parliament, the authority of Parliament, and their own just and constitutional subordination to it, had been recognised, and the undisputed prerogative of the Crown allowed; that specific demands of what would satisfy them had been made, and specific offers of what they would do had been tendered. It might otherwise require more than common discernment to find out the *humility* of their Petitions: what they call a Petition for *Redress*, would still pass in the eyes of men of common understanding for a claim of *independence*.

‘ To go through the proceedings of all their Assemblies, to cite all their Resolutions, Addresses, and Petitions, would be to the reader, as well as to the writer, unspeakably irksome. Let us then begin by the proceedings of that Congress which sat in seventy four. At *that* time hostilities were not begun, at least on the part of the Crown. So far from it, that the Congress expressed its *surprise* at the steps, which the appearance of hostility on the part of the Provincials compelled the Commander of his Majesty’s forces to take, for the purpose, *not of attacking them, but securing his own troops from being attacked*. Besides, the professed object of that Congress, as their selves declare it, in a letter to General Gage, was “ *in pursuit of dutiful and peaceable measures, to procure a cordial and effectual reconciliation between Great Britain and the Colonies.*” If ever, it must be then, when they were assembled with this design, that their language would be decent and humble, their proposals candid and explicit. If *there* we find no traces of humility or candour, it would be folly in the extreme to look for it thereafter.

‘ Now as well in the Resolves, as in the Addresses and Petitions of that Congress, the legislative power of Parliament, and the known prerogative of the Crown are declared to be *grievances*. In contradiction to what we have seen to be the constant course of government,

vernment, they deny the right of the Crown to station the troops in such part of the empire as in its wisdom it shall see fit; they deny the authority of Parliament to make *any law*, relating to their *internal policy*, or to taxation *internal or external*; points on which they claim the *exclusive* right of legislature to their own Assemblies. In all *humility* they resolved, that the open resistance shewn to the legislative power of Parliament, by the inhabitants of Boston; that all the outrages by which that resistance was manifested and attended—such as destroying the property of his Majesty's British subjects, seizing his stores, burning his magazines, torturing his officers, shutting up the Courts of Justice, were most *thoroughly to be approved*, ought to be *supported* by the *united efforts of North America*, to be kept alive by *contributions from all the Colonies*.*

* These are the *humble Petitions* to which this article alludes. What return could by any Government be made to them, we may leave to any man to determine who knows what government is. But they petitioned for *redress*. Their grievances we see they state in very comprehensive terms; so comprehensive, as to take in every Act of Government. Were the offers of what they were ready to do more precise and explicit? What motives did they hold out to induce the King and Parliament to give up so large a portion of an authority, hitherto undisputed? They very gravely assured his Majesty, that *they had always been as submissive and as dutiful as they ought to be*; that they *would hereafter be just as submissive and as dutiful as they had been*; that moreover in complying with their demands, he would obtain the inestimable advantage of—what?—"seeing all jealousies removed;"—that is—if he would take away every trace of their subordination to his self and Parliament, they would not complain of his authority; if neither he, nor his Parliament would exercise any power over them, they would not be jealous of his power or that of Parliament.

* It is for malcontents, persons who profess their selves dissatisfied, to state precisely what it is with which they are dissatisfied; what it is that will content them; what it is to which they are willing to submit. They know it for certain, at least they ought to know it; is it not for them then to declare it, to declare their own feelings, what passes in their own breasts? Or is Government, who does not know it, cannot know it, to torture itself to divine it?

* This was not done; and yet so far was the British Government "from answering,"—as the Congress words it,—"*their repeated Petitions, by repeated injuries*;" that it made the *first advances*, actually held out terms of accommodation. These terms were submitted to the consideration of the respective Assemblies; and who would think it?—these Assemblies so tremblingly alive to every the gentlest touch of their rights by the King or Parliament, declared without reserve, and without a blush, that *all* their powers were absorbed by a body unknown to their laws,—by a Congress. To that Congress then which sat in 1775, they referred it to consider of the terms held out to them. By these *humble Petitioners* how were the terms received?

* See the printed Journal and proceedings of this Congress.*

* The Parliament was declared to be "*a body of men extraneous to their constitution.*" The proposition held out by Parliament, was declared to be "*invidious and unreasonable;*" the requisition to furnish "*any contribution, any aid, under the form of a tax,*" was declared to "*be unjust.*" The "*intermeddling,*"—as it was respectfully called,—"*of the British Parliament, in their Provisions for the support of the civil government, or administration of justice,*" was declared to be "*contrary to right.*" The reason for this last assertion was added, and was such as concluded against the whole power of Parliament—"*That the provisions already made pleased their selves.*"

* Is this the language of subjects *bumbly petitioning for redress*? Of men, who profess their selves members of one large empire, and subordinate in any degree, to the supreme controlling body of that empire? or is it the language of one independent state to another?

* Could any doubt arise in the mind of any candid man, whether independence had, or had not, been all along the determined object of the leading men in America, he would have only to peruse the printed proceedings of these two Assemblies, which sat under the title of Congresses †.

* In the first, they professed to desire nothing more ardently, than that some mode might be adopted of hearing and relieving their griefs, some proposition held forth which might be a ground of reconciliation. Dreading, meanwhile, nothing so much as the accomplishment of their *pretended* wishes, they throw into their Votes and Addresses, and Petitions, terms expressive of the highest contempt for the authority of Parliament, and of their firm resolution not to submit to the exercise of the undisputed prerogative of the Crown. They professed to ask only for "*Life, Liberty, and Property,*" But when they came to explain their professions, it appeared, that by *property* they meant a total exemption from contributing any thing to the common burdens of the State; by *liberty*, a total manumission from the authority of Parliament, the Crown, or the Law; an entire abolition of all the customs of their ancestors, all the institutions of their forefathers.

* When, notwithstanding the insulence of this language, and in contradiction to their expectations, a mode of treating was proposed, terms of reconciliation were offered by Parliament; the consideration of them was rejected by the respective Provincial Assemblies legally established, and by them referred to an assembly unacknowledged by the laws; to the Congress.

* To that Congress they were presented at the very beginning of their Session. Instead of being taken up directly, as surely might have been expected, considering the importance of the object, and the dignity of that august body from whom they originally came, they were laid aside; the Congress proceeded to vote a paper-currency, to seize the public revenues, to raise armies, to appoint offi-

* See the proceedings of the Congress in 1775.

† To their own account of the proceedings there, we may apply the words of Cicero, though in a different sense from that in which he used them, "*Quicumque hunc librum legerit, nihil amplius erit, quod desideret.*"

cers, to suspend the courts of justice, and then,—at the close of the Session,—condescended at last to read the terms held out. No change, no modification, was proposed in them, but they were crudely rejected in the terms of disrespect and insolence and rancour, we have already cited.

‘ But this is not all, men who petition in earnest for redress, will wait the event of their Petitions. The last Petition, addressed to the King, was drawn up in the month of August, and presented to the King in the month of September 1775. In the same month of August, before their Petition had reached the Throne, a boat belonging to the Asia was burnt at New York; two ships were seized by vessels fitted out in South Carolina. Before they could bear how their Petition had been received, St. John’s was attacked, Montreal attempted, Canada invaded by Arnold, commissions issued by Washington to cruise on the ships of Great Britain, as against a foreign enemy; Courts of Admiralty appointed to try and condemn them as lawful captures.

‘ Can any man after this entertain a doubt whether they were determined on independence? Had an Angel descended from Heaven with terms of accommodation, which offered less than independence, they would have driven him back with hostile scorn.’

Our Readers have now seen that this Author is no common pamphleteer, or political Hack; but a respectable, spirited, and able advocate for the cause, in support of which he has drawn his pen. His performance is, unquestionably, one of the most elaborate pieces that the Public hath lately seen, on the subject of American Controversy; and we do not expect a more complete or more decisive Answer to the famous Declaration which hath given birth to it.—The great question, however, of external taxation (the main object of the Colonies) still remains, in our opinion, for a more satisfactory discussion; notwithstanding all that has been urged, by the present ingenious Writer, with regard to *usage*, and the *acquiescence* of the Americans, in the infant state of their settlements: see *Art. XVII.* with the *Answer*; which we were tempted to extract, but our limits are too narrow.

At the close of this work, the Author has given a comprehensive review of the general dispute; and here he attacks the *Preamble* to the American Declaration, exploding the *theory of Government* which the Congress seem desirous of introducing. He concludes, that in the tenets which they have advanced, ‘ they have outdone the utmost extravagance of all former fanatics’—‘ even the German Anabaptists,’—and ‘ have put the axe to the root of all Government.’

He finally takes leave of his Readers, with a repetition of his ‘ hope,’ that we shall now unite as one man, and ‘ *acquiesce in the necessity* of submitting to whatever burdens, of making whatever efforts may be necessary, to bring this ungrateful and rebellious

rebellious people back to that allegiance they have long had it in contemplation to renounce, and have now at last so daringly renounced.'

ART. VII. *The Works of Andrew Marvell, Esq; Poetical, Controversial, and Political.* Containing many original Letters, Poems, and Tracts, never before printed. With a new Life of the Author, by Capt. Edward Thompson. 4to. 3 Vols. 3l. 3s. Boards. Becket, &c. 1776.

WE are very glad to see so handsome an edition of the works of so respectable a WRITER, and so excellent a MAN, as Andrew Marvell; the affectionate friend of Milton, the ardent lover of his country, and the undaunted champion of the common rights of mankind.

Of the Editor's motives for undertaking this work, and of the assistance which he has received, in order to its completion, the following account is given in the preface:

'I have ventured, says Mr. Thompson, to give the excellent compositions of this great and exalted character, because they have never been given to the world but in a mutilated and an imperfect state.—His political and controversial works were never yet collected. The late Mr. Thomas Hollis, of honourable memory, had once a design of making a collection of his compositions, and advertisements were published for that purpose.'

Our Editor proceeds to inform us, that all the manuscripts and scarce tracts collected for Mr. Hollis's intended edition, have fallen into his hands; and that the additional *Letters* on the business of Parliament (which Mr. Marvell addressed to his constituents, the corporation of Hull, in a course of 18 years correspondence) gave him fresh encouragement to persevere in an undertaking, to which he had been first prompted by his early respect and veneration for the Author's memory*.—These letters were found in the possession of the corporation; by whose permission Capt. Thompson transcribed them; and they are given to the Public, in the first of these volumes: they amount, in number, to 256.

After the death of Mr. Hollis (whose loss is much lamented by the best friends to the liberties of this country) our Editor says, he was 'favoured, by his successor, with many anecdotes, manuscripts, and scarce compositions of our Author,' such as Mr. Thompson 'was unable to procure any where else;' and by the attention and friendship of Mr. Thomas Raikes, he has

* Mr. Thompson, it seems, is a native of the place which had the honour of being so long represented by Mr. Marvell.

‘ been put in possession of a volume of Mr. Marvell’s poems, some written with his own hand, and the rest copied by his order. This valuable acquisition was many years in the care of Mr. Robert Nettleton; which serves now (in his own words) to detect the theft and ignorance of some writers.’—And here our Editor (on the authority of the above mentioned MS. volume, and in virtue of Mr. Nettleton’s remark) proceeds to reclaim, in behalf of Marvell’s poetical fame, certain admired pieces of poetry, which have been given to other authors. The first of these is the celebrated hymn originally printed in No. 453 of the Spectator,

When all thy mercies, O! my God,
My rising soul surveys, &c.

This hymn being found in the afore said book, our Editor scruples not to assert Mr. Marvell’s property in it, as being its real author; but we do not apprehend the circumstance to be of sufficient weight to justify this claim. The internal evidence, we think, is strongly against it: the modern air and polish of the verses, plainly speak a later pen than that of Marvell.—Mr. Thompson, however, does not charge the Spectator with any literary felony on this occasion: he only says, with decency enough, ‘ How these [the verses] came to Mr. Addison’s hands, I cannot explain; but by his words’ [see his prefatory introduction to the poem] ‘ they seem to be remitted by correspondents, and might perhaps come from the relations of Marvell.’

The next piece here brought into question, is a translation of the 114th psalm, which is given in the Spectator, No. 461, by Mr. Tickell (not *Tickle*, as our Editor writes it) who, says Capt. T. apologises, ‘ as a correspondent, compliments the Spectator on his former hymns, and then says he has a mind to try his hand; and as the 114th psalm appears to be an admirable *ode*, he will try to turn it into our language.’—‘ Whether this is Mr. Tickle’s or not,’ says our Editor, ‘ it is very extraordinary that he should take so much pains to hide his *theft*,’ &c. Without insisting on the inaccuracy of this observation, which may be merely a slip of the pen, we would only, in friendly sort, remind Capt. T. of the incivility which he has shewn to the memory of Mr. Tickell, at the same time that he has, possibly, been attempting to rob him of his justly acquired fame. For, after all that our Editor has said, with respect to Marvell’s claim to the Spectator’s version of the 114th psalm †, we apprehend that the *internal* testimony is here, also,

† And which, now, appears to have been the late Dr. Watts’s property, from its being printed as such in the Doctor’s celebrated book of the Psalms, as sung in the Dissenting congregations.

as well as in the former case, totally against him; and amply sufficient to overthrow all his presumptive evidence, drawn merely from the circumstance of a transcript, made by no one knows *who*, nor from *what* original.

A third poetical prize here contended for, is the beautiful ode in No. 465 of the *Spectator*, beginning with

The spacious firmament on high —

This piece is here, likewise, reprinted, as Marvell's, on the same authority on which our Editor founds his Author's claim to the hymn and the psalm abovementioned; and which we beg leave to restore to Mr. Addison, on the same grounds on which we ventured to dissent from Capt. T.'s opinion, with respect to the other disputed articles.

A *fourth* poetical performance here ascribed to Andrew Marvell, in opposition to the hitherto allowed claims of other writers, is the celebrated ballad of WILLIAM and MARGARET, which the late Mr. Mallet has given to the world, as the production of his muse. 'This manuscript book, says our Editor, proves it (the ballad) the composition of Marvell, written by him in 1670.' He adds, 'I am sorry this truth did not appear sooner, that the Scots bard might have tried to defend himself; but now the jack-daw must be stripped of his stolen plumage, and the fine feathers must be restored to the real peacock.'—We are sorry, too, that Mr. Mallet is not living to vindicate his claim to this beautiful piece of poetry, if his claim were just: which, we acknowledge, is, with us, a matter of some doubt. Possibly Capt. T. is right in asserting Marvell's property in it; but, be that as it may, we think his zeal for his Author has hurried him too far, in thus *insulting* the memory of so respectable a writer as Mallet; especially in a matter wherein, after all that has been said on the subject, there is a possibility that he may, one day, be found mistaken. We cannot allow the manuscript to be an incontestible authority, except with relation to such poems as can be proved to have been written by Marvell's own hand.

A number of other poems, from the manuscript, are introduced in our Editor's prefatory discourse; some of which have great merit; and all partake, most undoubtedly, of the genuine spirit of this witty Writer.

Our Editor, in the course of his preface, has the following observations respecting his admired Author:

'I have now most carefully rendered to the Public every valuable paper written by this illustrious patriot, and with as much accuracy as possible; and, as I mean the work to be a testimony of respect to the Author, I hope it will be found and allowed, that I have spared no expence in making it, in some
small

small degree, equal to his merits; though his compositions unadorned, are the best obelisks of his virtues: and since it hath been of late a kind of wicked fashion to decry the purest compositions of our noblest authors, *it vainly render* patriotism ridiculous, by attempting to laugh all patriot virtue out of countenance; yet I trust, in the character of Mr. Marvell there will be discovered such proofs to the contrary, that the very Dalrymple, who hath attempted to traduce the glorious names of Sydney and Russel, will fail in any malignant efforts to blacken so fair a page of character; and that one man, even with him, shall be found to be proof against all bribery and corruption; and that no place in the gift of a king, nor any money in the treasury, could warp his mind to desert his religion when attacked by Papists, or seduce him to abandon the post of a faithful and watchful centinel in the hour of ruin and danger.—Dalrymple's papers I have ever regarded with horror and detestation, and attribute their existence to that vindictive spirit expressed in their national motto, *nemo me impune*, &c. a maxim fitter for the Indians of Chili and Peru, than of any Christian state.

* One of my first and strongest reasons for publishing the works of Marvell, was the pleasing hopes of adding a number of strenuous and sincere friends to our constitution; but alas! what is to be expected in this degenerate age, when arbitrary power, by her baneful engines of venality and corruption, is daily putting a check to every notion of rational and manly liberty!

* The (late) Rev. Dr. Granger in his excellent *Biographical History of England*, speaks thus of Marvell's character.—“A. Marvell was an admirable master of ridicule, which he exerted with great freedom in the cause of liberty and virtue. He never respected vice for being dignified, and dared to attack it wherever he found it, although on the throne itself. There never was a more honest satirist. He hated corruption more than he dreaded poverty; and was so far from being venal, that he could not be bribed by the King into silence, when he scarce knew how to procure a dinner*.”

The first of these volumes contains, beside the Editor's extensive and miscellaneous preface, of 57 pages, the large collection of Marvell's letters to the corporation of Hull, in which are many curious anecdotes relative to parliamentary proceedings; familiar epistles from Marvell to his friends, among which is

* An anecdote, explanatory of this passage, is given in the life of the Author, printed at the end of the third volume.—It is so generally known, that we thought it needless to insert it.

a most humorous parody on the King's speech; and a large and valuable tract, entitled, "An Account of the Growth of Popery and arbitrary Power in England," first printed at Amsterdam, in 1677.

In the second volume we have the celebrated "Rehearsal Transposed; or, Animadversions on a late Book," &c. This performance fills no fewer than 522 pages; and is full of wit, humour, and argument.—There is also in this second volume, another prose tract, relative to the politics of the times, and entitled, "A seasonable Question, &c." And the volume closes with "A seasonable Argument to persuade all the Grand Juries in England to petition for a new Parliament; or, a List of the principal Labourers in the great Design of Popery and arbitrary Power, &c." It consists of an alphabetical Catalogue of placemen and pensioners, at the period in which it was published,—1677. The emoluments, circumstances, secret services, &c. are set forth with that freedom and severity peculiar to this honest and manly satirist. A new list, of the same kind, might be useful to the Public, at all times,—except the *present*, in which there can be no foundation for one.

The third volume contains, I. A smart controversial tract, entitled, 'Mr. Smirk; or, the Divine in Mode.' II. 'A short historical Essay touching general Councils, Creeds, and Impositions in Religion.' Those who know any thing of Andrew Marvell, need not enquire concerning the *complexion* of this piece. III. 'Poems on several Occasions;' comprehending the poetical productions of this ingenious Writer, which have appeared in the former editions: they employ about 240 pages; after which we come, IVthly, to the Life of Marvell, written, at considerable length, by our Editor. V. 'Addenda,' containing some original poems, now first published, from the *manuscript* book, and not inserted in the preface. These consist of several spirited, noble panegyrics on Cromwell: such as might be expected from Marvell's powerful, masculine, genius, exerting itself on a favourite subject.—In this supplemental part of the volume, we have also an excellent Latin composition, entitled, *Parliamenti Angliæ Declaratio*, &c.

In the close of our Editor's account of Marvell's life, we are told that this great man, who was, in the natural course of things, extremely obnoxious to a profligate government, fell, by *poison*, at the age of 58; that the corporation, which he had so long and so honourably represented in parliament, voted an handsome sum of money to defray his funeral expences, and to erect a suitable monument, to perpetuate his memory and his merit. The Epitaph was as follows:

Near this place
 Lyeth the body of ANDREW MARVELL, Esq;
 A man so endowed by nature
 So improved by education, study, and travel,
 So consummate by experience,
 That joining the most peculiar graces of wit
 And learning,
 With a singular penetration and strength of
 Judgment,
 And exercising all these, in the whole course of his life,
 With an unalterable steadiness in the ways of Virtue,
 He became the ornament and example of his age :
 Beloved by good men, feared by bad,
 Admired by all;
 Though imitated, alas! by few,
 And scarce paralleled by any.
 But a tombstone can neither contain his character,
 Nor is marble necessary to transmit it to posterity ;
 It is engraved in the minds of this generation,
 And will be always legible in his
 Inimitable writings.
 Nevertheless, he having served near twenty years
 Successively in Parliament,
 And that with such wisdom, dexterity, integrity, and courage,
 As became a true Patriot,
 The town of KINGSTON UPON HULL,
 From whence he was constantly deputed to that Assembly,
 Lamenting in his death the public loss,
 Have erected this monument of their grief
 and gratitude,
 in 1688.

He died in the fifty-eighth year of his age,
 On the sixteenth day of August, 1678.
Heu fragile humanum genus ! heu terrestria vana !
Heu quem spectatum continet urna virum !

If any of our old Whiggish Readers still remain, they will learn, with indignation, that the warm and respectful intentions of this grateful corporation were frustrated by the minister of St. Giles's church, in which Mr. Marvell was buried. ' The bigotry, envy, or absurdity,' of this man, our Editor says, ' made him forbid the monument, and this inscription, from being placed over his remains.'

The late Mr. Hollis, about 16 years ago, caused a fine bust of Marvell to be drawn and etched (by CIPRIANI) from an original portrait in his possession. Of this engraving, an accurate copy, by Basire, is prefixed to the present edition of Marvell's works, by way of frontispiece to the first volume.

To conclude : we think that this country is truly obliged to the public-spirited Editor of the present valuable publication ; and we hope the work will meet with an acceptance answerable to the great expence of the impression.

ART. VIII. *Continuation of the Account of the Third Volume of Mr. Bryant's New System of Ancient Mythology.* See Rev. for May.

MR. BRYANT, having delivered his sentiments concerning the migration and dispersion of nations, proceeds, in confirmation of his hypothesis, to consider the Titanian war. This war makes a great figure in the ancient mythology, and our Author has collected most of the learning relative to it; in doing which, he hath particularly insisted on a passage concerning it, that occurs in the Sibylline poetry, and which contains the fullest account we have of the Titans and their defeat. The passage, he says, is undoubtedly a translation of an ancient record, found by some Grecian in an Egyptian temple: and though the whole is not uniform, nor perhaps by the same hand, yet we may see in it some fragments of very curious history.—We have in it an accurate account of the confusion of speech, and demolition of the tower of Babel, and of the Titanian war, which ensued. And we are moreover told, that the war commenced in the tenth generation after the deluge; and that it lasted ten years; and that it was the first war, in which mankind were engaged.

Though Mr. Bryant tells us, that the part of the historical poem which he hath produced, 'is undoubtedly a translation of an ancient record, found by some Grecian in an Egyptian temple,' we could have wished that he had been somewhat more particular in the proof of his assertion: for superficial readers may be apt to imagine, that the verses exhibit some marks of those forgeries which are allowed to exist in the Sibylline poetry. Be this, however, as it may, our learned writer is clearly of opinion, that the war of Chedorlaomer and his allies, recorded in the fourteenth chapter of the book of Genesis, is the Titanian war. 'From the sacred historian we may infer, that there were two periods of this war: the first, when the king of Elam and his associates laid the Rephaim, Emim, Horites, and Amalekites under contribution: the other, when upon their rebellion they reduced them a second time to obedience. The first part is mentioned by several ancient writers; and is said to have lasted ten years. Hesiod takes notice of both; but makes the first rather of longer duration.—In the second engagement the poet informs us, that the Titans were quite discomfited, and ruined; and according to the mythology of the Greeks, they were condemned to reside in Tartarus, at the extremities of the known world. The kings who composed the confederacy against the Titans, were the king of Elam, the king of Elafur, the king of Shinar, and a fourth, stiled king of nations: It was a family association against a common enemy, whence we may form a judgment concerning the princes of whom it was composed

composed. Of the king of Shinar we know little: only we may be assured that he was of the line of Shem; who had recovered the city, over which he ruled, from the Titanians. And we may farther presume, that Tidal king of Nations was no other than the king of Aram—which was called the region of nations, because all Syria, and the country upon the Euphrates consisted of mixed people. In like manner we may infer, that Arioch Melach Elafur, was the king of Nineve, called of old, and at this day, Alur and Assur. In the ancient records concerning this war, it is probable, that each nation made itself the principal, and took the chief part of the glory to itself. For the conquests of Ninus (by which word is signified merely the Ninevite) consisted in great measure of these achievements: the whole honour of which the Ninevites and Assyrians appropriated to themselves. The real principal of the war was the king of Elam; as we learn from the scriptures: and another material truth may be obtained from the account given by Moses; that notwithstanding the boasted conquests of the Assyrians, and the famed empire of Ninus and Semirimas, the province of Assur was a very limited district; and the kingdom of Elam was far superior both to that of Nineve, and Babylonia.

To part of the preceding representation it may be objected, that the war of Chedorlaomer and his allies was by no means so extensive as our ingenious Author imagines; and that it was carried on chiefly, if not solely, with the petty kings of the Asphaltite vale. Such is the notion of Josephus, and of later writers; whose opinion is strengthened by Abraham's having been able to conquer the four victorious princes, by coming suddenly upon them in the night, with the assistance only of three hundred and eighteen servants. But Mr. Bryant contends, that the Asphaltite kings bore an inconsiderable part in this grand affair; and that they were taken in after a sweep of many, and far more powerful, nations. 'The former war,' he says, 'when the power of the Titans was first broken, seems to have been a memorable æra with the Cuthites and their descendants, though overlooked by other people.—From the services imposed, and from the extent of the conquests, we may perceive that the king of Elam and his associates entertained the same views which had been condemned in their adversaries. They were laying the foundation of a large empire, of which the supremacy would most probably have centered in the kings of Elam. But the whole scheme was providentially ruined by the patriarch Abraham. He gave them an utter defeat; and afterwards pursued them quite up to Hobah and Damascus.'

'These are the events, which the most early writers, Linus, Olen, Thamyris, and the Thymætes, are said to have commemorated.

memorated under the titles of the Flight of Bacchus; in which were included the wars of the giants, and the sufferings of the gods.'—

The next subject of our Author's attention, is the original Chaldaic history, as transmitted by Abydenus, Apollodorus, and Alexander Polyhistor, from Berofus of Babylonia. The fragments of Berofus are an important object, with all who have attempted to reconcile the difficulties of ancient chronology. Mr. Bryant has examined them with peculiar sagacity, and has made several remarks upon them, extremely different from those of former writers. 'In the history of Berofus,' he observes, 'however here and there embellished with extraneous matter, are contained wonderful traces of the truth: and we have in it recorded some of the principal and most interesting circumstances of that great event, when mankind perished by the deluge. The purpose of the Author was to give an account of Babylonia; with which the history of the world in its early state was connected.—We may upon a close inspection perceive, that the original history was of a two-fold nature; and obtained by different means from two separate quarters. The latter part is plain and obvious: and was undoubtedly taken from the archives of the Chaldeans. The former is allegorical and obscure; and was copied from hieroglyphical representations, which could not be precisely decyphered. In consequence of Berofus's borrowing from records so very different, we find him, without his being apprised of it, giving two histories of the same person.—With this clue, his history will appear more intelligible: and a further insight may be gained into the purport of it, by considering it in this light. We may be able to detect, and confute, the absurdity of Abydenus and Apollodorus; who pretend upon the authority of this writer to produce ten antediluvian kings, of whom no mention was made by him: for what are taken by those writers for antediluvians are expressly referred by him to another æra. Yet have these writers been followed in their notions by Eusebius, and some other of the ancients; and by almost every modern who has written upon the subject.'—Our Author shews, however, at large, and with great appearance of truth and reason, that they are mistaken upon this head; and that it could not be the object of Berofus to give the antediluvian history. 'The Grecians, not knowing or not attending to the eastern mode of writing, have introduced those ten kings of Babylon in the first book, which Berofus expressly refers to the second.—Those who have entertained the notion that these kings were antediluvian, have been plunged into insuperable difficulties; and deservedly. For how could they be so weak, as to imagine, that there was a city Babylon, and a country named from it, ten generations before the flood; also

also a province styled Chaldea? These names were circumstantial; and imposed in after times for particular reasons, which could not before have subsisted. Babylon was the Babel of the scriptures; so named from the confusion of tongues. What is extraordinary, Abydenus mentions this fact; and says, that Babylon was so called from confusion; *because the language of men was there confounded*. In like manner, Chaldea was denominated from people styled Chaldim and Chuldim, who were the posterity of Chus. But if the name were of an etymology ever so different; yet to suppose a people of this name before the flood, also a city and province of Babylon, would be an unwarrantable presumption. It would be repugnant to the history of Moses, and to every good history upon the subject.

At the conclusion of the section, Mr. Bryant has introduced some very sensible remarks concerning the origin of alphabetical writing. It is the opinion of many learned men, that letters were not unknown to the people of the antediluvian world: and Pliny says, "*Literas semper arbitror Assyrias fuisse*." But our Author observes, that if the people of the first ages had been possessed of so valuable a secret, as that of writing, they would never have afterwards descended to means less perfect for the explanation of their ideas. Hieroglyphics were made use of in the first ages, by the very nations who are supposed to have been possessed of the superior and more perfect art. They might retain the former when they became possessed of the latter; because their ancient records were entrusted to hieroglyphics: but, had they been possessed of letters originally, they would never have deviated into the use of symbols; at least for things which were to be published to the world, and which were to be commemorated for ages. We have samples without end of the hieroglyphics of the Egyptians. How comes it, if they had writing so early, that scarcely one specimen is come down to us; but that every example should be in the least perfect character? Mr. Bryant believes, that there was no writing antecedent to the law at Mount Sinai; that here the divine art was promulgated, of which other nations partook; and that it was adopted by the Tyrians and Sidonians first, as they were nearest to the fountain head. How far he is right in these particular sentiments, we do not, at present, dispute: but we entirely concur with him in his opinion, that when the discovery of writing became more known, its progress was very slow; and that in many countries, whither it was carried, it was but partially received, and made use to no purpose of consequence. The Romans, he takes notice, carried their pretensions to letters pretty high; and the Helladian Greeks still higher; yet the former marked their years by a nail driven into a post; and the utmost effort of Grecian literature for some ages was simply to

write down the names of the Olympic victors from Coræbus, and to register the priestesses of Argos. Two reasons are assigned, and insisted upon by him, to shew why letters, when introduced, were so partially received, and employed to so little purpose: first, the want of antecedent writings, to encourage people to proceed in the same track; and secondly, the want of such materials as are necessary for expeditious and free writing.

Before our Author proceeds to treat concerning the Scythian nations, he thinks proper to examine *Monf. Perron's* remarkable notions upon this head. *Monf. Perron* seems to have been the founder of a new system, in which he has had many followers; and particularly the learned *Mr. Wise*, in our own country. Of this system *Mr. Bryant* gives a distinct view, and then proves that it is wholly without foundation. His victory appears to us to be complete. We shall insert his concluding reproof; as it may serve for an admonition to others, who may be apt to indulge themselves too much in fanciful hypotheses.— ‘Great respect is certainly due to men of learning; and a proper regard should be paid to their memory. But they forfeit much of this esteem when they misapply their talents; and put themselves to these shifts to support an hypothesis. They may smile at their reveries, and plume themselves upon their ingenuity in finding out such expedients: but no good can possibly arise from it; for the whole is a fallacy and imposition. And a person who gets out of his depth, and tries to save himself by such feeble supports, is like an idiot drowning, without knowing his danger: who laughs, and plunges, and catches at every straw. What I have said in respect to these two learned men, will, I hope, be an argument to all those who follow their system.’

Having thus paved the way for his own scheme, our celebrated writer goes on to the consideration of the *Scythæ*, *Scythia*, *Scythismus*, and *Hellenismus*; and also of the *Ionæ* and *Helènes* of *Babylonia*, and of the *Helènes* of *Egypt*. ‘As we have,’ says he, ‘been for so many ages amused with accounts of *Scythia*; and several learned moderns, taking advantage of that obscurity in which its history is involved, have spoken of it in a most unwarrantable manner, and extended it to an unlimited degree; it may not be unsatisfactory to inquire, what the country originally was; and from whence it received its name. It is necessary first of all to take notice, that there were many regions, in different parts of the world so called. There was a province in *Egypt*, and another in *Syria*, styled *Scythia*. There was also a *Scythia* in *Asia Minor*, upon the *Thermodon* above *Galatia*, where the *Amazons* were supposed to have resided. The country about *Colchis*, and *Iberia*; also a great part of *Thrace*, and *Mæsia*; and all the *Tauric Chersonesus*, were styled *Scythic*. Lastly, there was a country of this name far

far in the East, of which little notice has been hitherto taken. It was situated upon the great Indic ocean; and consisted of a widely extended region, called Scythia Limyrica.'

After some observations on the ideas which the ancient Greeks and Romans entertained with regard to the Scythic nations, our Author remarks, that these nations were widely extended, and to be met with on very different parts of the globe. 'As they have been represented,' continues he, 'of the highest antiquity, and of great power; and as they are said to have subdued mighty kingdoms; and to have claimed precedency even of the Egyptians; it will be worth our while to enquire into the history of this wonderful people; and to sift out the truth, if possibly it may be attained. Let us then try to investigate the origin of the people denominated Scythians, and to explain the purport of their name. The solution of this intricate problem will prove of the highest importance; as we shall thereby be able to clear up many dark circumstances in antiquity: and it will serve for the basis of the system upon which I proceed. To me then it appears very manifest, what was termed by the Greeks, Σκυθία, Σκυθία, Σκυθία, was originally Cutha, Cuthia, Cuthica; and related to the family of Chus. He was called by the Babylonians and Chaldeans Cuth; and his posterity Cuthites and Cuthians. The countries where they at times settled, were uniformly denominated from them. But what was properly styled Cutha, the Greeks expressed with a Sigma prefixed: which, however trifling it may appear, has been attended with fatal consequences. Whence this mode of expression arose, is uncertain: it has universally obtained: and has very much confounded the history of ancient times, and of this people in particular. In short, the mistake reaches in its consequences much farther than we may at first apprehend: and being once detected, will be the means of explaining many difficulties, which cannot otherwise be solved: and a wonderful light will be thrown on the remoter parts of history.'

As the Scythic colonies were widely dispersed, Mr. Bryant proposes to take them in their turns, and to shew that they were all of them Cuthic: that the people upon the Indus were of the same origin as those upon the Phasis and Ternermodon; and that the natives of Bœtica in Iberia were related to both.—It may be said, if by Σκυθία, Scythia, we are to understand Cuthia, and by Σκυθαι, Cuthai or Cuthians, the same should obtain in all histories of this people;—and it may be urged, that *if the Cuthians of Colchis or Greece are styled Σκυθαι, the same name should be sometimes found attributed to those of Babylonia and Chaldea.* This our Author acknowledges to be no more than we ought to expect; and he says, that upon enquiry, we shall find that the natives of these countries are expressly so called. Epiphanius, who has

transmitted to us a most curious epitome of the whole Scythic history, gives them this very appellation:—and from his testimony we learn expressly, that the Scythians were the Cuthians, and came from Babylonia. The works, in which they were engaged; and the person from whom they were denominated; in short, the whole of their history past all controversy prove it. They were the same as the Chaldaic *Iönim* under a different name.

Mr. Bryant farther maintains, that the Hellenes were the same people as the *Iönes*, though under another denomination. From Babylonia the Hellenes came into Egypt. They were the same as the *Auritæ*, those Cuthite shepherds, who so long held the country in subjection.—Hence the learning of Egypt was styled Hellenic, from the Hellenic shepherds: and the ancient theology of the country was said to have been described in the Hellenic character and language.—In process of time, the Hellenes betook themselves to Syria, Rhodes, and Hellas; and to many other countries.—They also introduced Zabaism, and worshipped the celestial constellations.—To them was owing the first heresy in the world, which was styled Hellenism.

Upon the several topics above mentioned, our Author displays much uncommon learning; and hence he takes occasion to correct a great mistake, which has been made by Philo Judæus, in his life of Moses. For mentioning how that great personage had been instructed in his youth; and that he was skilled in all the learning of Egypt, in numbers, geography, and hieroglyphics; Philo adds, that the rest of the circle of the sciences he learned of the Hellenes, or Grecians: as if the circle of the sciences had been established, and the Greeks were adepts in philosophy, so early as the time of Moses. The Hellenes, who were supposed to have instructed the patriarch, were undoubtedly an order of priests in Egypt: which order had been instituted before the name of Helas, or the Helladians, had been heard of.—Clemens Alexandrinus has been guilty of the same mistake with Philo.

The golden age, or the age of the Cuthim, is the subject next treated of by our eminent writer. He informs us, that what was termed *Γενος Χρυσέου* and *Χρυσίου*, should have been expressed *Χρυσέον* and *Χρυσείον*: for it relates to the same æra and history, as the terms before considered; to the age of Chus, and to the domination of his sons. It is described as a period of great happiness: and the persons to whom that happiness is attributed, are celebrated as superior to the common race of men: and upon that account, after their death, they were advanced to be deities. The accounts of the four ages of gold, silver, brass, and iron, Mr. Bryant illustrates from the ancient writers, and particularly from Hesiod: after which he observes, that we may perceive

perceive that the Crusean age being substituted for the Cuseans, and being also styled the æra of the Cuthim, (which word signified gold and golden) was the cause of these after divisions being introduced; that each age might be distinguished in gradation by some baser metal. Had there been no mistake about a golden age, we should never have been treated with one of silver; much less, with the subsequent of brass and iron. The original history relates to the patriarchic age, and to what the Greeks termed the Scuthic period, which succeeded: when the term of man's life was not yet abridged to its present standard: and when the love of rule, and acts of violence first displayed themselves upon earth. The Amonians, wherever they settled, carried these traditions with them: which were often added to the history of the country; so that the scene of action was changed.—Hence a Saturn has been introduced in Ausonia, and an Inachus and Phoroneus at Argos: and in consequence of it, the deluge, to which the two latter were witnesses, has been limited to the same place, and rendered a partial inundation. But, in reality, these accounts relate to another climate, and to a far earlier age: to those times, when, according to Hyginus, the first kingdom upon earth was constituted: and when one language only prevailed among the sons of men.

'We may, I think,' says our Author, when he comes to the consideration of Cushman or Ethiopia, and the various colonies and denominations of the Cuthites, 'be assured, that by the term Skuthai, Σκυθαι, are to be understood Cuthai or Cutheans. It may, therefore,' he adds, 'be proper to go to the fountain head, and to give an account of the original people, from whom so many of different denominations were derived. They were the sons of Chus; who seized upon the region of Babylonia and Chaldea, and constituted the first kingdom upon earth. They were called by other nations Cushman: also Cuseans, Arabians, Orcitæ, Eruthreans, and Ethiopians: but among themselves their general patronymic was Cuth, and their country Cutha.'

Having traced the Scythæ, or Cuthites, to their original place of residence, and ascertained their true history, Mr. Bryant proceeds to describe them in their colonies, and under their various denominations. He begins with Cushman styled Ethiopia, and as this is a country he has repeatedly mentioned, and which is likely continually to recur again, he finds it necessary to describe the countries of this name, and the people who were in like manner denominated; not having yet seen it properly performed. As the Cuthites got access into various parts of the world, we shall find an Ethiopia in most places where they resided. The scriptures seem to mention three countries of this name. One was in Arabia, upon the verge of the desert, near Midian and the Red-Sea.—A second Ethiopia lay above Egypt

to the south.—The third country, styled Ethiopia, comprehended the regions of Persis, Chusistan, and Sufiana.—Still farther east, beyond Carmania, was another region of this name, which by Eusebius is termed, *the Ethiopia which looks towards the Indi, to the south-east*. Egypt too inherited the same name. It was extended to the Corchis of the Greeks, and to Samothrace :—and colonies of Ethiopians traversed a great part of Africa, and settled upon the Bœtis, near Tartessus and Gades. All these circumstances are confirmed, in the great work before us, by proper testimonies from ancient writers. The original Ethiopia was, however, the region of Babylonia and Chaldea :—and as the Scythæ, or Cuthites, were the same people with the Ethiopians, no wonder that they are represented as the most ancient people in the world ; even prior to the Egyptians. *The Scythæ, says Justin, were ever esteemed of all nations the most ancient*. But who were meant by the Scythæ has been for a long time a secret.

Another title, by which the Cuthites were distinguished, was that of Erythreans ; and the places where they resided, received it from them. Here our Author thinks it not improper to take notice of the Erythrean Sea, and to consider it in its full extent. Accordingly, he shews, by an abundance of evidence, that the Erythrean Sea was taken in a very extensive sense by many of the ancients ; and that the Erythreans were settled in far distant countries. It may seem wonderful, he observes, that any one family should extend themselves so widely, and have settlements in such different parts. ‘ Yet,’ he says, ‘ if we consider, we shall find nations within little more than two centuries, who have sent out immense colonies, to places equally remote. Moreover, for the truth of the facts above mentioned, we have the evidence of the best histories.’ Several additional testimonies are produced to this purpose ; and the conclusion is, that the reciprocal evidences of the most genuine history concur in proving, that the Cuthites, Ethiopians, and Erythreans were the same people. They had a still more general name of Scythai ; which, though an incorrect appellation, yet almost universally obtained.

In treating upon Cuthia Indica, or Scythia Limyrica, Mr. Bryant makes it his business farther to shew, that not only the Scythæ of Colchis, Mæsia, and Thrace, with those upon the Palus Mæotis, were in a great measure of the race of Chus ; but that all nations styled Scythian were in reality Cuthian or Ethiopian. This may be ascertained, he says, from the names of places being the same, or similar among them all ; from the same customs prevailing ; from the same rites and worship, among which was the worship of the sun ; and from those national marks, and family characteristics, whence the identity
of

of any people may be proved. These several circumstances are copiously illustrated by him; and, in short, he endeavours to evince, by a variety of erudition, that every thing in the countries about the Indus and the Ganges favours of Chaldeic and Egyptian institution.—Many learned men have contended that the Indians, and even the Chinese, were a colony from Egypt; while others have insisted that the Egyptians, or at least their learning and customs, are to be derived from the Indi and Seres. But our Author thinks that neither opinion is quite true: for they both proceeded from one central place: and the same people, who imported their religion, rites, and science into Egypt, carried the same to the Indus and Ganges; and still farther into China and Japan. Not but that some colonies undoubtedly came from Egypt: but the arts and sciences imported into India came from another family, even the Cuthites of Chaldea; by whom the Mirraim themselves were instructed; and from Egypt they passed westward.

The Grecian writers, finding that the Ethiopians and Cuthians of the country between the Indus and the Ganges were not the original inhabitants, have very properly distinguished them from those who were Aborigines: but they have been guilty, Mr. Bryant observes, of a great mistake, in making these Aborigines the Indi, and separating the latter from the Æthiopes. The Cuthites, styled Æthiopes, were the original Indi: they gave name to the river, upon which they settled; and to the country, which they occupied:—and almost in every place, where their history occurs, the name of Indi will be found likewise. Many testimonies are brought to confirm this assertion; and the Author farther takes notice of the great character which the Cuthites of India Limyrica bore, in the most early times, for ingenuity and science. He concludes his inquiry into the Scythic nations of the East, with a long, curious, and beautiful extract (accompanied with a poetical version) from Dionysius Periegetes, concerning the habit and manners, the rites and customs, the merchandize, industry, and knowledge of the Indo-Scythæ.

[To be continued.]

ART. IX. *Medical Researches: Being an Inquiry into the Nature and Origin of Hysterics in the Female Constitution, and into the Distinction between that Disease and Hypochondriac or Nervous Disorders, &c. &c.*
By Andrew Wilson, M. D. Fellow of the Royal College of Physicians at Edinburgh, &c. 8vo. 5 s. Hooper. 1776.

THIS is only a very small part of the copious title-page of this slighty performance. In the succeeding part of it the Author announces his design of exhibiting in the work a specification of the characteristic refinement and excellence of

of the female constitution and character; and 'a research into the materiality of those occult powers and principles of activity, commonly called *life*, in the human frame.'—But before we proceed further in this high strain, it will be proper to leave the title-page, and seek in the body of the work for a comment.

These last mentioned occult powers, we are there told, are the result of material mechanism; and man, as well as every other material being in the universe, is a composition of *terrestrial* and *celestial* matter. The latter, our Author is elsewhere pleased to call, 'the *fidereal* part of the constitution of all terrene bodies, and of the human frame in particular.' By this distribution of matter, we are said to be put in possession of '*the real key of all natural knowledge.*' Further, 'this celestial part in the human habit exists not only in us, but in every other form in nature, in two modes; interstitially and organically.'

We have lately 'been teasing,' it seems, 'this *celestial matter*, with the varied experiments and tricks of electricity;' but no one has as yet ascertained 'that it is *the one* omnipresent animating principle of all natural things, upon which every property and *phenomenon* of material being, under all the metamorphoses and transfigurations that natural bodies undergo, depends; and without which, all that we call body, would remain for ever an inactive, passive, incoherent calx.'

The philosophical reader is undoubtedly impatient to learn the name of this *fidereal* part of our constitution, and of that of all other bodies. At page 47 the secret comes out.—It is 'no other than the fluid of *light*;' which, under different circumstances, has been likewise called 'Fire, Ether, electrical *Aura*, *Materia subtilis*, *Materia media*, &c.;' and has at other times been stripped of its materiality all together, or been treated merely as a principle, 'annexed to, or inherent in matter, under the terms of occult quality, *nifus*, attraction, gravitation, elective attraction, elasticity, irritability, sympathy, vital principle, *life*, &c.'

It is *light* then,—a substance possessed of '*natural omnipotence*;' (which it derives however from the sun). It is this 'omnipresent and all-sufficient' fluid, that 'impresses and seeds the *diversified similarities* of the different parts of our composition, and the characteristic signs and marks of our individuality; while by a virtual concurrence and subtilisation of all these in the seat of consciousness, it (i. e. light) generates our senses, our passions, our habits, our volitions, &c.; in short, that whole *focal concentration* of life correspondent with every part of our form, &c.'—Again, 'By the unremittent, reciprocal corruscations of this vital principle in the fluids and solids upon one another, &c. is the whole system of life displayed and maintained in every individual.'—But enough of this unphilosophical and unintelligible

ligible bombast. Those who can be *amused* by such *rant*—for *instruction* is out of the question—may meet with a full indulgence of their fancies, by having recourse to the work itself.

Continuing however to follow the title-page, as our guide, only one step farther, we attend the Author next inquiring into the nature of *generation*; and proposing to our belief 'the real existence of an *image* of our whole organical frame, in the *seat and fountain of its powers*.' He undertakes to shew 'the physical probability of there being a regeneration of that image,' in the organs formed for the multiplication of the species; or, as he more quaintly expresses it—'for the transfusion and multiplication of individual life.' Much is said—or rather sung—of 'this *image* of the whole frame, in the *fountain of life*,'—'which sheds its irradiations into every part it is the representative of.' Its action—'to give a *clearer* and more *distinct* idea of it,' by means of a similitude—may be compared 'to that of light in a focus.' It is not, however, *literally*, an *image*; that is, an *optical* image; but 'a *potential* image—containing 'as distinct a concentration of the powers of life, as there is of forms in the focus of a perspective glass.'

Such are, at least in part, the whimsical foundations on which the Author afterwards proceeds to investigate 'the true nature, symptoms, and indications of cure of the hysterical disease;' which he affirms, 'distinguishes itself from all other diseases in this, that it is a disease of the *principle of life* itself.' But on this *principle*, and its *fountain*, its *irradiations*, *concentrations*, and other mystic or metaphoric qualities, we have already enlarged too much; and shall only express our concern that a writer who seems to be by no means deficient in knowledge and ingenuity, should misapply the latter, particularly, so very egregiously.

This Inquiry is followed by the Author's lecture '*on the natural Powers employed in the Circulation of the Blood*,' formerly published by itself; and on which [in our 51st volume, November 1774, p. 399.] we have bestowed the praise it merits. The performance is terminated by '*Four Letters on the Subject of Light*.' In the introductory paragraph to the first of these letters, the Author again staggers the sober physical inquirer, by telling him that *light* 'constitutes, both materially and virtually, the most important part of our composition.' After this gratuitous and groundless assumption, he criticises Newton, so far as his doctrines are unfavourable to his own hypothesis of a *plenum* of light. Newton indeed pursued a very different method of philosophising from that followed by our Author. There are no physical subjects that are not clogged with difficulties; but the greater part of those which are here detailed as insurmountable, have been long ago surmounted by Muschenbroek, Melvil, Canton, and others.

ART. X. *An Essay on the Blood; in which the Objections to Mr. Hunter's Opinion concerning the Blood, are examined and removed.* By G. Levefon, M.D. 8vo. 2 s. 6 d. Davies. 1776.

THAT 'the blood is *alive*;'—and that 'we lose, as it were, by the loss of each ounce of blood, *an ounce of life*;'—and that a belief in the truth of this theory 'must be of the *greatest utility to the Public*;'—are the principal positions attempted to be established in this Essay. The contrary doctrine of those who have laboured 'to *destroy the life of the blood*, and to assign life and action to the *solids only*'—is calculated—so at least our Author affirms—'to encourage the abuse of the lancet in *this metropolis*, in the hands of the ignorant.' He therefore observes that 'the following sheets cannot be deemed a mere speculation and useless theory.'

The doctrine, that *the blood is alive*, first occurs in the sacred writings, particularly those of the Jewish lawgiver; some passages from which the Author quotes in proof, on this occasion, in the original Hebrew, with critical remarks on the text. But we question whether modern physiologists will pay much regard to Moses and the Prophets, on this or any other philosophical subject. The Author with much greater propriety recites Mr. Hunter's various arguments, brought to prove that the blood possesses a principle of life; and endeavours to answer the late objections made to this doctrine by Dr. Hendy: but for these answers we must refer such of our readers as possess any curiosity with respect to this controversy, to the pamphlet itself.

After all, we can see nothing in this *doctrine of life*, that can have that great influence on medical practice, which the Author ascribes to it: nor can we perceive that it tends to throw any more light on the functions of the animal œconomy than we were before possessed of. That a living animal is endowed with properties not possessed by a dead one, was known long before the *principle of life* was introduced into physiology; nay long before physiology itself had a being. Is any light, for instance, thrown on the process of digestion, when the Author tells us that 'it is *life* that converts different substances of different properties into one and the same nature—in the stomach and intestinal tube?'—and that 'Mr. Hunter fed some dogs upon vegetables, and others upon animal food only; the milk of both was analysed by Dr. Fordyce, who found them the same in their chemical properties.'—Had the dogs been *dead*, doubtless the result of these experiments would have been different.—We will add only one instance of the ridiculous application of this doctrine.

'When we tie a ligature on both sides of an artery,' says the Author, 'so that the circulation shall be stopped, the blood
between

between them will remain fluid for three hours.' The blood therefore, he adds, 'shews the *property of life*, by preserving itself in its fluidity, while confined in the vessels:—but if we take the blood out of the blood vessel, it will coagulate in a minute or two.'—The reason assigned is too curious to be passed over. In this case, it seems, the blood, on finding the air endeavouring to enter it, stoutly resists its intrusion, and, 'by its *power of life*, contracting its parts together, as a muscle does when pricked, *exhausts its vital power*, and coagulates;—i. e. dies, or gives up the ghost, in the conflict.

Here instead of looking up to the air, and its obvious *chemical* qualities, for the cause of this difference, these gentlemen choose rather to call in the ghostly *principle of life* to explain the events. It has been asked whether a jelly too is alive while it continues fluid in the jelly-bag?—No, the Author triumphantly answers;—the cases are not parallel; the jelly is a mere passive body, and will coagulate when even inclosed in a vessel: whereas the blood resists coagulation by its *living principle* of contraction.—The reader will be puzzled which to admire most—the logic, or the philosophy of this argument.

ART. XI. *De Arthritide Primigeniâ & Regulari*, Gulielmi Musgrave, M. D. apud Exonienses olim Præfici, *Opus Posthumum: Quod nunc primum publici juris facit* Samuel Musgrave, M. D. Auctoris Pronepos. 8vo. 2 s. 6d. Londini, Elmsly. Oxonii, Prince. 1776.

THE Author of this work was well known to the learned, and especially to the medical world, by various publications; particularly by two dissertations on the gout, one of which, entitled, *Dissertatio de Arthritide Symptomatica*, was published in 1703; and the other, *Dissertatio de Arthritide Anomala*, was published in 1707. Dying in 1721, he left behind him the present work, which was some time afterwards printed at the Clarendon press. The death of his only son, about that time, prevented the publication; and it is now for the first time brought to light by the present Editor.

In the first chapter the Author describes the disease, and divides it into three species; the primegenial or regular, the symptomatic, and the anomalous gout. In the second, he enters into a critical inquiry relative to the various names given to this disease by the ancients; enriched with numerous quotations from the Greek and Roman writers. In the third chapter he describes the state and progress of the regular gout; and in the fourth treats of the different seats of the disorder. He enumerates the various causes of this disease in his fifth chapter. One of these is too singular to be passed over without notice. He affirms that a female may contract the gout by the following particular mode of *inoculation*. The operation is of such a nature

nature as renders it absolutely necessary for us to describe it in his own words :

Uter corpus intrare miasma arthriticum, ex eo liquet, quod femine puræ, integræque, solo complexu arthritocorum, (id quod sæpiissime notavi) fiunt arthriticæ. Semine nimirum masculino contentum, una cum eo infunditur, & sanguine sæminino receptum in eo more suo debacchatur. Complures hujusce tribus apud nos arthritides sunt; unde miasmatis arthritici vehiculum, semen masculinum esse non infrequens, existimandum est.

We cannot help thinking that the Author must be mistaken in this observation. Were it well founded, the number of gouty couples would surely be much greater than we find it to be; and the poor arthritic, who is far from being cool towards the sex, would long ago have been marked and avoided by them as a contagious animal.

In the remaining chapters the Author treats of the prognostics, and of the method of cure; subjoining several histories to exemplify and illustrate the doctrines laid down in the preceding chapters. In the last of these cases, the benefits of temperance and exercise in this disease are so strongly exhibited, that we think it meritorious to abridge it:

A Devonshire gentleman, during a course of many years gluttony and good fellowship, was harassed with long and frequent fits of the gout; which had besides loaded his joints with tophaceous concretions, considerable both with respect to number and bulk. He had acquired however this great quantity of chalk at the expence of his whole fortune; so that he was obliged to work daily at a brick-kiln, in order to obtain a scanty livelihood. He now acquired a good appetite, but had nothing to eat. The change nevertheless was wonderful. He lost his corpulence, but became athletic; and during this course of labour and want his chalky concretions totally disappeared.

ART. XII. *The Philosophy of Rhetoric*. By George Campbell, D. D. Principal of the Marischal College, Aberdeen. Continued from our last.

THE first book of this judicious and useful work chiefly consists, as we have seen, in observations and instructions concerning ideas and the art of thinking. In what remains, the Author treats concerning language and the art of speaking. And though a large share of his remarks in this part of the work properly comes under the head of *verbal criticism*, which many affect to despise, they appear to us to discover much accuracy of judgment, and to be capable of the most useful application; we beg leave therefore to recommend them to the attentive perusal of such writers as do not look upon purity

purity and correctness of style as objects wholly beneath their regard.

As the general ground of our Author's observations concerning grammatical propriety, he lays down this principle, that language is purely the offspring of fashion or custom, and that it is not the business of grammar to give law to the fashions which regulate our speech, but to collect and methodize the modes of speech previously and independently established: and from hence he infers, that to the tribunal of use as the supreme authority and last resort, we are in every grammatical controversy entitled to appeal from the laws and decisions of grammarians. In order to ascertain what that use is which must be made the standard of language, he remarks, that it must be *reputable*, as distinguished from the vulgar terms and idioms of the illiterate, and including all such modes of speech as are authorized as good by the writings of a great number, if not the majority of celebrated authors;—that it must be *national*, as opposed both to provincial and to foreign;—and that it must be *present*, or not obsolete. Because use thus qualified, which he calls *good use*, is not always uniform in her decisions, and because every mode of speech, favoured by good use, is not on that account worthy to be retained, he has thought it necessary to lay down certain general rules on these heads, to which he gives the name of Canons. These canons are as follow;

1. Canons. When use is divided as to any particular word or phrase, and the expression used by one part hath been pre-occupied, or is in any instance susceptible of a different signification, and the expression employed by the other part never admits a different sense, both perspicuity and variety require, that the form of expression which is in every instance strictly univocal, be preferred. 2. In doubtful cases, regard ought to be had in our decisions to the analogy of the language. 3. When the terms or expression are in other respects equal, that ought to be preferred which is most agreeable to the ear. 4. In cases wherein none of the foregoing rules give either side a ground of preference, a regard to simplicity (in which I include etymology when manifest) ought to determine our choice. 5. In the few cases wherein neither perspicuity nor analogy, neither sound nor simplicity, assists us in fixing our choice, it is safest to prefer that manner which is most conformable to ancient usage. 6. All words and phrases which are remarkably harsh and unharmonious, and not absolutely necessary, should be laid aside. 7. When etymology plainly points to a signification different from that which the word commonly bears, propriety and simplicity both require its dismissal. 8. When any words become obsolete, or at least are never used, except as constituting part of particular phrases, it is better to dispense with their service entirely, and give up the phrases. 9. All those phrases, which, when analysed grammatically, include a solecism, and all those to which use hath affixed a particular sense, but
which,

which, when explained by the general and established rules of the language, are susceptible either of a different sense or of no sense, ought to be discarded altogether.'

The propriety of these canons are made sufficiently evident by pertinent instances.

Having laid this foundation, the Author proceeds to treat of the several violations of grammatical purity, under the heads of *barbarism*, *solecism*, *impropriety*. The charge of barbarism, he observes, may be incurred by the use of words entirely obsolete, or entirely new, or by new formations and compositions from words in use: all deviations from the idiom of the language in construction, he includes under the head of solecism, and enumerates several inaccuracies not noticed by former writers: and the use of wrong words or phrases to express our ideas, he terms impropriety. The examples under each of these heads are chosen with judgment, and the Author's remarks are sensible and accurate; but, as from the nature of the subject they do not admit of abridgement, we must content ourselves with giving our readers a specimen of the manner in which this part of the plan is executed, in the following extract concerning the use of new words.

'Another tribe of barbarisms much more numerous, is constituted by new words. Here indeed the hazard is more imminent, as the tendency to this extreme is more prevalent: nay, our language is in greater danger of being overwhelmed by an inundation of foreign words, than of any other species of destruction. There is, doubtless, some excuse for borrowing the assistance of neighbours, when their assistance is really wanted; that is, when we cannot do our business without it; but there is certainly a meanness in choosing to be indebted to others, for what we can easily be supplied with out of our own stock. When words are introduced by any writer, from a sort of necessity, in order to avoid tedious and languid circumlocutions, there is reason to believe they will soon be adopted by others convinced of the necessity, and will at length be naturalized by the public. But it were to be wished, that the public would ever reject those which are obtruded on it merely through a licentious affectation of novelty. And of this kind certainly are most of the words and phrases which have, in this century, been imported from France. Are not *pleasure*, *opinionative*, and *jolly*, as expressive as *volupté*, *opiniatre*, and *fortie*? Wherein is the expression *last resort*, inferior to *dernier resort*; *liberal arts*, to *beaux arts*; and *polite literature*, to *belles lettres*? Yet some writers have arrived at such a pitch of futility, as to imagine, that if they can but make a few trifling changes, like *aimable* for *amiable*, *politesse* for *politeness*, *delicately* for *delicacy*, and *hauteur* for *haughtiness*, they have found so many gems, which are capable of adding a wonderful lustre to their works. With such, indeed, it is in vain to argue; but to others, who are not quite so unreasonable, I beg leave to suggest the following remarks. First, it ought to be remembered, that the rules of pronunciation and orthography in French, are so different from those which obtain in English,

lish; that the far greater part of the French words lately introduced, constitute so many anomalies with us, which, by loading the grammatical rules with exceptions, greatly corrupt the simplicity and regularity of our tongue. Nor is this the only way in which they corrupt its simplicity; let it be observed further, that one of the principal beauties of any language, and the most essential to simplicity, results from this, that a few plain and primitive words called roots, have, by an analogy, which hath insensibly established itself, given rise to an infinite number of derivative and compound words, between which and the primitive, and between the former and their conjugates, there is a resemblance in sense, corresponding to that which there is in sound. Hence it will happen, that a word may be very emphatical in the language to which it owes its birth, arising from the light that is reflected on it by the other words of the same etymology; which, when it is transplanted into another language, loses its emphasis entirely. The French word *eclaircissement*, for instance, is regularly deduced thus: *eclaircissement*, *eclaircisse*, *eclaircir*, *eclair*, *clair*, which is the etymon, whence also are descended *clairsement*, *clarté*, *clarifies*, *clarification*, *eclairer*. The like may be observed in regard to *connoisseur*, *reconnoître*, *agrémens*, and a thousand others. Whereas, such words with us, look rather like strays than like any part of our own property. They are very much in the condition of exiles, who, having been driven from their families, relations, and friends, are compelled to take refuge in a country where there is not a single person with whom they can claim a connexion, either by blood or by alliance. But the patrons of this practice will probably plead, that as the French is the finer language, ours must certainly be improved by the mixture. Into the truth of the hypothesis from which they argue, I shall not now inquire. It sufficeth for my present purpose, to observe, that the consequence is not logical, though the plea were just. A liquor produced by the mixture of two liquors of different qualities, will often prove worse than either. The Greek is, doubtless, a language much superior, in *riches*, harmony, and variety, to the Latin; yet, by an affection in the Romans of Greek words and idioms, (like the passion of the English for whatever is imported from France) as much, perhaps, as by any thing, the Latin was not only viciated, but lost almost entirely, in a few centuries, that beauty and majesty which we discover in the writings of the Augustan age. On the contrary, nothing contributed more to the preservation of the Greek tongue in its native purity for such an amazing number of centuries, unexampled in the history of any other language, than the contempt they had of this practice. It was in consequence of this contempt, that they were the first who branded a foreign term in any of their writers with the odious name of barbarism. But there are two considerations which ought especially to weigh with authors, and hinder them from wantonly admitting such extraneous productions into their performances. One is, if these foreigners be allowed to settle amongst us, they will infallibly supplant the old inhabitants. Whatever ground is given to the one, is so much taken from the other. Is it then prudent in a writer, to foment a humour of innovation which tends to make the language of his country still more

changeable, and consequently to render the style of his own writings the sooner obsolete? Nor let it be imagined, that this is not a necessary consequence. Nothing can be juster than Johnson's manner of arguing on this subject, in regard to what Swift a little chimerically proposeth, that though new words be introduced, none should be permitted to become obsolete. For what makes a word obsolete, but a general, though tacit agreement to forbear it? And what so readily produces this agreement, as another term which hath gotten a vogue and currency, and is always at hand to supply its place? And if thus, for some time, a word is overlooked or neglected, how shall it be recalled, when it hath once, by disuse, become unfamiliar, and, by unfamiliarity, unpleasing? The other consideration is, that if he should not be followed in the use of those foreign words which he hath endeavoured to usher into the language, if they meet not with a favourable reception from the public, they will ever appear as spots in his work. Such is the appearance which the terms *opine*, *ignore*, *franchise*, *adroitness*, *opiniatry*, and *opiniatry*, have at present in the writings of some ingenious men. Whether, therefore, he be, or be not, imitated, he will himself prove a loser at last. I might add to these, that as borrowing naturally exposeth to the suspicion of poverty, this poverty will much more readily, and more justly too, be imputed to the writer than to the language.

Besides purity, which is a quality entirely grammatical, our Critic enumerates five simple original qualities of style, considered as an object to the understanding, the imagination, the passions, and the ear, namely, perspicuity, vivacity, elegance, animation, and music. In treating of perspicuity he considers the several ways in which it is violated;—by speaking *obscurely*, *ambiguously* and *unintelligibly*. Obscurity, he observes, may arise from uncommon ellipses or deficiencies; from a bad arrangement of the words, in which the construction is not sufficiently clear; from using the same word in the same sentence in different senses; from such a use of pronouns and relatives as leaves it doubtful to what they refer; from too complicated or artificial a structure of the sentences, or the use of long parentheses; from the injudicious introduction of technical words and phrases; and lastly, from the excessive length of the sentences. The causes of ambiguity which he enumerates are, the undesigned use of an expression susceptible of a sense different from that which the speaker intended to convey, and such a disposition of the words as renders the construction equivocal, or makes it exhibit different senses. The reasons which he assigns why authors sometimes express themselves unintelligibly, and so convey no meaning at all, are that their ideas or thoughts are confused and half formed; that from an affectation of excellence they make use of remote images, and combine things in their nature heterogeneous; or that they really want meaning, and talk nonsense. This last species of the Unintelligible is subdivided into the puerile, the learned, the profound, and the marvellous. The instances which

which Dr. C. has selected under each of these heads are curious: the following specimen will amuse our readers.

Of the Unintelligible from the AffeBation of Excellence.

‘ In this there is always something figurative; but the figures are remote, and things heterogeneous are combined. I shall exemplify this sort also, first in a few more simple sentences, and then in such as are more complex. Of the former take the following instances: “ This temper of soul,” says the Guardian, (speaking of meekness and humility, “ keeps our understanding tight about us.” Whether the author had any meaning in this expression, or what it was, I shall not take upon me to determine; but hardly could any thing more incongruous in the way of metaphor, have been imagined. The understanding is made a girdle to our other mental faculties, for the fastening of which girdle, meekness and humility serve for a buckle. “ A man is not qualified for a bust, who has not a good deal of wit and vivacity, even in the ridiculous side of his character.” It is only the additional clause in the end that is here exceptionable. What a strange jumble! a man’s wit and vivacity placed in the side of his character. Sometimes in a sentence sufficiently perspicuous, we shall find an unintelligible clause inserted, which, as it adds not to the sense, serves only to interrupt the reader, and darken the sentiment. Of this the following passage will serve for an example: “ I seldom see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition, or to fill the idea, of an immortal soul.” Pray, what addition does the phrase to fill the idea make to the sense; or, what is the meaning of it? I shall subjoin, for the sake of variety, one poetical example from Dryden, who, speaking of the universal deluge, says,

Yet when that flood in its own depths was drown’d,
It left behind it false and slippery ground.

The first of these lines appears to me marvellously nonsensical. It informs us of a prodigy never heard of or conceived before, a drowned flood; nay, which is still more extraordinary, a flood that was so excessively deep, that after leaving nothing else to drown, it turned *felo de se*, and drowned itself. And, doubtless, if a flood can be in danger of drowning itself, the deeper it is, the danger must be the greater. So far at least the author talks consequentially. His meaning expressed in plain language (for the line itself hath no meaning) was probably no more than this: “ When the waters of the deluge had “ subsided.” I proceed to give examples of a still higher order, in sentences more complicated. These I shall produce from an author, who, though far from being deficient in acuteness, invention, or vivacity, is perhaps, in this species of composition, the most eminent of all that have written in the English language: “ If the favour of “ things lies cross to honesty, if the fancy be florid, and the appetite high towards the subaltern beauties and lower order of “ worldly symmetries and proportions, the conduct will infallibly “ turn this latter way.” This is that figure of speech which the French critics call *galimatias*, and the English comprehend under the general name bombast; and which may not improperly be defined

the sublime of nonsense. You have lofty images and high sounding words, but are always at a loss to find the sense. The meaning, where there is a meaning, cannot be said to be communicated and adorned by the words, but is rather buried under them. Of the same kind are the two following quotations from the same author: "Men must acquire a very peculiar and strong habit of turning their eyes inwards, in order to explore the interior regions and recesses of the mind, the hollow caverns of deep thought, the private seats of fancy, and the wastes and wildernesses, as well as the more fruitful and cultivated tracks of this obscure climate." A most wonderful way of telling us, that it is difficult to trace the operations of the mind. This may serve to give some notion of the figure which the French Phebus, no offence to the Grecian who is of a very different family, is capable of making in an English dress. His lordship proceeds in his own inimitable manner, or rather in what follows hath outdone himself: "But what can one do? or how dispense with these darker disquisitions, and moonlight voyages, when we have to deal with a sort of moon-blind wits, who, though very acute, and able in their kind, may be said to renounce daylight, and extinguish in a manner the bright visible outward world, by allowing us to know nothing beside what we can prove by strict and formal demonstration." It must be owned, the condition of those wits, is truly deplorable, for though very acute and able in their kind, yet, being moon blind, they cannot see by night, and having renounced daylight, they will not see by day: so that, for any use they have of their eyes, they are no better than stone blind. It is astonishing too, that the reason for rendering a moon-light voyage indispensable, is that we have moon-blind persons only for our company, the very reason which to an ordinary understanding would seem to render such a voyage improper. When one narrowly examines a piece of writing of this stamp, one finds ones self precisely in the situation of the fox in the fable, turning over, and considering the tragedian's mask, and can hardly refrain from exclaiming in the same words:

How vast a head is here without a brain!

The Author subjoins to this part of his work, by way of digression, an ingenious investigation of the cause why nonsense so often escapes being detected both by the writer and the reader; and then enquires whether obscurity be ever of use, and whether excess in perspicuity be possible. In the former of these digressions is introduced the following *wonderful* instance of the extent of human invention:

"This logic, between two and three centuries ago, received a considerable improvement from one Raimund Lully, a native of Majorca, who, by the ingenious contrivance of a few concentric moveable circles; on the borders of some of which were inscribed the subjects, of others the predicaments, and of others the forms of questions; he not only superceded the little in point of invention which the scholastic logic had till then required, but much accelerated the operations of the artist. All was done by manual labour: All the circles, except the outmost, which was immoveable, were

turned upon the common centre, one after another. In this manner the disposition of subjects, predicaments, and questions, was perpetually varied. All the proper questions on every subject were suggested, and pertinent answers supplied. In the same way did the working of the engine discover and apply the several topics of argument that might be used in support of any question. On this rare device, one Athanasius Kircher made great improvements in the last century. He boasted that by means of a coffer of arts, divided into a number of small receptacles, entirely of his own contriving, a thousand prodigies might be performed, which either could not be effected at all, by Lully's magical circles, or at least not so expeditiously. Nothing can more fully prove, that the fruit of all such contrivances was mere words without knowledge, an empty show of science without the reality, than the ostentatious and absurd way in which the inventors and their votaries talk of these inventions. They would have us believe, that in these is contained a complete encyclopedia, that here we may discover all the arts and sciences as in their source; that hence all of them may be deduced a priori, as from their principles. Accordingly, they treat all those as no better than quacks and empirics who have recourse to so homely a tutress as experience. The consideration of their pretensions hath indeed satisfied me, that 'the ridicule thrown on projectors of this kind, in the account given by Swift of a professor in the academy of Lagado, is not excessive, as I once thought it. The boasts of the academist on the prodigies performed by his frame, are far less extravagant than those of the above mentioned artists, which in truth they very much resemble.'

The third book treats of Vivacity as a quality of style, which, the Author observes, depends upon three circumstances, the *choice* of words, their *number*, and their *arrangement*. The effect of vivacity, he remarks, is produced from the choice of words, when the words are as particular and determinate in their signification as the nature and scope of the discourse will admit;—when a judicious use is made of such tropes as represent a species by an individual, or a genus by a species, distinguish the most interesting circumstances, or substitute things sensible for things intelligible, or things animate for things lifeless;—and when the sense of the words is expressed or imitated by their sound. On the subject of tropes, the Author clearly investigates their origin, and accurately describes the changes they undergo through the gradual operations of custom. Concerning sounds expressive of sense he enquires, what kinds of things articulate sounds are capable of imitating and in what degree, what rank ought to be assigned to this species of excellence, and in what cases it ought to be attempted. It is next observed, that vivacity may be affected by the number of words, and laid down as a general maxim, that the fewer the words are, provided neither propriety nor perspicuity be violated, the expression is always the more vivid. The offences against brevity

particularly enumerated are, when the same sense is repeated in different words, or any thing is represented as the cause, condition, or consequence of itself; when more words are used than are necessary to express the sense; or when a meaning is expressed so unimportant that it had been better omitted. Lastly, the effect of arrangement on vivacity is shown both in simple sentences, and in complex, and the principles from which this effect arises are explained. In the discussion of this last point, the Author accurately distinguishes between the rhetorical or natural order, resulting from, and expressing the state of mind in which the sentiment is delivered, and the artificial and grammatical order, by which the former is more or less cramped in all languages, but less in English than most other modern languages, and still less in Greek and Latin. He likewise remarks the difference between the loose sentences and the periods, observes the advantages and disadvantages of each in point of vivacity, and treats of the different kinds of antitheses, and the uses to which they may be applied. He then concludes with several ingenious and useful observations on the connectives employed in combining the parts of a sentence, and on those employed in combining the sentences in a discourse.

The Author's remarks on these several heads are so judicious, and the instances by which they are illustrated so pertinently chosen, that we could with pleasure protract our account of this work to a much greater length: but our numerous arrears to the Public render it necessary for us to take our leave of it for the present at least, after having given our readers the following short but elegant extract.

• To the above remarks and examples on the subject of speciality, I shall only add, that in composition, particularly of the descriptive kind, it invariably succeeds best for brightening the image, to advance from general expressions to more special, and thence again to more particular. This, in the language of philosophy, is descending. We descend to particulars; but in the language of oratory it is ascending. A very beautiful climax will sometimes be constituted in this manner, the reverse will often have all the effect of an anticlimax. For an example of this order in description, take the following passage from the Song of Solomon: "My beloved spake and said to me, Arise, my love, my fair, and come away; for lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the figtree putteth forth her green figs, and the vines with the tender grape perfume the air. Arise, my love, my fair, and come away." The poet here, with admirable address, begins with mere negatives, observing the absence of every evil which might discourage his bride from hearkening to his importunate request; then he proceeds by a fine gradation to paint the most inviting circumstances that could serve to insure the compliance of the fair. The first expression is the most general;

general: "The winter is past." The next is more special, pointing to one considerable and very disagreeable attendant upon winter, the rain: "The rain is over and gone." Thence he advanceth to the positive indications of the spring, as appearing in the effects produced upon the plants which clothe the fields, and on the winged inhabitants of the grove. "The flowers appear on the earth, and 'the time of the singing of birds is come.'" But as though this were still too general, from mentioning birds and plants, he proceeds to specify the turtle, perhaps considered as the emblem of love and constancy; the figtree and the vine, as the earnest of friendship and festive joy, selecting that particular with respect to each, which most strongly marks the presence of the all-reviving spring. "The voice of the turtle is heard in our land, the figtree putteth forth her 'green figs, and the vines with the tender grape perfume the air.'" The passage is not more remarkable for the liveliness, than for the elegance of the picture it exhibits. The examples are all taken from whatever can contribute to regale the senses and awaken love. Yet, reverse the order, and the beauty is almost totally effaced.

In a work in which the subject of verbal criticism is treated with so much accuracy, we are surprized to meet with several phrases, provincial, inelegant, or incorrect: among which are the following: 'We have synonymous words, in the event of a *dismissal*, to supply its place—there *hath been access* incidentally to discover—in all the paraphrases we *have had access* to be acquainted with—Nor is there *another* [any other] alteration made—I have, *upon the matter*, assigned the reason already—Bulkiness accompanied with motion will *fall* to be exemplified in the next article.'

Notwithstanding these, and some other incidental slips, we think ourselves authorized to recommend this Work to our readers as a well-written and judicious performance; and we promise ourselves much pleasure in attending the Author thro' the remaining part of his plan, in which he proposes to treat of *elegance, animation, and melody*, as qualities of style.

ART. XIII. *Milton's Italian Poems translated, and addressed to a Gentleman of Italy.* By Dr. Langhorne. 4to. 1s. Becket. 1776.

SCARCE any foreign language is at present much cultivated in this country except the French: but in the earlier ages of English poetry, Italian literature was the favourite study of our Authors. The sonnet was imported from Italy, and is indeed, from the construction of its stanza and frequent recurrence of similar terminations, more adapted to the genius of that tongue than of our own. Milton, who was an universal scholar, and deeply skilled in languages, foreign as well as ancient, has not only naturalized the sonnet, but has in a few of those compositions, addressed to natives of Italy, adopted the

use of their language. Of these few Dr. Langhorne has here given us an elegant version, which he has judiciously endeavoured to accommodate to the style and manner of the English sonnets of his original. Like him, too, he has penned a poetical epistle to a gentleman of Italy, from which we have given an extract that will not, we trust, be unpleasing to our Readers :

To thee, the child of classic plains,
 The happier hand of Nature gave
 Each grace of Fancy's finer strains,
 Each muse that mourn'd o'er Mæro's grave;
 Nor yet the harp that Horace strung
 With many a charm of easy art;
 Nor yet what sweet Tibullus sung,
 When Beauty bound him to her heart;
 Nor all that gentle PROVENCE knew,
 Where each breeze bore a lover's sigh,
 When Petrarch's sweet persuasion drew
 The tender woe from Laura's eye.
 Nor aught that nobler Science seeks,
 What Truth, what Virtue must avoid,
 Nor aught the voice of Nature speaks,
 To thee unknown, or unenjoy'd?
 O wife beyond each weaker aim,
 That weds the soul to this low sphere,
 Fond to indulge the feeble frame,
 That holds awhile her prisoner here!
 Trust me, my friend, that soul survives
 (If e'er had Muse prophetic skill)
 And when the fated hour arrives,
 That all her faculties shall fill,
 Fit for some nobler frame she flies,
 Afar to find a second birth,
 And, flourishing in fairer skies,
 Forfakes her nursery of earth.
 Oh! there, my Mozzi, to behold
 The man that mourn'd his country's wrong,
 When the poor exile left his fold,
 And feebly dragg'd his goat along! *
 On Plato's hallow'd breast to lean,
 And catch that ray of heavenly fire,
 Which smoothe'd a tyrant's fullen mien,
 And bade the cruel thought retire!
 Amid those fairy-fields to dwell
 Where Tasso's favour'd spirit saw
 What numbers none, but his could tell,
 What pencils none, but his could draw!

* *Hanc etiam vix Tityre ducor,*

VIRG.

And oft at eve, if eve can be
 Beneath the source of glory's smile,
 To range Elysian groves, and see
 That NIGHTLY VISITANT—'ere while,
 Who, when he left immortal choirs,
 To mix with Milton's kindred soul,
 The labours of their golden lyres
 Would steal, and ' whisper whence he stole.'
 Ausonian Bard, from my fond ear
 By seas and mountains sever'd long,
 If chance, these humble strains to hear,
 You leave your more melodious song,
 Whether adventurous, you explore
 The wilds of Apenninus' brow,
 Or, musing near Loretto's shore,
 Smile piteous on the pilgrim's vow,
 The Muse's gentle offering still
 Your ear shall win, your love shall wooe,
 And these spring-flowers of Milton fill
 The favour'd vales where first they grew. —

The concluding stanzas refer entirely to a domestic misfortune of the Author, and are embellished with some pathetic touches exhibiting the sorrow and tenderness of an elegant and feeling mind.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

F R A N C E.

A V I G N O N.

A R T. I.

THE careful execution of the following plan, must be a most desirable object to the learned and the curious in all nations, viz. that which has been lately formed at Avignon, for publishing, annually, a quarto volume, containing an account of the discoveries made, during the course of the year, in the respective arts and sciences. The title of this work is, *Tableau Philosophique Historique, Litteraire, et Critique des Decouvertes faites dans les Sciences, Arts, et Metiers*. The authors propose to begin with the year 1776, and to publish the first volume in December. This will be preceded by four volumes in quarto (of which one is already published, and the others will appear in a few months,) containing an history of past discoveries, their authors, improvers, &c. This work is to be published by subscription, by Seguin, bookseller at Avignon. We propose to notice it more particularly, in some future article.

II. *Vue sur les Sensations*: i. e. *A View of Sensations*, by the Abbe ROSSIGNOL, Professor of Mathematics and Natural Philosophy

losophy at Milan, 12mo. This piece, which has both *Milan* and *Paris* in the title-page, seems to have been printed in the latter of these cities. It is no more than a sample of a more extensive work, which the author proposes to publish on this intricate, yet interesting and important subject, which has been so often treated and so little illustrated. One of the principal things which the ingenious Abbé has in view, is to prove, in opposition to the doctrine of one of the first metaphysicians of this age, that *the sense of touching has not the least advantage above the other four, with respect to the evidence it affords to the mind, of the existence of matter.* It is against the Abbé Condillac that this is asserted; and the treatise concerning *Sensations*, by that justly celebrated author, is smartly criticized. The Abbé Rosignol is an acute reasoner, and seems so well inured to metaphysical discussions, that we cannot help desiring the speedy publication of his larger work. This larger work will comprehend a general *Theory of Sensations*; and it is not the only production we are to expect from the prolific pen of this learned Abbé; for we learn, from one of his letters, just fallen into our hands, that he has eleven different compositions ready for the press; and that he will publish them in a cluster, which is rather overwhelming. Among these productions, the public is allowed to expect a *System of Natural Philosophy on new Principles*: (this, indeed, excites curiosity), a *Treatise of Rectilinear Geometry, applied to the Measures of all Kinds of Distances*, and several more which shall be mentioned when they appear.

III. *Memoire sur les Parties Constituentes et les Combinaisons particulieres de la Farine*; i. e. *A Memoir concerning the Parts that constitute the true Nature of Flour, and their particular Combinations*; by the Abbé Poncelet, Paris. This ingenious piece has a very peculiar claim to the attention of all those, who have at heart the improvement of natural knowledge and rural economy, nay the health and welfare of their fellow-citizens and fellow-creatures; since no less a matter than the *staff of life* is the subject of the patriotic Abbé's researches. All his experiments and observations have for their great object the *bettering the bread in the hospitals and armies.* With this view he undertook a long series of chemical operations, in order to come at a distinct knowledge of the true nature of different kinds of meal and flour; these he discusses with perspicuity and precision, in the first part of the memoir now before us; and in the second he lays down the applications, observations, and practical conclusions, deducible from his experiments.

IV. *Recherches sur la Nature de l'Homme, considéré dans l'Etat de Santé et dans l'Etat de Maladie, &c.* i. e. *Researches concerning the Nature of Man, considered both in Health and Sickness*; by M. FABRE, King's Professor in the College of Chirurgery,

gery, &c. &c. In these laborious *Researches* on a subject, many of whose most important secrets seem inaccessible to human sagacity, M. Fabre follows the path, marked out by the most illustrious observers of Nature; and after two thousand years of ignorance and errors, discoveries and disputes, he brings us back to the point of view in which Hippocrates considered human nature, by acknowledging *sensibility* as the first mover, or main spring, in the animal œconomy. This *sensibility* (according to M. FABRE) is under the direction of a spiritual and immortal substance or soul. The *brain*, from which the nerves derive their origin; and the *fluid*, which it is perpetually filtrating, are the primitive and abundant sources of sensibility. By this principle M. FABRE pretends to get clear of the labyrinth, to remove many difficulties, to explain the procedure of the vital functions, and the circulation of the blood, which in the capillary vessels yields to all sorts of directions, and is not therefore always dependent on the motion of the heart. The author proceeds still farther, and employs the principle of *sensibility* to account for *variety* in genius, sagacity, and talent. From hence he draws some judicious inferences with respect to education; and he exhorts the instructors of youth, to wait for, but neither to accelerate nor retard, the moment of sensibility. All this is entertaining and plausible; accompanied with curious experiments, agreeably related, and with reflections conveyed in a pleasing style; but after all, we cannot say that nature seems to have let our author into her secret.

V. FLORA PARISIENSIS, ou *Descriptions et Figures de toutes les Plantes, qui croissent aux Environs de Paris, &c.* i. e. *THE PARISIAN FLORA, containing Descriptions and Cuts of all the Plants that grow in the adjacent Parts of Paris, with their different Names, Classes, Analogies and Species, arranged according to the sexual Method of Linnæus; also their distinctive Parts, Properties, and medical Virtues, and the Quantities and Doses in which they ought to be administered according to the Botanical Demonstrations that are carried on in the King's Garden.* By M. BULLIARD. This splendid work, which is published in numbers (one every two months, containing twenty Plates drawn, engraven, and coloured from nature) and twenty descriptions and explications elegantly printed, will be finished in the course of five years. It is preceded by an *Introduction* to Botany, which is full of instruction; and will be terminated by a *General Table* of French, Latin, and vulgar names, which will enable every one to arrange each plant according to his favourite method. Three numbers are already delivered to the subscribers, who pay 51 French livres for the first of each year, seven livres each for the four following, and receive the last gratis.

VI. *Oeuvres Diverses de M. Le Comte de Tressan*, i. e. *The Miscellaneous Works of the Count TRESSAN*, Lieutenant-general of the French Armies, Member of the Royal Academies of London, Paris, Edinburgh, Berlin, &c. &c. 8vo. The amiable and respectable Author of these productions has been chiefly known, hitherto, by pieces of poetry, which rather suit the rosy-coloured noon of life, than the grey evening of reflection, maturity, and experience, at which he is now arrived, and which he employs in pursuit of solid science and true philosophy. He appears here in the character of a wise and tender parent, who brings to light, for the use of his children, those treasures of practical knowledge and experience, which he has been collecting, for fifty years past, in his intimate correspondence and conversation with the most knowing men of the present age. The principal part of the Publication before us is entitled *Reflexions Sommaires sur l'Esprit*. It is curious enough, that after having read with great pleasure this agreeable and excellent piece, we know not how to translate its title, so ambiguous and *idiomatical* is that *Proteus*-word *Esprit*, which in the treatise before us signifies *mind*, *knowledge*, *spirit*, and *talent*; and assumes, throws off, and changes, these different significations in the ten different chapters that compose it, with as much ease and rapidity, as Harlequin changes his dress. This will appear when it is considered, that in these ten chapters the elegant and ingenious author treats first of *Esprit* in general, which here must be *MIND*, as the objects he considers are, *sensations*, *thought*, *genius*, *memory*: he then treats of acquired *Esprit*, which is, evidently, *knowledge*, because here he speaks of education, history, ancient and modern literature. He proceeds to treat of the *Esprit* of arts and sciences, by which he understands, as he tells us himself, an ardent desire of acquiring the knowledge of them, of cultivating and improving them, of the *Esprit* of society, justice, veracity, and beneficence, which means the nature and habitual exercise of these social virtues, and the *Esprit* of poetry and taste, which denotes their essential qualities and characters. The account which Mons. de Tressan gives of himself, and his early studies, in this piece, is highly entertaining. The other materials that compose this volume are, several discourses delivered in the Royal Society of Sciences and Belles Lettres of Nancy, and a collection of poems, which were the ingenious, tender, and amorous productions of his early youth. Among these discourses there is one, that was composed by our author in honour of the memory of his friend Maupertuis, in which the reader will find an admirable analysis of the works of that celebrated philosopher, and another which contains an historical portrait of king Stanislaus, the modern Antoninus, who always honoured Mons. de Tressan with peculiar marks of his esteem

and

and friendship. We are informed that the modesty of this learned and agreeable author conceals from the eye of the public a work of great merit, the fruit of long observation and study, in which some of the most important and intricate branches of natural philosophy are treated with a masterly hand.

VII. *L'Esprit des Apologistes de la Religion Chretienne ou Reunion des Preuves les plus sensibles et les plus Convaincantes, qui ont servi pour sa Defense, &c.* i. e. *The Sum and Substance of the Writings of those that have defended the Christian Religion* (for such is here the Meaning of the Word *Esprit*) *or a Reunion of the most palpable and convincing Proofs that have been employed in its Behalf, with Answers to the chief Difficulties that have been alleged against it*, by an Ecclesiastic of the Diocese of Rheims. This is one of the most comprehensive and judicious compilations we have lately met with, in favour of revealed religion, though it is not exempt from the defects that accompany all publications of this nature, which come from the pens of Roman Catholic writers, who comprehend the peculiarities of their religious institutions in their defence of the Christian religion in general. The first volume of this work contains an examination of the books of Moses, of the antiquities, laws, and manners of the Hebrews, of the records, that ascertain the marvellous circumstances of their history, and of the authenticity, inspiration, and canon of the books of the Old Testament. The Author likewise answers, in this volume, all the objections drawn from the improbability of the facts and the equivocal sense of the prophecies contained in the Old Testament, as also from the intolerance of the Jews, the inaccuracy of their chronology, and the limits of their knowledge in metaphysics and natural history. In the second volume we have a concise view of the various marks that distinguish the inspired writings of the New Testament from the spurious gospels and epistles, which appeared in the first ages of the church; and this is followed by the usual proofs of the mission, miracles, and promises of Christ. The third exhibits a representation of christianity drawn from the doctrine of its Divine Founder, in which the author shews, that of all the systems of religious legislation, that have ever appeared, that of the gospel is the purest and the most conformable to the rules of the wisest systems of civil polity, that the general tenor of the Christian precepts is adapted to every state and condition of life, to every form of government, and has a manifest tendency to promote the tranquillity and happiness of every nation that receives and practises them. This part of the subject is well treated, and exposes the absurdity of those awkward and injudicious defenders of Christianity, who represent it as a system, unconnected with the interests, concerns, and relations of a present world, and thus really render us doubtful whether we are

and destruction in the three classes of the productions of Nature, by Mr. SENNIBIER of Geneva.—An essay on the possibility of dividing any given angle into three equal parts, without employing any thing more than the rule and compass for this purpose, &c.

P O L A N D.

X. The governors and heads of the university in *Warsaw*, finding the great scarcity of proper elementary books on the several branches of science, have very judiciously published an invitation to the literati in general to engage in this useful work, suggesting proper hints for the execution of the design, and promising considerable premiums to those who produce the best works of this kind, either in the Latin or French languages, or, if written by a native, in the Polish tongue. This invitation appoints the following subjects for such elementary works; mathematics; natural history; agriculture; natural philosophy; logic; eloquence; and a compendious general description of arts and sciences.

Perhaps it might be of service to literature if this idea were adopted and extended, and premiums given by respectable societies for the best productions in the sciences or in polite learning.

MONTHLY CATALOGUE, For NOVEMBER, 1776.

M E D I C A L.

Art. 15. *An Essay on the Nature, Causes, and Cure of the Rheumatism: Being an Attempt to form an exact Theory of the Disease, &c* 8vo. 1s. 6d. Robinson. 1776.

THE Author, who is a member of the Faculty, having in the early part of his life been cruelly harassed by the rheumatism, was very naturally led to inquire minutely into the nature, causes, and probable means of curing this disease. He succeeded in his own case, and has since been instrumental to the relief of many; particularly by attending to the different causes by which this disorder is produced, and the very different habits or constitutions of those affected by it. He here communicates his reflections, and the result of his extensive practice in this disease, to the public, or rather indeed to the faculty; who may undoubtedly profit from some of his observations; though he is much too luxuriant in theoretical reasonings. His imagination seems particularly to run away with him, in an appendix to this Essay; where he undertakes to criticize the medical treatment of the late Mr. Sterne, during his last illness; without knowing the patient, or any particulars of the case:—in short, on scarce any other *data* than three or four lines contained in one of his printed letters, to Mrs. James; in which poor Sterne only says, that he has been at Death's door with a pleurisy—and that he was bled three times on Thursday, and blistered on Friday.

Art.

Art. 16. *Speculations and Conjectures on the Qualities of the Nerves:*

By Samuel Musgrave, M. D. F. R. S. &c. 8vo. 2s. 6d. Elmsly. 1776.

The intention of the Author, in this work, is to prove, that in *all* diseases, the first morbid impression is probably made upon the nerves; the other parts receiving the *miasma* entirely from them; and in short, 'that the nerves are the subject of *all* disorders *universally*.' He undertakes likewise to shew, that it is highly probable that when medicines cure disorders, they act upon the body *wholly* through the nerves. —It has ever been the custom with medical theorists to set up some particular and exclusive cause, and then endeavour to bring under its dominion as many effects as possible. There is certainly scarce any affection of the body that is not immediately or remotely connected with the nerves, either as a cause or an effect; nor is there any medicine received into the body which may not be said in some manner or other to act upon the nerves, or to have its operation influenced by them.—But that the nerves are principally, or solely, concerned in, and adequate to, the production of almost all morbid symptoms, and that medicines act wholly through the medium of the nerves; are propositions by no means satisfactorily proved, by the *ex parte* evidence produced in this publication.

Art. 17. *An Essay on the Nature and Cause of the (so called) Worm-Fever:* By Samuel Musgrave, M. D. F. R. S. &c. 8vo. 6d. Payne. 1776.

In this particular Essay, the Author endeavours to shew that disorders are often erroneously attributed to worms, when they proceed from a very different cause. He confirms this opinion by the testimony of Dr. Hunter, who has dissected great numbers of children, supposed to have died of worm-fevers, 'and whose complaints were of course treated as proceeding from worms; in whom, however, there appeared upon dissection to be not only no worms, but evident proofs of the disorder having been of a very different nature.'—The Author ascribes the supposed worm-fever to an irritation or morbid affection of the bowels, arising from the use of improper food, and particularly of fruit. His remarks on this subject certainly deserve attention.

Art. 18. *Thoughts on General and Partial Inoculations, &c.* By the Honourable Baron Thomas Dimsdale, first Physician and actual Counsellor of State to her Imperial Majesty the Empress of all the Russias, and F. R. S. 8vo. 1s. 6d. Owen. 1776.

This performance commences with a translation of two little treatises formerly published by the Author, in the Russian language; in the first of which he proposes the best methods for extending the practice of inoculation through the whole Russian empire; and in the next, gives a short estimate of the numbers of those who die of the natural small pox, with a view to demonstrate the advantages that may accrue from the practice of inoculation.

Though no doubt can be entertained that many thousand individuals have had their lives preserved, by the process of inoculation; yet there is too much reason to infer, from an examination of the bills of mortality, that the community at large have suffered by this practice,

ties, as it has hitherto been conducted. For since it has been pretty generally adopted, an evident and alarming increase of deaths, from the natural small-pox, in the city of London particularly, has been observed; the disease having been more widely spread through the means of the inoculated, and communicated to a great number of persons, who otherwise might have escaped it.

Of all the objections that have been made to the practice of inoculation, this alone has not been removed: and the Author, who justly thinks this matter of great importance to the community, accordingly gives it a distinct consideration. He shews that to encourage *partial* inoculations*, would be to increase the evil, by spreading the disease, in a destructive manner, among the neighbours of the inoculated: and that a well regulated hospital, instituted for the purpose of inoculation *only*, can effectually answer the purpose of abating the *natural* mortality, and securing the community from being infected by the patients. In this free country, it is in the power of the legislature alone effectually to encourage such an establishment, and invest with proper powers those who would carry a plan of this kind into execution. To the legislature accordingly the Author has very properly dedicated these tracts.

Art. 19. *Of the Improvement of Medicine in London, on the Basis of Public Good.* 8vo. 1s. Dilly. 1775.

Under the foregoing very general title, this pamphlet contains an account of the plan, origin, and progress of the *General Dispensary*, situated in Aldersgate-street, and established in 1770, as an auxiliary to the hospitals in this metropolis. It is an useful peculiarity in this charitable institution, that advice and medicines are not only given to the poor, who may attend at the *Dispensary*, but also at their own habitations. The benefits of it, we are here told, have in the space of *only* five years been extended to 12,000 diseased persons; a great part of whom 'were too abject to purchase the relief of medicine, or to procure a friend that had sufficient influence to open the lofty gates of an hospital.' The relief thus extended to many thousands of indigent objects, is here said to have probably occasioned a sensible decrease in the bills of mortality: the diminution in the burials having been nearly progressive every year since its first establishment. Other advantages are enumerated attending this institution, which seems to merit the very great encouragement that it has hitherto met with from the Public.

Art. 20. *Medical Advice for the Use of the Army and Navy, in the present American Expedition. Intended for the Perusal of private Gentlemen, as well as Medical Practitioners:* By William Rowley, M. D. 8vo. 1s. 6d. Newbery. 1776.

The utility of this publication appears to us very problematical. The '*private gentlemen*' engaged in the present American expedition

* The Author was induced to hasten the publication of these tracts, on account of a plan which he had seen (and which is mentioned in the succeeding article), of a *dispensary* for inoculating the poor of London, *at their own houses*; which he considers 'as fraught with very dangerous consequences to the community, and not likely to answer any good purpose if put in execution.'

will scarce, we should hope, be tempted to practise upon themselves, in a new climate, under the guidance of this scanty set of instructions; while they can enjoy the personal assistance of the army and navy surgeons provided by government. Nor can we conceive that any of the 'Medical Practitioners,' for whose perusal it is likewise said to be intended, granting that they have not had any experience of the treatment of the diseases of hot countries, would be so improvident as not to furnish themselves with the works of Lind, and other writers of credit on the diseases of the warmer climates. We shall say nothing of the disjointed, and sometimes ungrammatical phraseology, in which this superficial advice is conveyed.

It is remarkable that, in the 'list of remedies,' recommended by the Author, neither ipecacuanha, nor calomel are to be found. Tartar emetic may in many, though surely not in all cases, prove an useful substitute for the former: but no well informed or experienced practitioner would choose to pass the tropic of Cancer, without the other.

ART. 21. *A Sure Guide in Sickness and Health, in the Choice of Food, and Use of Medicine, &c.* By William Smith, M. D. 8vo. 6s. bound. Bew. 1776.

After having had so many, and such long *tete-a-tetes* with our Author, always too receiving him on our *first floor*; it may seem uncivil now to give our old acquaintance only a short abrupt audience in the *Catalogue*: but really there is such a tiresome monotony in his conversation; and the old subjects are so often served up again, almost in the same words, that we begin to be weary of the connection. Our last conference indeed [See M. R. Vol. 51. Oct. 1774. p. 291.] was somewhat enlivened, and rendered interesting, by some strong symptoms of medical heresy in our *quondam* rigidly orthodox friend; and by the novelty of a wonderful secret powder which he recommended to us. Here likewise, we must own, the nearly equal virtues of a new invented and secret *Tonic Tincture* are first announced; and astonishing accounts are given of its unparalleled efficacy: yet,—to quit our metaphor—such is the general complexion of the present work, and so nearly does it resemble the preceding performances; that we can only yawn over it, and give the Reader little more than a dull table of contents.

The Author sets off, as usual, with a little Rabbinical and Hutchinsonian philosophy. Here we meet with a most edifying criticism on *Tobu* and *Bobu*; terms highly worthy of investigation, as they occur, the Author informs us, in a very ancient book, ascribed to Abraham the patriarch. Positively, we will just stop a moment to transcribe and peruse a short passage or two.

'The wind or air of the living God is one; two, air from air; three, water from air; four, fire from water.—He has made out of *Tobu* a something, and he has made that which has no being; he has hewed great pillars from a subtle air, which cannot be felt; water from the air; he has digged and hewed *Tobu* and *Bobu*, mire and dirt, &c.'—A pretty concise style and manner this of father Abraham, considering he was an Antideluvian.

Having *thus* discussed the philosophical parts of his undertaking, the Author next descends on the animal economy, and the non-natural

rais—and then commences the old round; setting off with nervous diseases, and in succession treating of the gout, rheumatism, asthma, catarrhs, &c. fevers and infection, and terminating with dysenteries, scurvy, king's-evil, and leprosy; generally closing each chapter, as of old, with a train of prescriptions.—But in most cases, the Author's boasted *Deobstruent Powder*, and wonderful *Tonic Tincture*, fail not to be commemorated and earnestly recommended. He laments the costliness of these precious compounds, but still reserves the secret of their preparation. The *foreign court** which had formerly been tampering with the Author, have not yet, we suppose, come up to his terms.—We shall only further add, that the purchasers of this volume will here too meet, at least with a well written dedication, scarce inferior to that which excited our surprise in the front of his former publication.

Art. 22. *Fifteen Minutes Instructions to every One who wishes for a thorough Cure of the Venereal Disease in any of its Stages, &c.* By G. French. 12mo. 1s. Grant. 1776.

This hasty adviser first slightly distinguishes the stages of the disease, and refers to various numbered regimens, and remedies, for the cure. Finally, he advises his infected Reader, above all things, to procure the drugs at a *shop of credit*. But he would have given him advice much more salutary, had he at once honestly advised him to throw his laconic instructions into the fire, and without loss of time put himself under the care of some *Surgeon of credit*.

Art. 23. *An Answer to a Pamphlet, written by Dr. Lettsom, entitled, "Observations preparatory to the Use of Dr. Meyersbach's Medicines."* 8vo. 1s. Almon.

Some impudent hireling has here made an impotent attempt to defend Meyersbach (who, it is said, has not ability sufficient to defend himself), against the attacks of Dr. Lettsom; of whose unanswerable pamphlet we gave an account in our last month's Review. See p. 314.

AMERICAN CONTROVERSY.

Art. 24. *The true Merits of a late Treatise printed in America, entitled, "Common Sense;"*† clearly pointed out. By a late Member of the Continental Congress, &c. 8vo. 1s. Nicoll.

From some circumstances, and expressions, it seems probable that this Pamphlet was written in South Carolina; but there is no intimation of its having been actually published there; though it is 'addressed to the inhabitants of America.' Its design is to put the Americans on their guard against the specious declamation and plausibility of the Pamphlet entitled *COMMON SENSE*: which was, also, 'addressed to the inhabitants of America.' Its Author is, evidently, a person of cool judgment,—cautious, considerate, and penetrating: a man whose steady view of things is not apt to be caught by the glare of splendid language, or to be hurried away by a torrent of elocution.—He undertakes to shew the fallacy of all the principal positions advanced by Mr. *Common Sense*. He begins by attacking that writer's notions relative to the origin of society and govern-

* Monthly Review, October, 1774, page 293.

† See Review, June, 1776, p. 493.

ment; and then proceeds to a defence of the British constitution against the above-mentioned writer's objections: most of which will be found in the Article referred to in the note. Our Author likewise vindicates the connexion which so long and so happily subsisted between the mother-country and the colonies, before the present and unhappy rupture; and also answers the objections of *common sense* against a reconciliation. He then goes on to explode the new plan of continental government; and he denies the sufficiency of their power to carry that plan into execution, with any degree of permanency. After this, he shews the absurdity of the *supposed* connexion of the *new states* with France and Spain; and concludes with a melancholy foreboding of the ill consequences of the American scheme of *independency*.

Art. 25. *The Religious Harmonist, or a Recipe for the Cure of Schism, the fatal Source of our American Disputes, &c.* 12mo. 4d. Bew.

A collection of papers originally published in the London Packet, and the Middlesex Journal, under the signatures of *Pacificus*, and *Philo Patriæ*. The Author tells us, that 'after revolving the matter, with much *perplexity* in his mind,'—the perplexity is obvious enough,—he thinks that 'the original spring of our American broils'—may be traced higher than the late revenue or taxation act, which is a mere pretence, and that *Schism* is the real thing; and so he writes a great deal about schism and hypocrisy; setting, as he says, 'all his wits to work,' for an *antidote* against them. We are sorry that the poor man had not better employment.

Art. 26. *Letters on the American Troubles*; translated from the French of Mr. de Pinto. 8vo. 1s. 6d. Boosey, &c. 1776.

Characterized, as a foreign article, by one of our correspondents, in the Review for June, 1776, p. 436.

Art. 27. *An Oration* delivered at the State-House in Philadelphia, to a very numerous Audience, Aug. 1. 1776. By Samuel Adams, Member of the General Congress of America. 8vo. 1s. Johnson.

Mr. Adams, the American Cicero, declaims, with warmth and energy, against kingly government, and hereditary succession. In some parts of his harangue, he descends to cool reasoning*, in support of the scheme of American independency; but he excels most in the *inflammatory*. There are passages in this Oration which would have done honour to a Roman tribune, when the republican spirit of that mistress of the world was at its greatest height.

Art. 28. *Additional Papers concerning the Province of Quebec*, being an Appendix to a Book entitled, "An Account of the Proceedings of the British and other Inhabitants of the Province of Quebec, &c. in order to obtain a House of Assembly in that Province."† 8vo. 5s. Boards. White.

These Additional Papers contain many curious and interesting particulars respecting the disaffections and disorders produced in Ca-

* Most of his *arguments*, however, are to be found in the celebrated American pamphlet entitled *Common Sense*; of which Mr. Adams is, in the whole, or in part, the reputed Author.

† See an account of this article in the Review for July, 1775.

nada by the late Quebec act; and the conduct of the king's officers, as well as of the Romish bishop and clergy, the noblesse, &c. in that province, before its invasion by General Montgomery: with observations on the illegality of some of Gov. Carlton's proceeding there: they also contain plans for amending the constitution of Quebec, and "a proposal for a reconciliation with the revolted provinces of North America, without exempting them from the authority of the British parliament: but this, however well intended, seems to have but little chance of being ever adopted: the future condition of North America must apparently be decided, not by the reasons of speculative writers, but by the *ultima ratio regum*.

Art. 29. *Curfory Remarks on Dr. Price's Observations on the Nature of civil Liberty.* 8vo. 6d. Nicoll

These Curfory Remarks are too superficial and trite for our particular notice, excepting only one or two of them which are particularly addressed to ourselves.

The author of the Rights of Great-Britain asserted, &c. charged the colonists with having at the battle of Lexington torn out the eyes of several British soldiers: this inhuman operation he termed *googing* and represented the name and practice as being peculiar to the people of America.—In considering this charge we found sufficient reason to doubt the truth of it, and to maintain that both the name and practice were unknown to those by whom this barbarity was said to have been perpetrated: in allusion to this circumstance, as we suppose, the Author of the Remarks before us, in his 20th page, hints to the Monthly Reviewers, "that if they do not know what *googing* or *gouging* is, viz. the tearing a man's eyes out of their sockets with the thumb nails, they may consult the Virginia Laws, in one volume folio, printed by William Rind, by authority of the house of burgesses, where they will find it to be made a capital crime, and to be punished with death"—Upon reading this remark, we immediately turned over a collection of "Acts of Assembly, passed in the colony of Virginia," and "printed by order of the lords commissioners of trade and plantations, by John Basket," and found that it contained no law similar to that mentioned by the present writer: we were afterwards promised an opportunity of examining Mr Rind's Collection of Virginia Laws, but have not yet been able to obtain one; and therefore we can decide nothing concerning the reality or occasion of the law in question.—If it does exist, we suppose it must, like the Coventry act here, have been produced by some single instance of cruelty, no more practised afterwards than the flitting of noses has been in England since the attempt upon Sir John Coventry: be this however as it may, the colonists who fought the king's troops at Lexington were not Virginians, but New England farmers, living many hundred miles from Virginia; and as we have still the stronger reason to believe, ignorant both of the name and practice of what has been thus unwarrantably imputed to them.—In the same page the Writer adds something about our "leaving out the exordium of Lord Mansfield's speech:" but the paragraph is so ungrammatically constructed, that we cannot even conjecture the Writer's meaning.

Art. 30. *Additions to Common Sense*, addressed to the Inhabitants of America. 8vo. Almon. 18.

A compilation, from the American newspapers, of essays in support of the arguments and conclusions of the celebrated pamphlet, entitled *Common Sense*.

EAST INDIA COMPANY'S AFFAIRS.

Art. 31. *An Essay on the Rights of the East India Company to the Perpetuity of their Trade, Possessions, and Revenues in India*; and to the Appointment of their Officers and Servants, without the Interference of Government. In which the Dangers to be apprehended from the Dissensions in their Council at Bengal are considered; and a short Plan proposed for a Division of the Profits that may arise from their Trade and Revenues. By the Author of an Essay on the East India Trade, and its Importance to this Kingdom. 8vo. 1s. T. Payne. 1776.

The importance of the East India trade to this kingdom, with a comparative view of the Dutch, French, and English East India companies, and the privileges and support that have been granted to each by its respective state, have been considered in a former Essay; in which also the right of the company to their possessions in India has been briefly stated. But as their affairs are soon likely to come under the consideration of parliament, and there seems to be a general apprehension of some intended encroachments on their rights and privileges, it becomes necessary to have them more carefully examined into. The following Essay is intended for this purpose, which, it is hoped, may induce other persons of greater abilities to assert and support those rights, to which the company are constitutionally entitled, and for which they have paid a valuable consideration to the public.

The above is the Author's preface; and as it sufficiently intimates his general design, we shall only add, that he has executed that design with such perspicuity and precision, as cannot fail of giving satisfaction to those who wish to obtain a competent idea of the nature of the company's charter-rights, and the real importance of the COMPANY to the NATION. The Author's plan for securing to the company the *perpetuity* of their rights, and the uninterrupted protection of government, by a settled division of their profits, between the *Proprietors* and the *Public*, appears, as far as we can judge, to be equally politic, prudent, and equitable.

P O L I T I C A L.

Art. 32. *Observations on some of the probable Effects of Mr. Gilbert's Bill*; to which are added Remarks deduced from Dr. Price's Account of the National Debt. By the Rev. Mr. Brand, M. A. 8vo. 2s. Robson & Co.

Since the Public became acquainted with the design of Mr. Gilbert's Poor-bill, much has been said, and written, concerning our poor-laws; and especially concerning *houses of industry*, as they are termed. Mr. Brand appears to have bestowed much attention on this subject, and to have taken pains in stating the result of his laudable inquiries concerning it. He is a friend to the scheme of *incorporated districts*. He offers some very material observations on the projected system

of regulation; he considers it in a variety of lights*; enters deeply into those political disquisitions, to which the different plans for the maintenance of the poor will naturally lead the curious enquirer; and, at length, strikes out, with Dr. Price, into the far extended regions of *calculation*; whither few readers, we apprehend, will chuse to follow. Perhaps a more clear, more connected, and more familiar discussion of the object, and tendency of Mr. Gilbert's plan, would have been more generally attended to; but the Author's peculiar purpose was, to offer such arguments and investigations of the subject, as seem to have escaped other writers;—and for which, indeed, not many writers are so well qualified.

HERALDRY.

Art. 33. *The Complete English Peerage; or, a Genealogical and Historical Account of the Peers and Peeresses of this Realm, to the Year 1775 inclusive.* Containing a particular and impartial Relation of the most memorable Transactions, as well of the *Dead* as the *Living*, of those who have distinguished themselves either by their noble or ignoble Deeds; without exaggerating their *Virtue*, or palliating their *Infamy*. By the Rev. Frederic Barlow, M. A. and Author of the *Complete English Dictionary*. 8vo. 2 Vols. 12 s. Bladon.

Mr. Barlow, apprehending that 'those who have trod in this walk before him, instead of being faithful historians, have been little more than mere panegyrists,' has chosen a different path. His predecessors, he says, by giving, like flattering painters, 'beauty to their objects which they never possessed, have made a work of this kind both *new* and *necessary*.' As unbiassed Authors, says he, *we* [he does not tell us who they are that have been concerned with him in this work] 'shall not be afraid to pull aside the ermine, to shew the corruption which lies hidden behind; and our reverence for truth will embolden us to disclose the weakness of the head, even when encircled by the diadem.'

In pursuance of this noble and *modest* resolution, the reader will, perhaps, be led to expect a kind of *Heraldical Atlantis*; and he will not be wholly disappointed; for, in some of the memoirs, we find all the popular anecdotes of amorous intrigues, and idle extravagancies for which some of the *Great Men* who are the subjects of those memoirs, have been remarkable. Thus, for instance, the account of the Duke of Cumberland is eked out with the tales of his Royal Highness's gallantries, particularly with several ladies; and even the foolish *Letters*, which passed in the course of his celebrated correspondence with Lady G. and which every body has read, and laughed at, are inserted.—How far *such* materials will do credit to the compositions of Mess. Barlow and Co. no reader, endowed with common sense, will hesitate to pronounce.

* He was particularly desirous of adding 'something to what has been said on the advantages of a better and more regular education for the poor;' and, especially, of inquiring how far such *incorporations* are favourable or adverse to the spirit of the constitution.

† Vid. previous advertisement.

of the *decency* observed by these *Gentlemen*, in drawing aside the *ermine*, we have an instance in the following illiberal and needless reflection on the present D. of D. We avoid printing his Grace's title at length, that we may not be thought to possess as little delicacy as our Authors.—About two years ago he returned from his travels.—If *common fame* may be credited, he does not promise to add much to the glory of his ancestors, either by his virtues or his talents. See vol. I. p. 133. This requires no comment; though it certainly deserves a cudgel.

In like manner, these *disclosers* of other people's *weaknesses* go strangely out of their way, to draw aside the *ermine* of Lady S. B. in their account of the Duke of Richmond.—Our Readers shall have the passage entire: it is a curious sample of the Writer's judgement: "We are sorry that our impartiality compels us here to mention the errors of a female, nearly related to him [the D. of R.] Lady S. B.'s conduct has been so publicly canvassed, that the Writer of this work must plead his ignorance and disqualification for offering such a production to the Public, were he to pass it over in silence. Her conjugal infidelity has been notorious, and her elopement with Lord W. G. made it for some time the subject of general conversation: but far be it from the Author of this Peerage to suppose the slightest shade is thereby cast upon the character of her relations, and particularly his Grace, who has constantly condemned her conduct, and censured her behaviour in the strongest terms."—What pity that these impartial and judicious *Historians*, could not discover some intriguing female relation—cousin or cousin-german of every other noble family, to retail in the various articles of this Peerage. Such *pertinacious* adjuncs must have enriched their memoirs abundantly, and would, no doubt, be considered, by every discerning Reader, as the strongest proof of the Author's 'qualification for offering such a production to the Public.'

We must observe, however, in justice to this work, that in most of their articles, the Authors have not been so very busy in drawing aside the *ermine*, and that their accounts are more consistent with decency, and the dignity of their subject, than might be expected after such specimens.—As to the engravings, we have observed nothing amiss in them.—The translations of the metres will, no doubt, be peculiarly acceptable to the unlearned Reader: and the moderate price of the work will be considered as a circumstance much in its favour, by the generality of purchasers.

M I S C E L L A N E O U S.

Art. 34. *Travels through the Middle Settlements in North America, in the Years 1759 and 1760. With Observations upon the State of the Colonies.* By the Rev. Andrew Burnaby, A. M. Vicar of Greenwich. 4to. 3 s. 6 d. Payne.

As this Article has been for some time overlooked, our remarks upon it will be few in number. Mr. Burnaby tells us, that the observations which compose his present performance, were written upon the several spots to which they refer. This may be true of some, but it cannot be true of all of them. On the contrary, we find many of his descriptions to be suited, not to the situation of things

things in the years in which his travels were performed, but to those of earlier periods; and of these descriptions a considerable part evidently appears to have been borrowed from older compilations, the errors of which are not unfrequently repeated by Mr. Burnaby: thus, for an example, in his 85th page we are given to understand that there is a mint in Boston 'to coin money.' An observation which the Author could not have made or 'written on the spot,' because for near an hundred years no mint has existed in any part of British America, though it is true that in the year 1652 the colony of Massachusetts Bay began, and for several years afterwards continued to coin silver shillings: a circumstance which several older writers have noticed, and thereby misled Mr. Burnaby.

Towards the close of this performance the Writer tells us, that 'America is formed for happiness, but not for empire:' that the Colonies 'are internally weak:' that 'half a dozen frigates would with ease ravage and lay waste the whole country from end to end, without a possibility of their being able to prevent it.' Whether these opinions are just or erroneous, the present operations against the Colonies will, eventually, best determine.

Art. 35. *A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies.* Translated from the French of the Abbé Raynal, by J. Justamond, A. M. 5 Vols. 8vo. 11. 5s. Cadell. 1776.

This valuable work having already come under our notice in the original, and being by this time generally known and admired thro' Europe, it would now be superfluous to enter into a particular discussion of its merits. It may suffice, to inform such of our Readers as are still unacquainted with the work, that the manner in which it is executed is as masterly, as the materials of which it is composed are important, and the periods and countries of which it treats are interesting; and that there are few works in which the different excellencies of historical narrative and philosophical disquisition are so happily united. Strength of thought, vivacity of diction, and liberality of sentiment, are its leading characteristics, and render it one of the most pleasing historical productions of the present age.

Concerning the translation, we have the satisfaction to assure our Readers that it appears to us to be executed with judgment and fidelity, and to preserve the spirit as well as meaning of the original. We do not scruple to pronounce the work, in its English dress, correct, elegant, and nervous. The first edition of this translation was sold off in a few weeks; and a second, revised and corrected, is now published, with good maps, and a copious index.

We have only to express our regret that the Abbé Raynal has followed the example of his countrymen, in not giving his authorities for the principal facts which he relates: an omission, which, however fashionable, we cannot but think an essential defect in any historical work.

Art. 36. *The Guide to domestic Happiness.* In a Series of Letters. 8vo. 1s. Backland. 1776.

Three of these Letters, we are given to understand, by the preface, were formerly published (we suppose, in some periodical paper)

yes) and the fourth is now added. They are of a pious, moral, and prudential cast, and well calculated to produce good effects on the minds of young and well-disposed readers.

The first is addressed to *Philetus*, a young man, inclined to enter into the matrimonial state: here good counsel is given, with respect to the choice of a *companion for life*.

Letter II. contains prudential advice to *Philetus*, on *entering into trade*; farther enforced by considerations of a religious nature.

In the third Letter the great duty of *Family Religion* is particularly insisted on; the different motives to the regular practice of it urged, and the happy consequences of it deduced.

The fourth Letter is addressed to *Eloisa*, a young woman, married to *Philetus*. In this Letter we have a concise exposition of the duty and conduct of a *good wife*. The advice here offered by the judicious Author to his fair Readers, is such as can offend none; but may, if duly attended to, prove highly beneficial to many.

Art. 37. *The Transactions of the British Farmer Accountant, adapted to the Four Seasons of the Year*. Wherein the Gentlemen Farmers have a Plan of Books entirely new, and suitable to their Occupation. The Method here laid down is so rational and obvious, that it may be practised by any one who understands the common Rules of Arithmetic. By following this Plan the Farmer can, with very little Trouble, know the State of his Affairs at any Season. Together with a Plan of a Sewing Book for the Spring Season; also a Calculation for the Harvest Season, with every other Occurrence in the farming Way. By John Rose, Accountant. Folio. 2s. Williamson at Edinburgh.

Every farmer must keep some kind of accounts, either with a plan or without; but in so very active an occupation, he is probably forced to rely more on his head than his books. However, if the various objects that incessantly claim his attention, will allow him to model his books in a mercantile form, he may derive some assistance from Mr. Rose: we often collect knowledge by considering what a writer proposes, whether we agree or disagree with him; and may correct our own errors by the instructions of another, even though we do not, or cannot, conform to those instructions.

Art. 38. *Letters from the Dutchess de Crui, and others, on Subjects moral and entertaining*; wherein the character of the Female Sex, with their Rank, Importance, and Consequence is stated, and their relative Duties in Life are enforced. By a Lady. 12mo. 5 Vols. 15s. Robson, &c. 1776.

We are at a loss to know whether these Letters should be classed under the head of novels or moral essays. A story is interwoven with the piece; but it makes so small a part of the whole, that we are afraid, if we recommend it as one of the least faulty of our modern novels, those who turn over as blank paper all such matter as does not carry on the plot, will think they have a dear bargain. On the other hand, if we recommend it under the notion of a course of moral and prudential instruction for young females, probably many novel readers will conclude it is not one of their books, and so lose the benefit of much wholesome advice.

We are no less at a loss, what judgment to pass on the execution of the work. In some parts the composition is elegant, and the sentiment

timent important: in others, the ideas are exceedingly trite, and the language very incorrect. From this inequality of sentiment and style, and from some *very clab imitations* which we have observed in the work, we have been ready to suspect its originality.

But whether the work be an original or a compilation—whether it be a set of moral essays or a novel; we will venture to promise our young Readers that it will afford them some entertainment, and, if it is not their own fault, much useful instruction.

Art. 39. ΛΟΤΚΙΑΝΟΥ ΣΑΜΟΕΑΤΕΩΣ *Luci dei Ieropias*
συγγραφου.—Lucian's Essay on the Manner of writing History, with Notes. By Francis Riollay, M.A. 8vo. 4 s. 6d. Oxford, at the Clarendon Press. Sold by Rivington in London.

A little after the middle of the second century of our era, when the Roman arms had reaped so much glory in the Parthian wars, a swarm of Greek historians, of the lowest character, had, by the vilest adulation, and from lucrative motives, debased history to such a degree, that Lucian wrote the present treatise to rectify its conduct and redeem its credit. This tract is the more valuable, as it is the only work of the kind that antiquity affords us. The original, which is exceedingly pleasant and entertaining, being written in the true spirit and humour of Lucian, is here accompanied with a Latin version, and with useful notes. The Editor has, moreover, added Lucian's two books of true history, which some have been so silly as to take for a *praxis* on his foregoing treatise, but which were, in reality, nothing more than a pleasant burlesque on the ridiculous histories of his time. In short, his *true History* is a merry Greek Gulliver. The Historian tells you, that in one of his voyages he met with an halcyon's nest with eggs as large as an Herefordshire hoghead; *δακρυς αλκυονος* *Kia wida wagaundoripou.*

Art. 40. *The Virtues exhibited in historical Facts*, for the Instruction and Entertainment of Youth. Translated from the French. 12mo. 3s. Johnson.

This volume appears to contain a very agreeable and useful collection of anecdotes and events, illustrating a variety of virtues, and recommending them to our practice. Mr. De Linat speaks very modestly of the translation, in which, nevertheless, considering him as a foreigner, he cannot be said to have acquitted himself ill. The book is well calculated for the service of youth.

Art. 41. *The History of Pandalia*. Containing the ancient and present State of the Country of Mecklenburg; its Revolutions under the Vandals, the Venedi, and the Saxons; with the Succession and memorable Actions of its Sovereigns. By Thomas Nugent, LL.D. &c. 4to. 11. 1s. Nourse, &c. 1773.

An account of this History, with ample specimens, was given in our Review of the two preceding volumes: see Art. I. in our No. for Sept. 1766. This concluding volume brings the work down to the marriage of his present majesty, the king of Great Britain, with a princess of the house of Mecklenburg.

RELIGIOUS and CONTROVERSIAL.

Art. 42. *A Letter to Seame Jernys, Esq;* occasioned by an Assertion contained in his *View of the internal Evidence of the Christian Religion*. By G. U. 12mo. 1s. 6d. Davies. The

The corruption of Christianity, were the fact admissible to the degree which Mr. Jenyns seems willing to allow, would furnish a very formidable objection against its truth and divine origin. The writer of this letter, professing himself a believer, and, on the whole, an admirer of his late publication, urges against him this difficulty: and endeavours to shew *a priori*, by an induction of prophecies and declarations, both from the Old and New Testament, that this notion is absurd and groundless. But many of the prophecies which he cites, though explained by his own comment, are hardly capable of the application which he gives them; and it is difficult to determine, for he has treated the subject in a manner so lax and superficial, whether he means to vindicate the records of Christianity from corruption, or the sentiments of professed Christians from any fundamental errors. It is surely no disparagement to Christianity, that it has been variously interpreted and understood: uniformity of opinion was not the object of its promulgation: nor can the diversity which has prevailed in this respect among Christians be fairly urged against revelation, till it can be shewn that unenlightened reason is a more sure, infallible, and uniform guide both in matters of judgment and practice; a fact against which the experience of ages strongly militates. It is sufficient, that the Christian code of doctrine and duty has undergone no material mutilation and corruption; and that the information which well-disposed minds may derive from it is adapted to every necessary purpose of virtue and happiness.

Art. 43. *Shews Strictures on certain Passages in a View of the internal Evidence of the Christian Religion*, by S. Jenyns, Esq; Written by a *Layman*. 12mo. 6d. White.

The Author of these strictures very justly observes, that there is an ambiguity in the style of Mr. J——'s *View*, &c. which is very ill adapted to the serious province he has there undertaken. But his chief design is to shew, that by improper definitions of valour, patriotism, and friendship, he has excluded them from the rank of virtues: he accordingly charges the Author with "perverting known terms from their meaning hitherto received;" and adds, that if "the words, valour, patriotism, and friendship are restored to their usual signification, the qualities denoted by them will appear real virtues, and consequently not incompatible with the genius and spirit of the Christian institution, but actually recommended in the gospel."

Art. 44. *Misguided religious Zeal, trampling on Humanity, Candour, and Benevolence, reprov'd and condemn'd*. Containing REMARKS on a late Pamphlet called *Distresses reprov'd* *. In which the false Facts, the illiberal Reflections, the mean Quibbles, the unmerited Reproaches, the uncharitable Conclusions, the unjust Censures and Aspersions, contained in that Performance, are pointed out, and set in their true Light. By Jeremiah Rudsdell †. With a Preface, by the Rev. Mr. Stretal. 4to. 1s. Buckland, &c.

* See Rev. for July 1776, p. 78. Art. 75.

† Author of the "Pernicious Effects of Religious Contention and Bigotry;" the leading publication in this controversy: for an account of which see Rev. for July 1775, p. 398. Art. 59.

Mr. Hextal and his friends seem (as far as by-standers, at such a distance as we are, can judge) to maintain a manifest superiority over their antagonists, with respect to the merits of the controversy; but the *latter*, we find, have gained some advantage in a law-suit, and have driven their late worthy pastor, and his adherents, (the principal and more liberal part of the congregation) from their accustomed place of worship. The *excommunicated* gentlemen are, therefore, under a necessity of building for themselves a new meeting-house; but as the expence is found to be too considerable for a small number of persons, they have resolved to ask ASSISTANTS. On this occasion, we cannot help observing, that the cause of the aged and good Mr. Hextal, is the cause of every rational and candid dissenting minister in the kingdom; and that every gentleman comprehended under this description will, perhaps, think it incumbent on him, not only to read and circulate this pamphlet, but to endeavour, as opportunity may permit, to collect somewhat toward defraying the expences of a new building, in which Mr. H. and his friends may henceforth assemble, in order to worship God, according to the dictates of their consciences, and in the genuine spirit of Christian liberty, love, and charity:—undisturbed by the demons of superstition, fanaticism, and persecution.

Art. 45. *The moral and religious Miscellany: Or, Sixty-one aphoristical Essays on some of the most important Christian Doctrines and Virtues.* By Hugh Knox, D. D. in St. Croix. New-York printed. 1775. 8vo.

The Author informs us, that “the primitive design of these Essays was to convey the most ample, general instructions to the mind on every subject treated of; yet so as that instruction might exhaust the subject in miniature, as it were, or, in the narrowest compass consistent with perspicuity,—and that the method of explaining the subjects should be calculated, as much as possible, for affecting the heart by proper motives, and stirring up men to the diligent practice of the virtues and duties explained.” Had they been less doctrinal, they would have been more generally acceptable, and useful: they are, however, for the most part plain and practical, and confirm the account which hath already been given of Dr. Knox. See *Rev.* vol. xlvii. p. 261. In several of the Essays on the moral and Christian virtues, the author is much indebted to Dr. Evans’s *Discourses on the Christian Temper*. Upon comparing them, we find numerous and striking traces of resemblance, which plainly shew, that they could not have been mere accidental coincidences.

Art. 46. *Sermons* on the following Subjects; viz. the Divine Omnipresence; the Ascension of Christ; the Obligation to search the Scriptures; the Blessedness of those to whom to live is Christ, and to die is Gain; our Times in the Hand of God; the Shortness and Frailty of Human Life; the Character of the habitually Religious; God’s crowning the Year with his Goodness. By Thomas Amory, D. D. 8vo. 5s. boards. Buckland. 1775.

The Author of these Discourses is well known by his former publications, as a man of sense, learning, and piety, a character that will be confirmed by the present volume, which consists of twenty sermons. Thirteen of these were transcribed for the press by the late Dr. Amory himself; and as no more were thus prepared, the remaining

maining sermons are such as were printed separately, some years ago, but are now collected together and preserved in this volume. Eight of the discourses which have never before been printed are on the subject of *reading the Holy Scriptures*; and are well calculated to instruct and edify the reader. They all have this to recommend them, (as it remarked in the advertisement) that they contain not matters of angry controversy, or doubtful speculation, but important principles of religion, and sentiments in which the generality of judicious Christians agree.

S E R M O N S.

I. *The Day of Slaughter*.—A Visitation Sermon, intended to have been preached at the Cathedral Church of —, on the Subject of *Non-Resistance*. By the Rev. W. Hammond, A. M. 12mo. 6d. Wilkie.

The criminality and pernicious effects of *non-resistance* are here exhibited in striking characters: much hath already been spoken and written on this subject to little purpose; and we apprehend the time is not yet come for the establishment of any *self-denying ordinances*. The preacher closes his subject with a serious exhortation to all those whom it concerns to consider, "Whether they are not bound, by every tie of reason and conscience, to *reside* among, and to *watch over* their respective flocks?" And whether those who neglect their duty in these respects, "when the chief shepherd shall appear," have any reason to expect from him "that crown of glory which fadeth not away?"

Whether it be not great injustice to their flocks, to receive the tithes at their hands, and defraud them of that personal attendance and pastoral care which are inseparably annexed thereto? Whether the doing *part* of their duty by *prayer* can save their consciences from the guilt of sin, after they "have lifted up their hands unto the Lord, the most high God, the possessor of heaven and earth," that they would do the whole of it themselves? Whether any human authority can absolve one from the performance of vows made to God? Whether *they* be not the cause of the *contempt* in which the clergy are held by all ranks of men among us; both by the *indolence* and *voluptuousness* of their own lives, and the *extreme poverty* of the curates who officiate for them? And as a consequence thereof, whether the cause of religion is not greatly hurt through them, and many souls lost, for whom Christ died? And whether, through their default, that sacred system, which was ordained unto life, be not unto many perverted unto death? Whether that increase of infidelity among us which is too visible to be denied, be not justly chargeable upon them? And lastly, how they will answer for these things at the great and awful day of judgment?"

These are hard sayings, who can hear them?

II. Before the Society for propagating the Gospel in foreign Parts, at St. Mary le Bow, Feb. 16, 1776. By John Lord Bishop of Peterborough. 4to. 1s. Harrison.

Recommends, in the most persuasive manner, the proper methods to be used in endeavouring to promote and extend the Christian religion. An abstract of the Society's proceedings is annexed; in which,

which, among other particulars, we have an account of the distresses of the episcopal clergy * in North America, occasioned by the defection of the colonies.

III. *A Wedding Sermon*: being the substance of a Discourse delivered at Glass-house Yard, on May 14, 1775, preached by particular Desire, and now published at the Request of the Bridegroom, and others who heard it. By R. Elliot, A. B. and formerly of Bennet College, Cambridge. 8vo. 6d. Johnson.

This plain lecture to new-married persons is better adapted for the closet than the church: for it may be read in private—that is by very serious people—without a smile or a blush; whereas in the church it probably occasioned both.

IV. Preached at Oxendon-street Chapel, Aug. 11, 1776, on the Decease of the late Matthew Martry, M. D. of the Royal College of Physicians, London; principal Librarian of the British Museum; Secretary to the Royal Society, &c. By Charles Peter Layard, A. M. Fellow of St. John's College, Cambridge. 4to. 1s. Robson.

V. *Peter's Confession*. A Sermon. By Thomas Adam, Rector of Winttingham in Lincolnshire. 12mo. 6d. York printed, and sold by Rivington, &c. in London. 1776.

What is here styled the *confession* of Peter, is the declaration made by that disciple, Matt. xvi. 16. "Thou art the Christ, the son of the living God." It is a well adapted discourse.

VI. At the Anniversary Meeting of the Natives of the County of Wilts, in St. Augustine's Church, Bristol, Aug. 8th, 1776. By Matthew Frampton, LL. D. Rector of Bremhill, &c. and Chaplain to the Earl of Suffolk. 4to. 1s. Cadell, &c.

A Charity Sermon, (and a good one) for the promotion of the *Wiltshire Society*; by whose benevolence distressed lying-in women, and other persons, are occasionally relieved, and poor boys apprenticed.

VII. *The Origin of consecrated Churches*, and the Benefits of public Worship: a Sermon preached at the opening of the Parish Church of Clapham, in the County of Surry, June 9, 1776. By Samuel Gasse, D. D. F. R. S. and Chaplain in ordinary to his Majesty. 8vo. 6d. Rivington, &c.

A plain and pertinent exhortation to the duties of public worship, well adapted to the occasion of its delivery.

VIII. On the much lamented Death of John Winter, Esq; who was upwards of Thirty Years in the Army: he departed this Life October 5, in the 62d Year of his Age. By Richard Winter. 8vo. 6d. Buckland.

IX. Before the University of Cambridge, October 25, being the Anniversary of his Majesty's Accession to the Throne. By Richard Watson, D. D. F. R. S. Reg. Prof. of Divinity in the University of Cambridge. 4to. 1s. White, &c.

* For whom an handsome subscription has been lately raised by the clergy of this kingdom.

T H E

MONTHLY REVIEW,

For D E C E M B E R, 1776.



ART. I. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London*. Vol. LXVI. For the Year 1776. Part I. 4to. 7 s. 6 d. sewed. Davis.

E X P E R I M E N T A L P H I L O S O P H Y.

Article 12. *An Account of some Attempts to imitate the Effects of the Torpedo by Electricity*. By the Hon. Henry Cavendish, F. R. S.

THOUGH the late experiments made with the torpedo have left very little room for doubt, that the concussion given by that fish is produced by the same agent that gives the shock in an electrical explosion; yet there are some circumstances attending the torpedinal concussion, which it is difficult to reconcile to the supposition that it is produced by the electric fluid. One of these difficulties, and indeed the principal, is, that the fish is able to give a shock when he is in the water, and consequently surrounded by a medium, through which the electric fluid is known to be transmitted with the greatest facility.

It has likewise been difficult to conceive why the shock of the torpedo, supposing it to be produced by the electric fluid, should not, like that of an electrified jar, be accompanied with the appearance of light, or sparks; or should not exhibit some signs of attraction or repulsion. Indeed, it appears from Mr. Walsh's experiments that no light could possibly accompany the shock of the torpedo; because this shock could never be made to pass through the least sensible space of air, or the smallest interruption made in the circuit; not even through the imperceptible interval between the links of a slender brass chain, *apparently* in contact with each other. Nor are the most delicate pith balls, or other light bodies, in what manner soever applied, in the least degree affected, at the time of the shock.

These difficulties the Author has endeavoured to remove, first by some ingenious reasonings, *à priori*; and afterwards by others drawn from the phenomena presented by an artificial torpedo which he has constructed; and by means of which he has, beyond expectation, imitated the effects produced by the living animal. We shall first give a general, though necessarily incomplete, view of the Author's reasonings on this subject, previous to his experiments made with the artificial torpedo.

With respect to the difficulty of conceiving how the torpedo can give a shock, when surrounded by so good a conductor as water; he observes that those electricians are mistaken, who suppose that the electric fluid will *only* pass along the shortest and best conductors. When different circuits are made between the positive and negative sides of a charged jar; some parts of the electric fluid will pass along each of them: though the greater quantity will pass through those in which it meets with the least resistance. No one doubts that iron wire is a better conductor of electricity than the human body: yet if a person takes hold of one end of a very long and slender iron wire, with one hand, and applies it to the external coating of a large and highly charged jar; and then discharges the jar by applying to its inner coating the other extremity of the wire held in the other hand; the electric matter will not *all* pass along the wire: a part of it will pass through his body, and give him a sensible shock. In a similar manner, a person may receive a *part* of the shock given by the torpedo in water, by holding one hand on the lower surface of an electric organ, and the other on the upper; or by applying his hands to other parts of the fish; or by dipping them into the water, so that one hand is nearer to the upper surface of the electric organs than the other: and yet the greater part of the shock, or charge, may pass at the same time in all directions over the surface of the fish, or through the substance of its body, or through the water contiguous to it.

With respect to the next difficulty, relating to the absence of light in the shock, and its incapacity to pass through the smallest space of air; the Author observes that a large electrical battery will give a considerable shock, though at the same time it is so weakly charged, that the electricity will scarcely pass through any sensible interval; and the larger the battery is, the smaller is the space through which the shock will pass. He proves the truth of this principle by experiments; and then proceeds to shew that it is not extraordinary, that the shock of the torpedo is not accompanied with signs of attraction or repulsion: for considering the *instamity* of the shock, a pair of pith balls suspended from any conductor in contact with the fish, cannot have time to separate before the electricity is dissipated, or the equilibrium restored. He observes further, on the

the authority of Dr. Priestley, that on the discharge of a battery, the latter could never find a pair of pith balls, suspended from the discharging rod, to separate. He further adds, that there are scarce any pith balls so fine as to separate, when connected with a battery electrified so weakly, that its shock will not pass through a chain; as is the case with that of the torpedo.

These and the Author's other reasonings acquire great additional force, from the phenomena exhibited by his artificial torpedo; the construction of which cannot be intelligibly described without a plate. We must confine ourselves therefore to the giving a few general observations relative to this artificial fish; with which the Author first, Prometheus-like, infusing into the dead mass of lead and leather some sparks of *artificial* fire, was enabled to imitate pretty exactly most of the *natural* operations of its wonderful archetype.

From this, not unapt, representative of the torpedo, the Author was enabled to receive, when it was immersed in water, shocks greatly resembling those given by the living animal. He felt similar concussions likewise, when he dipped his hands in the water, at two or three inches distance from it. And as it is affirmed that a person accidentally treading on the living fish when buried in the sand, is sometimes shocked by it; the Author imitated this experiment with his artificial torpedo, and had the satisfaction of receiving shocks from it. In short, the events in the greater part of his experiments with this artificial fish, relative to the shock, seem to agree sufficiently with those made by Mr. Walth with the living animal.

The experiments which he made with this machine, relative to the circumstance of the shock of the real torpedo not being able to pass through any sensible space of air, appear likewise to correspond with Mr. Walth's trials. A piece of sealing-wax covered with tinfoil freely conducted a shock from the artificial torpedo: but on making as small a separation as possible through the metal with a penknife, the shock would not pass. Nor would it pass, on trying the experiment with Lane's electrometer; unless the knobs were brought so near together as to require the assistance of a magnifying glass to be sure that they did not touch each other.

We are obliged to omit many other observations and experiments related in this article, which seem, upon the whole, to shew very satisfactorily that there appears nothing in the phenomena of the torpedo at all incompatible with electricity. And though the Author has not been able, with his artificial torpedo, to imitate completely, and in every particular, the effects produced by the living animal; the Reader will probably rather be astonished at the near approach which he has made

to a resemblance with the original. The principal consideration in this matter is, that the quantity of electric fluid under the disposal or command of the torpedo is extremely great; though the *force* with which the fish impels it is so small, as not to make it pass through any sensible space of air. Quantity, and force, are very different considerations. In an eight ounce vial as highly charged as possible, the *force* of the electric fluid is very considerable, with regard, particularly, to its power of darting through a given interval of air, when compared with the *force* of the *very same quantity*, diffused through a large battery.

Article 13. *Observations on Respiration, and the Use of the Blood.*
By Joseph Priestley, LL. D. F.R.S.

In this Article the ingenious Author appears to have satisfactorily solved one of the most difficult and important questions in physiology, which, for many ages, had eluded the investigation of the numerous philosophers and physicians who had before attempted the solution. The question is, what is the use of respiration to the support of life; or what is that property of *fresh* air which renders the inspiration of it necessary to life; while the inspiration of air, which has been too often received into the lungs, is as fatal to life as the total deprivation of it? To the solution of this question it appears that he was incidentally led, in the course of his researches into the properties of different kinds of air, which originally had no reference to this particular object.

In his *Observations upon Air* [vol. i. p. 78, 277. 'See Monthly Review, vol. li. August, 1774, page 139] he had shewn that respiration was a *phlogistic process*; or that pure air was diminished by it, and rendered unfit for the support of life and flame; in the very same manner as it is affected by putrefaction, the calcination of metals, and other phlogistic processes. He concluded therefore that the air received into the lungs in respiration, was employed as a necessary *menstruum*, to imbibe, and carry off, from the lungs, a putrid and noxious *effluvium*, or 'that phlogiston which had been taken into the system with the aliment, and was become, as it were, effete.'

The Author's present experiments tend to prove that the blood is the prime agent in this business; or that this fluid performs the office of discharging the superfluous phlogiston from the system. It is in the lungs that it performs this function, where it is known to be expanded over an immense quantity of surface in the vesicles of that organ; and where the whole mass is successively brought nearly into contact with the air. That it does discharge *phlogiston* into the air, which it proportionably contaminates; and that it receives from this fluid its
red

red and florid colour, even when it is exposed to it out of the body; are propositions which are at least rendered highly probable from the following as well as some other experiments.

Pieces of the nearly black coloured *crassamentum* of the blood of a sheep, inclosed in nets of open gauze or wire, having been introduced, through water or quicksilver, into inverted receivers containing common air, depraved the air; and at the same time acquired, from their exposure to it, a florid red colour. This colour was further brightened, and the change sooner produced, on introducing them into the Author's pure, or *dephlogisticated* air. On the contrary, the brightest red blood became black in *phlogisticated*, or any other kind of air unfit for respiration; but reassumed its red colour, on being again exposed to pure air: parting, in this last situation, with the phlogiston which it had acquired in the preceding.

That the blood communicates phlogiston to air, or that pure air is at least depraved by its presence, while the colour of the blood is changed from black to red, is rendered evident by the following experiment: By successively introducing fresh pieces of *crassamentum* into the same portion of *dephlogisticated* air, the Author vitiated it in a considerable degree. At the beginning of the experiment, one measure of this pure air, and two of nitrous air, occupied the space of no more than half a measure: at the end of it, the same proportions of each occupied the space of a measure and half. He next shews that this depravation was not produced in consequence of any tendency to putrefaction in the blood employed in this experiment.

It may be objected, however, that in the lungs, the blood, being contained within its proper vessels, never comes into immediate contact with the air, as it does in the Author's experiments; and further, that the red globules seem likewise to be protected from the action of the air, in consequence of their being surrounded with *serum*. On both these accounts, it seems reasonable to conclude, that in living animals, the air cannot thus act upon the blood, or be affected by it. The force of these objections appears to be intirely taken off by the following experiments:

Having inclosed and suspended a large quantity of black blood in a bladder, moistened with *serum*, and tied very close, he found, next day, that the lower surface of the blood had acquired a coating of a florid red colour, probably as thick as if the bladder had not intervened between it and the air; or as if it had been exposed to the immediate action of that element. He found likewise that a deep covering of several inches of *serum* was no impediment to the action of the blood and air upon each other. The *serum* therefore should seem to be peculiarly organised for this purpose: for the slightest covering of water

or *saliva* effectually prevents the blood from acquiring its florid colour. A similar portion of black blood, covered with *serum*, and placed under an exhausted receiver, underwent no change of colour.

We shall only add that the Author, reversing the preceding experiment, found that *phlogisticated* air would act upon red blood, through the depth of two inches of *serum*, and change its colour to black.

Article 14. *Experiments on Water obtained from the melted Ice of Sea Water, to ascertain whether it be fresh or not, &c. Also Experiments to find the Degree of Cold in which Sea Water begins to freeze.* By Mr. Edward Nairne, &c.

Some writers, particularly Mr. Boyle *, have supposed that the great masses of ice in the northern seas, which furnish fresh water on being thawed, do not consist of salt water frozen; but that they owe their origin to snow, or to the immense quantities of ice brought down by the great rivers in the neighbouring continent. To determine whether the ice of sea water retains any salt or not, the Author, during the severe frost in January last, exposed some sea water, taken up off the North Foreland, to the air. Having procured a sufficient quantity of ice from it, which he afterwards washed in fresh water, and then thawed; he found 'that the water thus obtained was, to his palate, perfectly free from any taste of salt.' Its specific gravity likewise was to that of the sea water from which it was obtained, as 1614 to 1653. That of distilled rain water was at the same time 1612.

From some of the Author's other experiments it appears that the freezing point of sea water should be fixed, in Fahrenheit's scale, at 28.5. In the course of his experiments on this subject he observed some singular appearances. The mercury standing at 27, in a thermometer placed at the bottom of a jar of fresh water, suddenly rose to 32, when the ball began to be encompassed with crystals of ice. The crystals, shooting upwards, soon reached the bulb of another thermometer placed just under the surface of the water; the mercury in which likewise immediately rose from 27 to 32. In a similar manner, crystals of ice having risen from the bottom of a jar of sea water, so as to cover the bulb of a thermometer placed at the bottom of it; the mercury instantly rose from 25° to 28.5: the thermometer in the open air standing at the same time at 19.5.

Article 15. *Easy Methods of measuring the Diminution of Bulk, taking place upon the Mixture of common Air and nitrous Air, &c.* By John Ingenhoufs, M. D. F. R. S. Physician to their Imperial Majesties at Vienna.

* Shaw's Abridgment, vol. I. page 635.

It would be doing an acceptable service to philosophy, to improve the method of applying Dr. Priestley's excellent test, to ascertain the salubrity of air, by an admixture of nitrous air: but we would not advise the most eager philosopher to put his patience to so severe a test, as it must undergo in the attempt to make himself master of the Author's '*Easy Methods*' described in this article. The most unremitting attention will scarce suffice, to conduct the Reader through the labyrinth of brass and glass tubes, and their connections; their male and female screws, and stop-cocks, and other appendages, with which he is presented in the first of these *easy* methods. Without reckoning the other members, here is 'a brass tube,' 'a short lateral tube,' 'a long tube,' 'another short tube,' and 'a glass bent tube,'—all closely following each other within the compass of eight or nine lines. A drawing would have explained in what manner, and why, this goodly company of tubes is brought together; and one is here said to have been sent with this Article, but it does not appear. But after all, surely Dr. Priestley's original method of mixing known quantities of the two airs together in a cylindrical vessel, or simple tube, must be superior, both with respect to accuracy and simplicity, to this complicated apparatus; or even to the two simpler methods next described. The Author afterwards adds some miscellaneous experiments on *platina*, principally relative to the magnetical properties which he ascribes to all the particles composing that substance,

Article 10. *An Account of the Success of some Attempts to freeze Quicksilver, at Albany Fort, in Hudson's Bay, in the Year 1775, &c.* By Thomas Hutchins, Esq; &c.

In the only successful experiment related in this Article, the thermometer standing in the open air at 28° below 0, in Fahrenheit's scale, the quicksilver contained in the bulb of another thermometer, immersed in a frigorific mixture, was found to be frozen when the mercury in a standard thermometer had fallen to 430° below 0. It bore the repeated strokes of a hammer, and was flattened by them; giving 'a deadish sound like lead.' We wish that the Author had informed us, whether the quicksilver had been distilled in water; as some philosophers, though probably on insufficient grounds, have attributed the congelation of mercury solely to water adhering to it.

PAPERS relative to ASTRONOMY, NAVIGATION, &c.

These papers will not require any further notice than the bare transcription of their titles, or the giving a very short account of their contents.—Article 2 contains *Tables of the Variation of the Compass*; exhibiting the results of 1719 observations made in voyages to and from Guinea, the East and West Indies, &c. by Mr. Robert Douglas, from the year 1721 to 1735. The manuscript had been perused and recommended by Dr.

Halley.—Article 3. *Propositions selected from a Paper on the Division of right Lines, Surfaces, and Solids.* By James Glenie, A. M. &c.—Article 3. *A new Method of finding Time by equal Altitudes.* By Alexander Aubert, Esq; F. R. S. By this method the observer is less liable to be disappointed, or led into error, by intervening clouds, or variations of the refraction.—Article 6. *Short and easy Theorems for finding, in all Cases, the Differences between the Values of Annuities payable yearly, and of the same Annuities payable half-yearly, quarterly, or momentarily*.* By the Rev. Richard Price, D. D. F. R. S.—Article 11. *Astronomical Observations made in the Austrian Netherlands, in 1772 and 1773.* By Nathaniel Pigott, Esq; F. R. S.

MISCELLANEOUS ARTICLES.

Article 1. *On the Nature of the Gorgonia.* By John Ellis, Esq; F. R. S. &c.—The *Gorgonia* has by some been placed in the vegetable kingdom; while others seem to consider it as of a mixed nature between animal and vegetable. The Author endeavours to shew that it is an animal of the *Polype* kind; but differing from that class, in the remarkable circumstance of producing from its own substance a hard and solid support, serving many of the purposes of the bone in other animals.—In Article 5. William Clayton, Esq; gives an account of the climate, productions, &c. of Falkland's Islands; containing 'all the remarks which he made while he commanded on that barren, dreary, desolate, boggy, rocky spot, in 1773 and 1774.'—Article 7. *An Account of the Romanish Language.* By Joseph Planta, F. R. S.—Article 8. *A Supplement to a Paper, entitled, Observations on the Population of Manchester.* By Dr. Percival.—In Article 9. Dr. William Scott relates the history of a case, in which violent asthmatic fits were brought on by the effluvia of ipecacuanha, while it was powdering.—Article 16 contains *An Account of three Journeys from the Cape Town into the Southern Parts of Africa*; undertaken for the Discovery of new Plants, towards the Improvement of the Royal Botanical Gardens at Kew. By Mr. Francis Mafon, one of his Majesty's Gardeners. In these three journeys, performed in the years 1773 and 1774, in which the Author penetrated between 3 and 400 miles into the country, he met with and collected an immense number of new and curious plants; and passed through woods

* A reader not intimately acquainted with the subject might imagine, as some Critics have done, that the word *momently* is misprinted for *monthly*; but it here signifies an annuity payable not every half year, or quarter, or month, but every *moment*. Such an annuity is conceivable; and it was proper to determine its value, because it is the limit to which the value of an annuity continually approaches, as far as the value depends on its being payable more or less often in the year.

consisting principally of trees hitherto unknown to botanists.—The 17th and last Article contains the meteorological journal kept at the house of the Royal Society, for the year 1775. In consequence of a new and very proper regulation, it commences with the month of March; in order that the journal of the *meteorological year* may consist of one entire summer, and one entire winter. The mean of the observed variations of the magnetic needle was 21 degrees 43 minutes; that of the dip was 72 degrees 30 minutes.

ART. II. *The Border History of England and Scotland*, deduced from the earliest Times to the Union of the two Crowns, comprehending a particular Detail of the Transactions of the two Nations with one another. By the late Mr. George Ridpath, Minister of Stitchill, revised and published by the Author's Brother, Mr. Philip Ridpath, Minister of Hutton. 4to. 1l. 1s. Cadell. 1776.

AS in the intercommunity of good offices between the two kingdoms, as well as in the more frequent retaliation of bad ones, the scene of action must have lain chiefly on their respective borders, it might be expected that a work of this denomination should comprehend a considerable part of the general history of both nations; and this is the plan pursued.—The Author commencing with the operations of the Romans, carries down a continued outline of history to the union of the two crowns, arranging, as he proceeds, the correspondent reigns of the English and Scottish kings on opposite pages, and filling up his outline with such a store of circumstances as either formed an immediate part of his subject, or bore some collateral relation to it. Thus, when he comes to the battle of Flodden, the greatest conflict that ever happened on the borders, he finds it necessary to acquaint his Readers with the political views of France and England at the time, that they may know why Henry the Eighth fought by his general, and why James the Fourth, who married his sister, fought at all. As here is a fuller local detail of this memorable battle than we meet with in any other Historian, we shall present it as a specimen of the work.

‘ On the last day of June, 1513, Henry passed the sea to Calais; and on the 26th of the following month, James sent his principal herald to him, with a letter containing his complaints of the injuries he had received from Henry and his subjects, and a declaration of his purpose to support his ally the French king, and to take such measures as he hoped would oblige the king of England to desist from his hostile enterprises against him; which he at the same time entreated and required him to do.—

‘ In the letter of James, just mentioned, he takes notice of the spiteful withholding of the bequest to his queen, notwithstanding repeated promises to satisfy that demand. He mentions also the slaying,

upon unjustifiable pretences, some of the Scottish nobles, and the carrying of others prisoners into England. He remonstrates against the unnecessary delay of redress, after the peremptory appointment of the last meeting on the marches for effecting it; and to prove, that it was the view of the English to disappoint the professed purpose of that meeting, he affirms, that they had arrested no malefactor, to be produced before it. James farther loudly complains of Henry's having refused a safe conduct to an ambassador whom he had lately proposed to send to him, at the desire of Dr. West, his own ambassador. Finally, he insists on the bonds of friendship, and natural relation, that connected him with the French king and the duke of Gueldre; who were the persons to whom he was to look for aid in *his* necessities; and on whom the unprovoked attacks of the king of England gave him too much cause to dread the worst for *himself*.

* This letter of the Scottish king was delivered by his herald to Henry while lying before Terouenne, and at the time when he was just expecting the arrival of his ally the emperor Maximilian, to receive his pay and fight under his banner. So flattering a situation of affairs, concurring with the insolence of youth and natural heat of the king's temper, prompted him to give an answer in such harsh and passionate expressions, as the herald refused to repeat to his master. A letter was therefore delivered to him, wherein the strain of abuse and reproach seems not to have been moderated. Henry in his letter charges James with the evident tendency of his complaints and allegations, all which, he affirms, had already been fully answered, to break that peace which he had solemnly sworn to observe; a thing which could be no occasion of wonder to any who reflected how much his progenitors had been addicted to the like perfidy. He reproaches James with behaving dishonourably in taking advantage of his absence, which it was evident he had waited for; as, in none of his writings that preceded Henry's departure from his kingdom, he had ever mentioned his taking part with the French. But as the fragility of his faith, and the tenor of his past behaviour, had given too much ground of suspicion, Henry informs him of the precautions he had taken for the defence of his kingdom, before he left it, which he trusted would be sufficient; and, in just requital of his unnatural behaviour, he threatens the exclusion of James himself and his descendants from succeeding to the crown of England, on which he alleges that James had fixed his eye. He sets before him the fate of the king of Navarre; who, by adhering to France, was now a king without a kingdom: and, affirming that sufficient answers had been formerly given to all other articles of complaint, he positively denies that he had refused a safe-conduct to an ambassador from Scotland; and asserts, that the Scottish herald, in making that report, had violated the truth. Finally, he refused, with disdain, to own James as a judge in his quarrel with the French king; or, on *his* requisition, to desist from the war he was now carrying on in France. This answer, compared with the letter of the Scottish king, affords an authentic illustration of the grounds of the quarrel between the princes, but could have no effect on the measures of the king of Scotland; his herald, through the want of a ship, being detained in Flanders, so as not to arrive in his own country until after the death of his master.

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On the same day that James dispatched his herald to Henry, a Scottish fleet, commanded by James Gordon, son of the earl of Huntley, with a body of land-forces on board, failed to the aid of the French king; and on the 13th of the following month, the lord Hume, chamberlain of Scotland, and warden of all the marches, made an inroad into England, at the head of about three thousand horsemen, his kindred and retainers. This incursion of Hume had been preceded, at a small interval of time, by one made into the Scottish borders by a party of English, who had carried off a considerable booty. Hume, in the beginning, pursued his revenge prosperously; by burning seven villages nigh the march, and collecting a great load of spoils from these villages and the adjacent country. Sir William Bulmer, whom the earl of Surrey had sent forward from Doncaster with two hundred archers on horseback, to lie in the castles and fortresses of the frontiers, called to his aid the gentlemen of the English march; who, after joining themselves and followers to Bulmer's archers, did not make up a thousand men. These placed themselves in ambush among tall broom in the plain of Milfield, nigh the way by which the Scots were to pass; and while the latter were returning secure with their plunder, the English suddenly attacked them. The Scots made a brave resistance, but could not long bear the sharp and regular shot of the English archers. They were put to the rout, with the loss of five or six hundred killed, and more than four hundred taken prisoners. The prey, among which was a great number of English geldings, was recovered. The lord Hume was obliged to fly, having lost his banner; and his brother Sir George was made a prisoner.

The king of Scotland, eager to revenge the defeat sustained by his warden, hastened his march into England; which he entered on the 22d of August at the head of a numerous army. He encamped that night at Wesilham, near the river of Till, and probably remained there the two following days: for on the 24th, by advice of the lords in his company, an act was made, dated at *Twisfel-haugh* in Northumberland; ordaining, that the heirs of all who should be killed, or mortally wounded, by the enemy, or who should die in the army during the term of their service in it, should be freed from the burdens of ward, relief, or marriage, due to the king. This act was, not improbably, in imitation of one of like import made by the legislature of England, previous to the war wherein that nation was now engaged with France. From the mouth of Till the Scots army moved down the side of Tweed, to lay siege to the castle of Norham. Of this the outworks were soon gained, one of its towers beat down, and several of the garrison killed; whereupon the captain entered into a capitulation to surrender the place, if not relieved on or before the 29th, by the earl of Surrey, who was then approaching with an army levied in the northern counties. No relief appearing within the time limited, the castle was delivered up to the Scots, who demolished a great part of it. They also took, and in part cast down, the castles of Wark, Etall, and Ford. They ravaged the adjacent country, collected much booty, and took many prisoners. With these spoils great numbers of the Scottish army forsook their colours, and returned to their homes: and the desertion was farther promoted

promoted by a beginning scarcity of provisions, and the continual severity of the weather; not many hours passing without rain, during the whole expedition. But the king met with an entanglement at the castle of Ford, from the art of the lady of that place, and the charms of her daughter, that is said to have been more pernicious to him than all other circumstances. A proposal was made, that he should attempt the reduction of Berwick, which was known to be ill prepared for undergoing a siege: but the king and his flatterers agreed, that this undertaking ought not to divert the army from its victorious progress towards the interior parts of England; for Berwick would be an easy conquest, on their return. Mean while, no progress was made for some days in any other direction; the amorous king being held in the chains of the soft passion, while the spirits of his army subsided, and its numbers diminished.

While the king thus wasted his time, the earl of Surrey was leading towards him an army of twenty-six thousand men. This commander, in passing through Durham, obtained from the prior of the convent the banner of St. Cuthbert to be displayed, for the purpose of animating the zeal and courage of his northern troops. On the 30th of August he arrived at Newcastle, where he was joined by lord Dacres and some others of chief rank and interest in the north: in concert with whom he resolved to take the field at Bolton in Glendale, on the fourth of the following month. He arrived at Alnwick, distant about five miles from the place of rendezvous, on the third; but the heavy rains had marred the road, so as to retard the arrival of his soldiers, and to oblige him to remain at Alnwick all the fourth. On that day he was joined by his son Thomas, now the lord admiral, and brother to the late gallant Sir Edward, accompanied with a considerable body of good forces, which he had brought by sea to Newcastle. Immediately after this junction, the disposition of the whole army was settled, and Surrey, thinking his strength sufficient to encounter the Scots, and desirous to bring matters to the decision of a battle, on account of the difficulty of subsisting in a barren desolated country, and during a severe season, dispatched an herald (*Rouge Croix*) from Alnwick, on Sunday the 4th of September, offering the king battle on the Friday following. The herald had orders at the same time to charge the king with the breach of the league of perpetual peace between the nations, of his own oath confirming it, and the many iniquitous deeds of violence and rapine committed on the places and subjects of England, since his hostile entrance into that kingdom. The lord Thomas also required the herald to certify the king of his presence in the English army; and that having come by sea, where he had sought the Scottish fleet in vain, he had resolved to land, that he might have the opportunity of *justifying* the death of Andrew Barton, which he had been often summoned to answer for on the days of truce; that he would be in the van of the battle; and as he expected no quarter from his enemies, so he would give none, unless to the king himself, if he should fall into his hands. These fierce challenges answered the purpose for which they appear to have been sent. The king thought it would wound his honour to refuse them; and therefore immediately dispatched one of his own heralds (*Ilay*) to inform Surrey, that to meet him in the field of battle was so much
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his wish, that although he had been then at Edinburgh, he would, in order to meet him there, have left all other business. He also sent by his herald a short declaration in writing, containing an answer to Surrey's accusation of his breach of faith. In this he affirmed, that his brother the king of England was under equal obligation with himself to observe the league; that when he last swore, before the English ambassadors, in presence of his council, he particularly expressed in his oath, that he would keep the peace with his brother of England, if his brother kept it to him, and not otherwise. He also now declared, with all the solemnity of an oath, that his brother first broke faith to him, for which he had frequently demanded redress; and lately had given him notice of his resolution to proceed to the hostilities which he had now commenced; which was more than his brother had done to him. On the equity of these proceedings he rested his quarrel; which, by God's help, it was his purpose to maintain with his arms, on the day that Surrey had named.

This resolution of the king is said to have been contrary to the declared sentiments of the greatest part of his nobles. They insisted on the grievous diminution of their own army, and the great superiority of numbers on the side of the English; that by the exploits already achieved, the king had acquired abundant honour; that his expedition into England had been of the greatest utility to his ally the French king, by detaining at home a numerous body of English forces; that his returning into Scotland would oblige the English either to retire or disperse, as it was impossible they should subsist in a country laid waste by the calamities of war; that if they should presume to follow him, he would fight them within his own kingdom with far greater advantages on his side; finally, that the loss of a battle, wherein the king and all the chief men of Scotland were present, could not fail to produce the most fatal consequences. These topics are said to have been pressed with so much vehemence by the old earl of Angus, that the king told him, if he was afraid, he might go home; and the earl, judging it repugnant to his honour to fight under the standard of a prince from whom he had received so great an affront, requested and obtained his dismissal: but, as pledges of his loyalty and good affection, left behind him two of his sons, and a considerable body of his name and kindred.

But although these remonstrances of James's nobles availed nothing to shake the king's resolution of awaiting his enemies, yet his sense of the inferiority of his numbers, and the reluctance of his great men against advancing any farther into England, determined him to make choice of an advantageous situation for his army, in the neighbourhood of Ford. This was the hill of Flodden, lying over-against that place on the other side of the Till, westward. It is the last and lowest of those eminences, that extend on the north-east of the great mountain of Cheviot, towards the low grounds on the side of the Tweed; from which river Flodden is distant about four miles. The ascent to the top of it, from the side of the river Till, where it runs in a northerly direction, just by the foot of the declivity on which the castle and village of Ford stands, is about half a mile; and over the Till, at that place, there is a bridge. On the south of Flodden lies the extensive and very level plain of Milfield, having
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on its west side high hills, the branches of Cheviot, on the north Flodden and other moderate eminences adjoining to it, on the south and east a tract of rising grounds, nigh the foot of which is the slow and winding course of the Till. The nearest approach of the English army towards Flodden was through this plain, in every part whereof they would have been in full view of the Scots; and the latter had a great advantage in possessing an eminence which, on the side towards the English, had a long declivity, with hollow and marshy ground at its foot; while the top of it was such an extent of almost level ground as would have sufficed for drawing up in good order the forces that occupied it. Surrey, sensible of these advantages on the part of his enemies, and being now encamped on Wooler-haugh, to which he had marched on Tuesday the sixth of September, in order of battle, from Bolton, sent by an herald a letter to the Scottish king, subscribed by himself, his son Thomas, and the rest of the lords and principal captains of his army. Having succeeded in his former experiment of piquing the honour of the gallant monarch, he was resolved to make a farther trial of the same kind. In this letter therefore he put the king in mind of the readiness wherewith he had accepted the offer sent to him of a battle, to be fought on the Friday following; but added, that, instead of abiding, according to his promise, in the place where the English herald had found him, he had removed into a situation more like a fortress or camp than an equal field for the engagement of armies. He therefore desired the king to come down from his heights, and to be with his army on the day following, on the side of Milfield-plain nearest to his present situation; promising, for his part, to be in readiness with his own army, on the part of the plain next to himself, to join battle, between twelve o'clock and three in the afternoon; provided the king should, by eight or nine of the next morning, send by the return of the herald advertisement of his intention to meet him. He desired farther, that, as he and the noblemen of his company did now bind themselves, by subscribing this letter, to keep the time above-mentioned, the king would in like manner, by letters subscribed with his own hand, give them assurance of complying with their desire; and that he would dispatch the pursuivant immediately; as "they thought that the long delay of so honourable a journey would sound to the king's dishonour."

This message failed of the effect that Surrey hoped for. The Quixotism of the king that prompted him to embrace so eagerly the former challenge, was either abated by succeeding cooler reflections, or an insuperable bar was put by the opposition of his nobles to his abandoning his present advantageous situation. He refused to admit Surrey's herald to his presence; but having sent one of his servants to receive his message, he answered by the same servant, that it became not an earl to behave in that manner to a king; but that he himself would use no sinister arts of conquering, nor did he trust to the advantage of any ground. Surrey having received this answer, and his army being reduced to great straits for want of provisions, was obliged to try another method of bringing the Scots to a battle. With this view, having passed the Till near the place where he encamped, he marched through difficult grounds on the east side of it; and

and stopping in the neighbourhood of Baremoor-wood, about two miles distant from the Scottish army, spent the night there. A little hill on the east of Ford covered the English army from the observation of their enemies; while, from this eminence, the lord admiral obtained a distinct view of all the Scottish army and of the hills and fields in their neighbourhood. Upon the admiral and his party, while reconnoitring, or some part of the English army that seemed nearest to them, the Scots fired some of their cannon, without any effect. Next morning the English army, continuing their march in a north-westerly direction, almost to the confluence of the Till and Tweed, did again cross the first named of these rivers; the van-guard and artillery over the bridge of Twisel, and the rear-guard by a ford nigh a mill, about a mile above that bridge; and then the whole army bent their march towards the hill of Flodden. By these motions the English general, putting himself between the Scots and their own country, did at once make it necessary for them to fight; and had, on this side of the hill, an access much less difficult and dangerous than on the other.

The Scots had thought themselves secured against the approach of their enemies from the opposite side of the Till, by the depth and bad fords of that river, through a long tract of its course on each hand of them, and by a battery of cannon they had erected, near the foot of the eastern declivity of Flodden hill, bearing full on the bridge of Ford. They seem not to have thought of the compass that Surrey now made, and upon observing his first crossing of the Till, and his marching at some distance on the other side of it, they imagined, that he intended also to cross the Tweed, perhaps by the bridge of Berwick, in order to ravage the fertile country of the Mers, and to draw subsistence from it to his starving army. In this opinion, the king of Scots is said to have been industriously confirmed by Giles Musgrave, an Englishman, who enjoyed a great degree of his confidence, and traitorously abused it to the king's destruction. Musgrave's intention was to draw the king from his heights, to observe or pursue the English. On the other hand, the Scottish nobles, who were averse to the king's hazarding a battle, took occasion from these motions of the English, to persuade him to retire without delay into his own country; which, as the English were plainly moving away from him, when the time prefixed for the battle was so near, he might do, without the least violation of his honour. But the king declared an invincible resolution to keep his ground, and wait for them all the appointed day.

When on that day it was perceived, that the English had again crossed the Till and were marching in the manner above described, the Scots could no longer doubt of their resolution to come to an engagement. In order therefore to receive them with greater advantage, and to pre-occupy the ground which it was believed the English would attempt to gain on the western side of the hill, the Scots, setting fire to their huts on the eastern part of it, made a motion westward; and the smoke being driven between the armies, concealed them from each other, until the English had almost arrived at the foot of the hill. Surrey, favoured by the trepidation which the unexpected circumstances of his approach had excited in the Scottish army,

army, and perceiving the ascent of the hill, to be short and moderately steep, resolved immediately to give battle.

The English army advanced in three divisions; the van under Thomas Howard, the general's eldest son, lord admiral of England; the right wing of it being led by Sir Edmund Howard, brother to lord Thomas, and knight marshal of the army. The middle division or main battle was led by the earl of Surrey in person, and the rear by Sir Edward Stanley. The lord Dacres commanded a body of reserve, consisting of horsemen. The ordnance was placed in the front of the battle and in the spaces between the divisions. The van of the Scottish army was led on the right by Alexander Gordon earl of Huntley, and on the left by the earls of Crawford and Montrose, and, according to some, the lord Hume. The king was in the middle or main body. A third division was commanded by the earls of Lennox and Argyle, with whom were Mackenzie, Maclean, and the Highlanders. Adam Hepburn earl of Bothwell, with his kindred and clients, and the gentry of Lothian, formed a body of reserve. The Scots had also a considerable train of artillery. The advantage of cannonading was wholly on the side of the English, the great guns of their enemies being planted so high as to shoot over their heads; while those of the English were so well directed, that the chief cannoner of the Scots was slain, the inferior gunners driven from their pieces, and several in the center of the Scottish army killed by the shot. But the earls of Lennox and Argyle, together with lord Hume, moving with a body of spearmen, supported by some horse, down the hill towards Brankston, made a fierce attack on the wing commanded by Sir Edmund Howard, who was advancing boldly towards them. The shock was violent, but the Scots prevailed; and Sir Edmund was reduced to the last extremity, himself beaten down the third time, and in immediate hazard of being killed or taken; when lord Dacres, and the bastard Heron*, who had joined the English army, with a troop of fierce outlaws, his followers, came in time to his rescue. Sir Edmund, thus relieved, immediately joined the body commanded by his brother lord Thomas, and the two brothers advancing against the earls of Crawford and Montrose, whose men were armed with spears, a sharp conflict ensued, wherein the Scots were put to the rout, and the two earls slain. On the other side of the field, Sir William Stanley, by the incessant shot of archers commanded by himself, Sir William Molyneux, Sir Henry Kickle, and others, of Lancashire and Cheshire, forced the Scots to break their array, and come down to more even ground, where being attacked by three different bands, they were discomfited and put to flight; the earls of Argyle and Lennox being slain on the spot. What the English writers ascribe to their archers in this part of the battle, the Scotch attribute to the undisciplined ferocity of the Highlanders, who, animated by the success of the attack made on the wing of the English, commanded by Sir Edmund Howard, could not be restrained

* For some circumstances, respecting this person, see the curious old ballad on the battle of Flodden; of which an account is given (including a remarkable story of *Heron*) in the 51st volume of our Review, p. 335.

from rushing down the hill upon their enemies in a precipitate and disorderly manner; notwithstanding the signals, cries, and menaces, of La Motte the French ambassador. The king of Scots was seized with the same warlike rage; for no advice, no remonstrances of his attendants, could hinder him from his exposing his person in the thickest of the battle. Being joined by the earl of Bothwell and his band, he charged on foot, at the head of his best men, who were so firmly armed as to suffer little from the arrows of the English. The attack made by him was pushed and maintained so vigorously, that he had almost overthrown the standards of the earl of Surrey; who at the same time was exerting all his powers, both as a skilful commander and valiant soldier. But the wings of the Scottish army being totally routed, the lord Howard and Sir Edward Stanley, with their victorious followers, returned to the place of action, and assailed on each side, the remnant of the Scottish army that still fought around their king, which was attacked also on the rear by lord Dacre's horse. What alone remained to the Scots was, a desperate effort of fighting in a circle against their foes encompassing them on every side; nor could any thing be gained by this but the selling of their lives at the dearest rate. The king seeing his standard-bearer Sir Adam Forman fall, and disdaining the thoughts of captivity, pressed into the middle of his enemies, by whom, with many wounds, he was slain. Nigh to him fell his natural son, the archbishop of St. Andrew's, a youth of the greatest hopes; and in the circle, three other eminent churchmen, with an amazing number of nobles and gentlemen.

'This memorable battle began at four o'clock in the afternoon, and continued until darkness obliged the combatants to give over. Nor were the English altogether assured of their victory until the return of day.'

Our Author, in some places, seems to be a little too abrupt in his narrative. He tells us, for instance, that about the beginning of the year 1537 James the Fifth passed into France, where 'he was so successful as to obtain in marriage Magdalen, the eldest daughter of the French king.' And in the next page he says, 'the king of Scotland, by this time (1538) had brought home his second wife, Mary of Lorraine.' He might at least have dropped a hint, what, in those wife-killing days, became of the first; and whether she died without issue or otherwise: particularly as he has, in general, been careful in mentioning all the alliances of the Scottish monarchs.

ART. III. *Of the Origin and Progress of Language.* Vol. III. 8vo. 6s. bound. Edinburgh, Balfour; Cadell, London.

IN this third offering to the *manes* of *Plato* and *Aristotle*, we find the same enthusiastic admiration of ancient learning, which the Author discovered in the former parts of the work. He professes himself so entirely devoted to the ancients, that he is satisfied with 'adoring at a distance those footsteps in
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which he acknowledges himself unable to tread.' He treats modern authors with supercilious contempt, pronouncing them in general incapable of judging of the merits of his works, which refers to writings which they do not read or understand; and declares that he writes not for them, but chiefly for the scholars in England, and for the few that the prevalence of the French learning has left yet remaining in other parts of Europe. He pathetically laments the decline of ancient learning among us, as the loss of what was once the greatest ornament of this country; and enters his protest against the taste which prevails among modern pretenders to learning, in the following terms:

'In an age in which the nomenclature of plants, and facts of natural history, are the chief study of those who pretend to learning; and in the fashionable world the soppery of modern languages and modern wit (to use an expression of my Lord Shaftesbury) are reckoned the chief accomplishments, I cannot expect that a work of this kind should be much relished. Nevertheless, I am not sorry to have left, before I die, this memorial behind me, that the taste and knowledge of ancient philosophy and ancient literature was not, in the year 1776, wholly lost in Scotland; notwithstanding the endeavours of certain persons to discredit this kind of learning, merely from a consciousness that they themselves do not excel in it: for I aver, that there is no example of any man who truly understood the ancient learning, and did not prefer it to every other.'

Without entering into the merits of the question, how far ancient learning is the necessary foundation of good writing, or determining whether it is so generally neglected and despised as our Author represents; we think we may venture to assert, that an excessive veneration for the authority of ancient names is unfavourable to the advancement of real knowledge and taste; since it prevents the free investigation of general principles and truths, and fixes a point of excellence, beyond which it becomes a kind of presumption to think of aspiring. With critics of this cast, the name of ARISTOTLE is of higher authority than that of REASON; if a law of criticism bears the stamp of antiquity, they give themselves no trouble to inquire whether it is founded in nature; if a trope or figure is met with in an ancient writer, it is adopted without farther examination.

That we do our Author no injustice by prefacing our account of this part of his work with these remarks, will sufficiently appear from the general tenor of his observations on style, under the distinct heads of the choice and composition of words.

In speaking of the choice of words with respect to sound, Lord Monboddo laments that modern languages, not being formed by rule like the ancient, cannot like them be altered by rule

rule, for the sake of melody; and yet, at the same time, quotes several harsh elisions from Milton, as proofs of a successful imitation of the ancient manner. Regarding etymology as a better standard to determine the meaning and proper use of words, than general custom, he passes an encomium on Milton for employing words in a sense wholly unknown in English, where it agrees with that of the Latin or Greek radicals. Enamoured with the rhythmus of the ancients, he recommends a similar melody in the arrangement of words and structure of periods in modern languages; but without accurately ascertaining wherein that melody must consist, or pointing out the means by which it may be produced. In treating of tropes and figures of speech, he commends the imitation of the Latin phraseology which he observes in Milton, even where it is evidently inconsistent with general use, or what may be stiled classical composition, in English; proceeding through the whole of his remarks upon this false idea, that what was proper in the ancient languages must be so in the modern. While he ridicules the use of Gallicisms, he quotes with approbation such Latinisms as these: "Ere he arrive the happy isle—me, of these nor skill'd nor studious—yet oft his heart, divine of something ill, misgave him."

After a long enumeration of tropes and figures, our Critic proceeds to inform his readers, that there are a great variety of figures, which have never yet been defined or classed; and without attempting to define or class them, or condescending to assist us in divining what sort of figures he means, he gives us a string of quotations from Virgil's Georgics in the following concise and edifying manner:

' With the omens of the weather, and particularly those which are drawn from the appearances of the sun, he connects the prodigies that appeared about the time of Julius Cæsar's death in the following line,

Denique quid vesper serus vebat, &c. v. 461.

' Then he changes the form thus;

Tempore quanquam illo tellus quoque, &c. v. 469.

' Then he changes again,

Quoties Cyclopum effervere, &c.

' After this he proceeds to mix with this artificial some plain composition, telling us simply what happened:

Armorum sonitus toto, &c. v. 474.

' And so he goes on for several lines; till he again figures the style in this manner:

Nec tempore eodem, &c. v. 483.

' Then after going on a little farther in this form, he changes to another of this kind;

Non alias cælo ceciderunt, &c. v. 487.

‘ Then he proceeds to tell what happened in consequence of these omens, and with the subject he changes the phraseology,

Ergo inter sese paribus, &c.

v. 489.

‘ Then he takes another figure,

Nec fuit indignum superis, &c.

‘ Then he changes again,

Scilicet et tempus veniet, &c.

‘ And so he goes on (for it would be tedious to mention more particulars) to the end of the book, diversifying and adorning his composition by figures which have no name, but of which every reader of taste must feel the effect, though he do not perhaps know the cause.’

And so goes our Author on, through several other parts of the Georgics, and through several passages in *Armstrong's* poem on Health, ‘ to shew that even these *coster-monger* days have produced at least one poet that deserves to be quoted as a model of good composition.’ And so he might have gone on for ever, through all the works of the ancients and moderns both good and bad, without the least expence of thought to himself: but it was fortunate for his readers that he recollected in time that it would be *tedious to mention more particulars*.

In treating of the several kinds of style, Lord M. first follows the indeterminate and unphilosophical division of the ancients into the *simple*, the *high*, and the *middle*, giving examples of each, chiefly from the ancient writers. He then speaks of style under the several heads of the sublime, the ludicrous, the witty, the humourous; the conversation, the didactic, and the historical: and concludes with earnestly recommending the Greek models to the study and imitation of modern writers. On these topics we meet with several just observations, but with little that is new or peculiarly striking; and the whole has a miscellaneous and immethodical appearance.

The Author's general censure of the style of the moderns, as formed upon the model of Tacitus and Seneca among the ancients, or as a servile imitation of the French manner, though supported with much learned labour, fails in two very material particulars: it doth not appear in fact that this style is so much in vogue as he represents; and it is not proved that this style is in all cases faulty. In those species of writing which require either simplicity of language, or the flowing and diversified period, it would not be difficult to find among modern writers many successful examples: and it might easily be shewn, notwithstanding all that our Author has advanced, that in many kinds of composition, ornament and antithesis are preferable to simplicity. We acknowledge, however, that there is some ground for his remarks, in the particular instance of the
historical

historical style at present in use. What he says on this head merits attention.

‘ The narrative of an historian ought, in my apprehension, to be plain and simple, at least not rhetorical, nor adapted to move the passions or inflame the imagination by epithets, with which we see the style of modern history is loaded, or by descriptions so particular as to be poetical painting, many of which we see in some histories that have a great vogue among us. Such a manner of writing history makes an intelligent reader suspect that it is little better than a novel; and, if he has curiosity enough to look into the original authors and records from which it should have been compiled, he will, I believe, in most cases, find that this suspicion is not ill founded; and he will have this further satisfaction for his trouble, that, by reading but one of the best of those original authors, he will learn more of the facts, and, what is of greater consequence, more of the manners and opinions of the age, than by reading twenty compilements. I would therefore advise our compilers of history, if they will not study the models of the historic style which the ancients have left us, at least to imitate the simplicity of Dean Swift’s style in his *Gulliver’s Travels*, and to endeavour to give as much the appearance of credibility to what truth they relate as he has given to his monstrous fictions; not that I would be understood to recommend the style of those travels as a pattern for history, for which it never was intended, being indeed an excellent imitation of the narrative of a sailor, but wanting that gravity, dignity, and ornament which the historical style requires. For the subject being the great affairs of a nation, the style ought to be suitable. The words, therefore, should be well chosen, and the best in common use, and they should be *put together with an agreeable composition*. For history ought not to be written in short detached sentences, after the manner of Sallust or Tacitus; neither should it be rounded or constricted into periods like those of an oration; but the composition should be looser, and of a more easy and natural flow. These are the rules laid down by ancient critics, by which they tell us, the style of historical narrative should be framed; for, as to the speeches, they belong to a different kind of composition, namely, the rhetorical; and there are no other rules at this day, so far as I know, by which we can judge of the style of history. If, therefore, we find a history, of which the style is loaded with metaphors and epithets, embellished with poetical descriptions, the composition either too much rounded into periods, or altogether disjointed or unconnected; whatever praise or reputation such histories may acquire, we are sure they are not according to the classical standard.’

Though we are certain that neither our praise nor censure can affect the Author, we must, in justice to ourselves and our Readers, declare it to be our opinion, that true taste will receive little improvement from this work. An accurate investigation of the principles of criticism, and a perfect digest of its rules, are only to be expected from the united efforts of learning, genius, and philosophy.

ART. IV. *Travels through France and Spain, in the Years 1770 and 1771.* In which is particularly minutely the present State of those Countries, respecting Agriculture, Population, Manufactures, &c. By Joseph Marshall, Esq; 8vo. Vol. IV. 6s. Corral.

IN the Review for June 1772, we introduced to the notice of our Readers *Three* volumes of Travels, by a Joseph Marshall, Esq; and we finished our account of the work, in the following month;—not without a violent suspicion that we had been conversing with a *non-entity*: and that the name of Squire Marshall had been assumed by some book-making genius, who might have good reasons, notwithstanding his *genius*, for thinking any name better, to go to market with, than his own. “I do not like,” said A—— M——, one day, when he was bargaining for a *new piece*, “a book without the Author’s name to it.” “Give me ten guineas more, said Mr. *Anonymous*, and I will revise the copy, and *put my name* to it.” “*That* would make the matter still worse, replied the literary *accoucheur*: I would sooner pay the difference, to keep *your name* concealed.” The debate ended in the immediate coinage of a new *Author*; which answered every objection.

Whether or not Joseph Marshall, Esq; owes his existence to some such plastic intercourse between a *maker* and a *seller* of books, is still matter of enquiry with those curious readers who live to make a little acquaintance with the writer as well as the writing. We recollect that a Correspondent once sent us his reasons for concluding Mr. Marshall to be only one of the ideal gentlemen of whom we have been talking. We remember, too, that, on this occasion, a friend of ours made particular enquiry of Mr. Almon, who published the three volumes of ‘Marshall’s Travels,’ concerning the existence, actual, personal, and nominal, of the Author: and the following account of this matter was accordingly given at the end of the Review for September 1772: viz.

“That the publisher of the work in question received the MS. from a gentleman who appeared to act as the Author’s friend; and who informed Mr. Almon that the Author was at that time abroad, on account of his health; that Mr. Almon, in about a month after, received, per post, from Geneva, a receipt

receipt for the copy-money, in the same hand-writing with the copy itself; that Mr. Marshall was a man of property; and that his estate lies at Budswell, in Northamptonshire."

With this assurance we were as well satisfied as the nature of the enquiry would admit; and, some time afterward, we observed in the news-papers, an account of the death of "Joseph Marshall, Esq; Author of the Travels, &c.," which account, if true, affords (as a grave writer expresses it) a strong presumption that he once lived.

Whether or not the volume now before us is a real continuation of the above-mentioned work, in three volumes, is a point that rests, for the present, solely on the credit due to the title-page of the book; no farther mention of the Author, or reference to the former publication occurring, either by way of preface, advertisement, or otherwise. This, together with the change of the publisher, looks a little doubtfully; and the suspicion does not wear off on perusal of the volume, which, in every page, reminds us of the unwearied industry of the famous Mr. Arthur Young; whose manner of journalizing an agricultural ramble is here reflected, as exactly as a man's "natural face," beheld "in a glass."

But whether we are indebted for this work to the pen of a Marshall, a Young, a Daniel De Foe*, or a Dr. Hill, if it gives us a tolerably true account of the state of husbandry, agriculture, population, &c. in the countries described (as we are inclined to believe it does) it cannot fail of affording many useful hints to farmers, and farming gentlemen; as the methods of practice, and the recital of improvements form a very considerable variety, and are, throughout, illustrated by the requisite estimates and calculations: but of the veracity of these, it is impossible for a Reviewer to pronounce.

Beside the information respecting almost every point of rural oeconomics, &c. the detail of which forms, as we guess, about nine-tenths of the volume before us, the Writer hath introduced such anecdotes, narratives, descriptions, and reflections, relative to the experienced felicity of a well-spent country life, as may prove both entertaining and useful to (we would hope) many Readers. The history, in particular, of *M. de la Place*, his happy retirement, and his improvements in the culture of waste-lands, is so very pleasing, and so interesting a part of the work, that were it not much too long for an extract, we should gladly have transcribed it into our own miscellany.—The extracts formerly given, are sufficient for specimens.

* We do not mean the dead Daniel, or the dead De Foe; but any of their book-making-race; which is wonderfully numerous.

ART. V. *An History of the Island of Anglesey, from its first Invasion by the Romans, until finally acceded to the Crown of England: Together with a distinct Description of the Towns, Harbours, Villages, and other remarkable Places in it; and of several Antiquities relating thereto, never before made public. Serving as a Supplement to Rowland's Mona Antiqua Restaurata. To which are also added, Memoirs of Owen Glendowr: Who, in the Reign of Henry IV. claimed the Principality of Wales, as Heir to Llewelin last Prince thereof; transcribed from a Manuscript in the Library of Jesus College, Oxford. To which are subjoined, Notes historical and illustrative. The Whole collected from authentic Remains. 4to. 3 s. sewed. Doddsley. 1775.*

THE Author has given so particular an account of the nature of his work in the above title, that it is unnecessary for us to enlarge on the subject.

Though this treatise will not be interesting to some readers, to many others it will prove amusing; and probably be very acceptable to the lovers of antiquity. Travellers who make this island in their way to and from Ireland may find this book an agreeable companion. The Writer aims, he says, at conciseness and perspicuity. He has not always, as he should have done, translated his Welch and Latin quotations. To the memoirs of Owen Glendowr is added a Welch poem in his praise written by Gruffyth Llwyd, his poet-laureat, in the year 1400. The version of this poem may entertain some of our Readers; we shall therefore insert it as a specimen of what may be called ancient *Cambrian* poetry:

‘ Thou delightful eagle, *Owain*, with thy bright shining helmet—generous in bestowing riches—thou art the brave and ever-conquering son of *Gruffydd Tyeban* of noble renown—thou art the bulwark—the graceful and liberal possessor of the vale of *Dyfrdwy* a great and rapid stream: on a night, sometime ago, we were jovial together quaffing bumpers of mead, I was conjured to visit thee often and resort to thy royal palace, where I used to drink wine out of thy hand; by drinking mead I became disrespectful, and my behaviour suited not my breeding. Thou illustrious lord, that art equal to nine heroes, permit me to say nay to thy departure, for in the hour thou partest with me, preparing calamities for Britain, longing (in a dreadful conflict) almost brought me to my grave on thy account. The remembrance of thee, thou golden beam, never passed over me without weeping; my tears ran down my wrinkled cheeks, and watered my face like showers of rain, when my sorrows were at the height, thou son of a generous father, I heard from the mouth of a messenger (for thou shalt ever have the grace of God, and thy estate entire) that thou my most illustrious lord hadst in battle a generous heart; and hadst found an omen in thy

thy enterprises, like *Uther Bendragon* renowned in battles, when he revenged (what would have been indignant to bear with) his brother's grandeur and battles. Thou hast sailed and journeyed in the management of thy affairs like *Owain ap Urien* in times of yore, when he briskly encountered the black knight of the water — — — and the head dragon of yonder fountain, heroes that were leaders of armies, men of courage and intrepidity, fighting with spears. And thou, Owain, impetuous in the onset didst force thy way with thy trusty sword. Thou shalt be esteemed by thine actions, a brother to the son of comely *Urien*, my agreeable baron. When thy toils pressed heaviest on thee in besieging yonder walls, thy ashen spear terrible in battle, in the strong attack its head was steel, by a severe blow broke in pieces; every one saw thy hand free from the fiery lance, which was much to thy praise. Thou didst break thy spear on the spot, and didst grasp it close in thine hand, and by the intrepidity of thine heart, the strength of thy arm, shoulder, and breast, causedst splinters and flashes of lightning to sparkle from the steel. There the armies were driven before you by two's and three's and great multitudes — nay all the field in prodigious numbers. To the day of judgment, says thy bard, thou, that art descended from illustrious ancestors, shalt be immortal. Thou that art a wife and able warrior, equal to a two-edged sword, steer the ships to Britain; thou art clad in garments as white as flakes of driven snow, and thy onset in the field of battle is terrible. We have heard, by a messenger, of thy gallant behaviour, that thou didst with thy sharp piercing lance, strike terror and amazement into hundreds, and likewise of thy glorious name and valour. Thou art secure and undaunted like steel, and every excellency belongs to the *Cambrian*. There Britain put on a sorrowful countenance after the terrible battle fought at noon; thy fame sailed swiftly to Wales from the wounds of battle and your successful toils. May due authority, success, and praise, attend the knight of *Glyn*.

The original poem consists of short lines in rhyme. The critics in the Welsh language will determine with respect to the fidelity of our Author's translation.

ART. VI. *A Voyage to Sicily and Malta*, written by Mr. John Dryden, Junior, when he accompanied Mr. Cesill in that Expedition in the Years 1700 and 1701. 8vo. 2s. Bew. 1776.

WE can by no means answer for the authenticity of these letters, unless the fashionable mode of proof by internal evidence may be admitted. If the Author of this *Voyage* shall

hear; and 'tis certain, that standing below and discharging a pe at the mouth of the cave, it answers with a noise as loud as that of a cannon, of which we were assured by every body, as well as by only beating of a cloak with a stick at the mouth, which return'd very loud sounding eccho.

On Satterday morning the 20th of November we took a boat in company of one Signior Pompeo, captain of the Port of Siracusa who did us an abundance of civilities; and cross'd over the Po Maggiore, and so went up the river Alpheus, about four or five miles, till we came to the very head or spring of it. This river though narrow, and in most places quite cover'd with weeds, yet as full of fish as it can hold; and among those fish are such an abundance of cesali and spigole, very large, and of a much better taste than those taken in the salt waters; and these two fish are esteem'd two of the best fish that swim in the Mediterranean Sea. Though this river is very weedy, yet among those weeds there is an abundance of water-creffes, of an excellent quality, of which both the poor and rich in Siracusa covet to eat, for with them they make an excellent broth; and there is also another long green herb growing on that river, which is very good and wholesome to eat, either raw or boil'd, which has exactly the taste of a parsnip, but so much sweeter and better; and of this there is an infinite quantity, and the poor of Siracusa feed on it heartily, either by way of sallad, or boiled in water; for this herb makes a very good broth alone, with only a little oil pour'd on it, and some salt and very little spice, the herb being of an indifferent hot quality, and very homogeneal. The water of this river Alpheus, or, as the inhabitants at present call it, Lo Pisma, is extream limpid and clear; and in some places where the river grows larger, and is free from weeds, 'tis very pleasant to behold, and the rushes and reeds growing on each side in many places make it look very agreeable, particularly when we came to the head of it, there it makes the most pleasant amphitheatre of rushes in the world, of about half a quarter of a mile round, and is so very clear that you may see quite to the bottom, which is all of rock stones though it be above seven fathom deep; and hence the water springs up, and you have the greatest pleasure that can be to behold a vast quantity of fish of all sorts and sizes, the greatest lying nearest the bottom, where they love to scoure about and enjoy the bubbling up of the waters out of the rock at the bottom, and though are very large and long, yet look very little by reason of the depth, and lye scarce from being caught. All along this river there is a great deal of game of all sorts of wild fowl, water-hens with red bills, and an abundance of snipes. This Alpheus is the river which the poet says fell in love with Arethusa on the other side of the bay, as he beheld her washing herself in her own stream or fountain, and made his way very slyly under the sea till he rose up again on the other side, between the nymph's legs.

The Editor informs the Public, that he was assured by a Gentleman of whom he obtained the manuscript of these stories that he received it from a particular friend, into whose hands

had fallen, among other effects of a gentleman to whom he was executor.—This will not prove the younger Dryden * to have been the writer of the Voyage: yet there may be no great reason for seeking to deprive him of the credit of a production in which there is nothing very extraordinary.

* The following short account is given of the supposed Author in a note, viz. ‘ Mr. John Dryden was the second of three sons of the poet. Charles, the eldest brother, became Usher of the palace to Pope Clement XI. and, upon his return to England, left John to officiate in his room. Besides writing this account of his Voyage to Sicily and Malta, Mr. John Dryden translated the 14th Satire of Juvenal, and was author of a comedy, entitled, *The Husband his own Cuckold*, printed in 1696. He died at Rome not many months after making this voyage.’

ART. VII. *An Account of the Life of GEORGE BERKELEY, D. D. late Bishop of Cloyne in Ireland.* With Notes containing Strictures upon his Works. 8vo. 2s. Murray. 1776.

IT is strange, that, in the course of twenty years which have elapsed since the death of Bishop Berkeley, no authentic and accurate account of a character, in many respects so distinguished, should have been offered to the Public; and this is the more extraordinary, when we consider that his name, and character, and writings, must have been generally known: nor can we conceive, that it was very difficult to collect materials for recording them to advantage. ‘ There seems,’ says our anonymous Biographer, ‘ to be an odd fatality attending upon some of the first characters in the republic of letters, that the very celebrity they had deservedly acquired among their contemporaries has prevented an accurate knowledge of their lives from descending to posterity. A writer distinguished by uncommon abilities, more especially if that writer has acted a busy part on the stage of life, is so frequently the subject of conversation, that for some years after his removal the memories of those who knew him are thought to be sufficiently secure repositories of his fame; till by degrees the fading materials on which his actions are written moulder away, and curiosity begins precisely at the point of time when the means of gratifying it are lost.’

Many of the anecdotes collected together in these memoirs have been the common subjects of traditionary report and conversation; but we have now the pleasure of receiving them authenticated by a Writer who vouches for the truth of every fact which he relates, and whose particular acquaintance with the family and friends of Bishop Berkeley gave him access to the most genuine sources of information. We shall select some extracts for the amusement of our Readers, which, if they are not

not altogether new to them, cannot fail of being acceptable as they may now depend on their credibility.

In his second excursion to the continent, Mr. Berkeley visited Paris, and 'took care to pay his respects to his rival in metaphysical sagacity, the illustrious *Père Malebranche*. He found this ingenious Father in his cell, cooking, in a small pipkin, a medicine for a disorder with which he was then troubled, an inflammation on the lungs. The conversation naturally turned on our Author's system, of which the other had received some knowledge from a translation just published. But the issue of this debate proved tragical to poor Malebranche. In the heat of disputation he raised his voice so high, and gave way so freely to the natural impetuosity of a man of parts, and a Frenchman, that he brought on himself a violent increase of his disorder, which carried him off, a few days after *.'

In the interval between his return from abroad, after an absence of four years, and his promotion to the Deanery of Derry, worth 1100 l. per ann. Berkeley's 'mind had been employed in conceiving that benevolent project, which alone entitles him to as much honour as all his learned labours have procured him, the *Scheme for converting the Savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermuda*. He published a proposal for this purpose, London, 1725, and offered to resign his own opulent preferment, and to dedicate the remainder of his life to the instructing the youth in America, on the moderate subsistence of 100 l. yearly. Such was the force of this disinterested example, supported by the eloquence of an enthusiast for the good of mankind, that three junior Fellows of Trinity College, Dublin, the Rev. William Thompson, Jonathan Rogers, and James King, Masters of Arts, consented to take their fortunes with the Author of the project, and to exchange for a settlement in the Atlantic Ocean, at 40 l. per ann. all their prospects at home.'

This scheme was successfully recommended to George I. and a charter was procured 'for erecting a college by the name of St. Paul's College in Bermuda, to consist of a President and nine Fellows, who were obliged to maintain and educate Indian scholars at the rate of 10 l. per ann. for each. The first President, Dr. George Berkeley, and first three Fellows named in the charter (being the gentlemen above-mentioned) were licensed to hold their preferments in these kingdoms till the expiration of one year and a half after their arrival in Bermuda.'

The sum of 10,000 l. was promised by the Minister, and several private subscriptions were immediately raised for promoting

* He died October 13, 1715.

‘so pious an undertaking,’ as it is stiled in the King’s answer to the address of the Commons. Thus encouraged, the Dean set sail in the execution of his project for Rhode-Island in September 1728, carrying with him a large sum of his own property, and a collection of books for the use of his intended library. However some ministerial necessities and manœuvres at home prevented the remittance which the Dean expected: after various excuses Bishop Gibson applied to Sir Robert Walpole the Prime Minister, and obtained at length the following honest answer: “If you put this question to me, as a Minister, I must and can assure you that the money shall most undoubtedly be paid as soon as suits with public convenience: but if you ask me as a Friend, whether Dean Berkeley should continue in America, expecting the payment of 10,000 l. I advise him by all means to return home to Europe, and to give up his present expectations.” The Dean being informed of this conference, by his good friend the Bishop, and thereby fully convinced that the bad policy of one great man had rendered abortive a scheme whereon he had expended much of his private fortune, and more than seven years of the prime of his life, returned to Europe. Before he left Rhode-Island, he distributed what books he had brought with him among the clergy of that province; and immediately after his arrival in London, he returned all the private subscriptions that had been advanced for the support of his undertaking.

Dr. Berkeley’s first introduction to Queen Caroline was as early as the year 1712. The Queen, it is well known, ‘delighted much in attending to philosophical conversations between learned and ingenious men: for which purpose, she had, when Princess of Wales, appointed a particular day in the week, when the most eminent for literary abilities at that time in England were invited to attend her Royal Highness in the evening: a practice which she continued after her accession to the throne. Of this company were Doctors Clarke, Hoadley, Berkeley, and Sherlock. Clarke and Berkeley were generally considered as principals in the debates that arose upon these occasions; and Hoadley adhered to the former, as Sherlock did to the latter. Hoadley was no friend to our Author: he affected to consider his philosophy and his Bermuda project as the reveries of a visionary. Sherlock (who was afterwards Bishop of London) on the other hand, warmly espoused his cause; and particularly when the *Minute Philosopher* came out, he carried a copy of it to the Queen, and left it to her Majesty to determine whether such a work could be the production of a disordered understanding.’

By the favour of her Majesty he was nominated soon after his return from Rhode-Island to the rich Deanery of Down in Ireland;

Ireland; but on account of a neglect of form in giving timely notice to the Lord Lieutenant, it was thought proper to set him aside. Upon which his Majesty declared, "that since they would not suffer Dr. Berkeley to be a *Dean* in Ireland, he should be a *Bishop*;" and accordingly in 1733, the Bishopric of Cloyne becoming vacant, he was promoted to that see. After this preferment, he constantly resided at Cloyne, and applied himself with vigour to the faithful discharge of all episcopal duties.

He continued his studies, however, with unabated attention, and about this time engaged in a controversy with the mathematicians of Great Britain and Ireland, which made a good deal of noise in the literary world. The occasion was this: Mr. Addison had given the Bishop an account of their common friend Dr. Garth's behaviour in his last illness, which was equally displeasing to both those excellent advocates for revealed religion. For when Mr. Addison went to see the Doctor, and began to discourse with him seriously about preparing for his approaching dissolution, the other made answer, "Surely, Addison, I have good reason not to believe those trifles, since my friend Dr. Halley, who has dealt so much in demonstration, has assured me, that the doctrines of Christianity are incomprehensible, and the religion itself an imposture." The Bishop therefore took arms against this redoubtable dealer in demonstration, and addressed the *Analyst* to him, with a view of shewing, that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavoured to prove that the doctrines of fluxions furnished an eminent example. This work was answered by Dr. Jurin, under the signature of *Philalethes Cantabrigienfis*, in a letter, entitled, *Geometry no Friend to Infidelity*: to which the Bishop replied with his *Defence of Free-thinking in Mathematics*: *Philalethes* published a second answer in 1735, under the title of, *The Minute Mathematician; or, the Free-thinker no just Thinker*.

The ingenious Mr. Robins, in the same year, published his Answer, intitled, *A Discourse concerning the Nature and Certainty of Sir Isaac Newton's Method of Fluxions, and of prime and ultimate Ratios*. And to this controversy we likewise owe *Maclaurin's complete Treatise on the Subject of Fluxions*.

In July 1752 he removed, though in a bad state of health, with his lady and family to Oxford, in order to superintend the education of one of his sons.——He had taken a fixed resolution to spend the remainder of his days in this city, with a view of indulging the passion for a learned retirement, which had ever strongly possessed his mind, and was one of the motives that led him to form his Bermuda project. But as nobody could

could be more sensible than his Lordship of the impropriety of a Bishop's non-residence, he previously endeavoured to exchange his high preferment for some canonry or headship at Oxford. Failing of success in this, he actually wrote over to the Secretary of State, to request that he might have permission to resign his Bishopric, worth at that time at least 1400 l. per ann. So uncommon a petition excited his Majesty's curiosity to inquire, who was the extraordinary man that preferred it; being told that it was his old acquaintance Dr. Berkeley, he declared that he should die a Bishop in spite of himself, but gave him full liberty to reside where he pleased. The Bishop's last act before he left Cloyne was to sign a lease of the demesne lands in that neighbourhood, to be renewed yearly at the rent of 200 l. which sum he directed to be distributed every year until his return, among poor housekeepers of Cloyne, Youghall, and Aghadda.

On Sunday evening, Jan. 14, 1753, as he was sitting in the midst of his family, listening to a sermon of Dr. Sherlock's which his lady was reading to him, he was seized with what the physicians termed a palsy in the heart, and instantly expired. — His remains were interred at Christ-church, Oxford, where there is an elegant marble monument erected to his memory by his lady.

The excellence of his moral character, if it were not so conspicuous in his writings, might be learned from the blessings with which his memory is followed by the numerous poor of his neighbourhood, as well as from the testimony of his yet surviving acquaintance, who cannot to this day speak of him without a degree of enthusiasm, that removes the air of hyperbole from the well-known line of his friend Mr. Pope:

"To Berkeley every virtue under heaven."

Our Author has, in a series of notes, after the manner of Mr. Bayle, or of the *Biographia Britannica*, given a brief account of Bishop Berkeley's writings. His first work was intitled, *Arithmetica absque Algebra aut Euclide demonstrata*, and written before he was 20 years old. In 1709 he published his *Theory of Vision*; and in the next year, *the Principles of Human Knowledge*. In 1712 he was employed in examining Mr. Locke's *Two Treatises of Government*, and then published a discourse tending to favour the doctrine of passive obedience. In 1713 he published a farther defence of his system of immaterialism, in *Three Dialogues between Hylas and Philonous*. His tract *de Motu*, drawn up at Lyons, and presented to the Academy of Sciences at Paris, was published in 1721: and in the same year, *An Essay towards preventing the Ruin of Great Britain*, occasioned by the fatal South-Sea scheme in 1720. In 1732 was published *The Minute Philosopher*, in which he attacks the Free-thinker under

the various characters of atheist, libertine, enthusiast, scorner, critic, metaphysician, fatalist, and sceptic. His *Analyst* has been already mentioned. His *Discourse addressed to Magistrates*—His *Maxims concerning Patriotism*—*Word to the Wise* in 1745—and his *Siris, a Chain of philosophical Reflections and Inquiries concerning the Virtues of Tar-Water* in 1744, with his *Farther Thoughts on Tar-Water* in 1752, complete the list of his publications. His Letters to Pope, &c. and his papers in the *Guardian*, are well known.

We thought that it would not be unacceptable to our Readers to close this Article with the above catalogue of Berkeley's writings.—With respect to his celebrated *System of Philosophy*, it is too well known to require any particular discussion in the present Article. Our Author has thrown a sketch of it into the notes, which are printed separately, at the end of the narrative.

ART. VIII. *Essai sur les Principes politiques de L'Economie publique, par M. D. Browne Dignan.*—Essay on the political Principles of public Oeconomy. 12mo. 3 s. Hooper.

THE subject of the Essay before us, has employed many pens, and almost every body's thoughts; which may be one reason why we give so little credit to the many arguments advanced in favour of it. In viewing any object, no two men see it in the same line of direction: it is thus, that various opinions on public oeconomy, differing from each other in some essential points, can never convince or satisfy the judgment of the many, who see no immediate interest from investigating the truth of either. Beside, we enter upon the subject with every prejudice against it, from the character of those advocates who, with no other see than personal resentment, retain themselves in this national cause. It is truly ridiculous to hear the prodigal, who has no idea of oeconomy in the management of his own private concerns; who with unrelenting heart can look on, and see the old mansion, *perhaps the memorial of some virtuous action*, crumbling to decay! who can with torpid indifference hear the unmannerly railings of angry creditors: we say it is ridiculous to hear such a man, in melting accents of distress, deplore the ruin of his country, and arraign the conduct of our delegated trustees for profusion in the management of their trust. It is really strange, how much public oeconomy possesses every man's thoughts, and how little it directs his actions! every man affects to be impatient for a reformation, and yet we find not one who will venture at a beginning! the truth is, we have many private virtues, but public virtue is almost a stranger among us.

Our

Our Author at first setting out furnishes his readers with the difference between physical wants, and wants forced in upon us by civilization. 'The savage, says he, is perfectly satisfy'd if he can secure himself from the fury of wild beasts, from hunger, and from the inclemency of the seasons: unacquainted with trade, he does not look for resources from a foreign soil, but depends entirely upon his own.' On the contrary, 'as the artificial wants of civilized nations multiply, their commerce increases; and the unhappiness of individuals, as well as of kingdoms, is in proportion as their wants exceed the means of gratifying them.' But here he should have told us, that commerce first introduced all our fantastical desires, and that upon our giving them such an hearty and kind reception, they are now become associated with, nay take the lead of our natural wants; for the man who can be content with the common necessities of life, takes a very sober and regular method to provide them; but when a favourite passion is to be indulged, the very order of society, nay of nature itself, is disturbed, to obtain the means of gratifying the tyrant.

Our Author explains 'want to be nothing more than a restless sensation or uneasiness, which nature enjoins for the purpose of rousing men from indolence and apathy.' We join with him in opinion, that when men were under the regular discipline of nature, she took this necessary care of them, that they might preserve their health, and secure to themselves a subsistence by industry; but at this day, commerce has introduced a different kind of governors among us; luxury, by our connivance, is become a most indefatigable substitute, and has saved our old friend nature much anxiety, by taking the most active part of the business out of her hands; she calls forth her attention, by the same uncomfortable feelings, to every acquisition of voluptuousness and sensuality; upon this popular plan of administration it is not more necessary to supply the moderate demands of nature, than to furnish materials to gratify the most inordinate desires. Our Author seems throughout particularly attentive to the allurements of commerce; and indeed, as affairs are now carried on in the political world, it behoves us all to be her friend, notwithstanding she has been such a jilt to us. It is sound policy to be upon terms with our enemies, when our interest is concerned in the treaty.

Mr. Dignan's attachment to commerce and agriculture is an appeal to the integrity of mankind, and if every man of fortune would read and consult the doctrine he lays down for the encouragement of both, this divided country would be enriched with the acquisition of patriots, who, tenacious of private, as well as public virtue, would be faithful to its honour and interest.

As we look further into our Author's remarks on those objects that are most obnoxious to the well-being of every state, we observe that he speaks in plainer terms; his language is something more than an appeal, it is a remonstrance to the sentiments of every good citizen. *Les consummateurs*—as the Author introduces them, signify more than common beggars, they are vagrants of an higher class; to interpret the *spirit* of the Author, we may say for him—' *Pensioners* are the greatest burthen upon a nation: men, who having nothing of their own, force themselves upon their friends, and procure a living at their expence, from the most piteous insinuations: from an artful display of infirmities: from the most importunate solicitations, and humblest petitions, and by other devices still more shameful and unmanly. These are the people who occasion the increase of taxes upon the industrious citizen; and who only serve to lessen the annual exportation; a wise legislator would do well to employ every method to prevent the increase, and if possible to cut off every day from the list such vassals, so obnoxious to the good of the commonweal.'

In the subsequent paragraph the Author does not seem at liberty to explain fully what he himself means by *les consummateurs*—' I will not enter, *says he*, upon the odious enumeration of these classes of men who fall under this description,' &c. &c. The Author seems, by his essay, to be no bad politician, but this caution proves him a good one.

This Essay appears to be perfectly well adapted for the education of youth, as the language, in general, is easy and polite; and as the principles it inculcates would open, upon the young susceptible mind, an idea of public virtue, which might happily expand and grow into practice, in the mature stages of manhood. The Author, we are informed, is himself very young; yet, from the judgment he has shewn in the arrangement of his materials, and the perspicuity with which he has investigated the principles of political œconomy, we cannot but consider him as a very promising writer.

ART. IX. *An Historical Review of the Civil Wars in Ireland, from the Reign of Queen Elizabeth, to the Settlement under King William.* Extracted from parliamentary Records, State Acts, and other authentic Materials. By J. C*. M. D. Author of the *Historical Memoirs of the Irish Rebellion in 1641* †. 4to. 15 s. Boards. Dublin printed, and sold by Murray in London. 1775.

MANY vindications of the conduct of the Irish Roman Catholics, with respect to the memorable rebellion of 1641, have been published within a few years past; and not

* Dr. Curry.

† For an account of these *Memoirs*, see Rev. vol. xxxvii. p. 138. altogether

altogether without success. Warner's History of Ireland, Brooke's Vindication of the Irish Roman Catholics, and our Author's former work, above referred to (with some others) have all contributed to lessen the general odium cast on the people of that persuasion, by the Protestants, on account of the horrid massacres and cruelties said to have been perpetrated by the former, on their fellow-subjects of the English pale. The evidences have been re-examined; the facts newly *stated*, on the most approved *authorities*; and additional lights have appeared. We now see that much may be justly said in extenuation of the guilt of the Papists; and that the Protestants were, in many instances, even more blameable. Great allowance, also, ought to be made for the former, from the many provocations given to them by government; whose oppressions (dictated, no doubt, by the policy and exigencies of the times) they had long and patiently endured, before they broke out into actual resistance: and when they had recourse to arms, it is no wonder that they aimed at the total extirpation of those troublesome inmates whom they considered as tyrannical, plundering invaders.

With regard to the cruelties and murders said to have been committed by the Irish natives, fomented by religious zeal, the charge is strongly retorted on the other party; and is supported by such evidence as will not fail to excite the candid attention of every impartial reader.

The Author of the elaborate work before us does not seem to have entered this field of controversy, armed with the weapons of religious bigotry and party prejudice. He appears to be a moderate, sensible, and philosophic inquirer after truth, though not destitute of zeal for that Church in behalf of which he has employed his researches and his pen: and he professes to have intended his work rather to 'conciliate than irritate;' to 'instruct, not to misrepresent.' And, as the ingenious writer of the introductory discourse observes, 'No honest man of the present age (Protestant or Papist) is concerned in the conduct of Protestant or Papist of any former age, otherwise than by contrasting the causes and effects in the one with those in the other, and instructing us thereby to put a proper estimate on our present happiness, and to remove any ill impression the Public may still retain, in regard to times so very different from our own. This is placing a mirror before the reader, wherein beauties and deformities are fairly reflected; and whereby deductions may be made, for improving our minds and manners, by the justness of the representation.'

The instruction to be drawn from the perusal of this Historical Review is judiciously pointed out, in the course of the introductory essay; which the Author concludes in the following terms:

‘ If the Author has occasionally passed censures on some of our Roman Catholic predecessors, relatively to some false judgments and opinions, he has not done it impertinently, to guard the present generation of Roman Catholics against such exploded notions. He knows them too well to need being so guarded. The opinions he refers to (and they were no more than opinions) may be compared to chronic distempers, which for a time make depredations on a sound constitution, and which such a constitution will in time shake off. The birth and parentage of those opinions can be easily traced, if men will be at the small pains of doing it. They were the offspring of local interests, nursed by the passions, and adopted by the politics of the age. They are now no more, and the shades which formerly enveloped the ignorant and unwary are dispersed. No Roman Catholic is now interested in errors which were but local, and have indeed been opposed by Roman Catholics in the most clouded days. In the light which time hath spread about us, Papists have got a full sight of their civil duty; and they profess and practice it. To them we need not apply. Our present suit is to Protestants who still are jealous, and who may perhaps be loth to part with mistakes, they have been long in the habit of indulging. Some among them (and it is a good omen) have already shaken off their captivity under those mistakes; and we wish, and hope also, that others may make a philosophic effort, and reflect that the opinions we have censured were no other than what we have represented them to be, mere temporary and transient evils, from which no party (Protestant or Papist) was exempt in the times we speak of. At present no party should be punished for opinions or principles which they are ready to abjure. The Papists, it is true, avow doctrines, which they are bound by conscience to retain, and which their adversaries will always condemn. It is not in this case as in the other. The opinion is fugitive, the doctrine permanent. Relatively to tenets of faith, a charge made on one side, is admitted to be just on the other. There can therefore be no mistake in a case where all parties are agreed, and no good reason can be assigned for charging men with doctrines they reject, when so many are avowed, as would justify the charge of error, if error it could be proved. Human society exposed by nature to sundry evils, requires no adventitious supply from causes wherein nature revolts, instead of bearing a part. If the terms of Christian communion professed by Roman Catholics in every country, be deemed crimes punishable in any; they must stand to this in every punishing country. They must, in this case, oppose the penalties of conscience to those of law, and resignedly yield to the lesser punishment.

‘ Enough

‘ Enough is said to shew, that an union on civil principles and practices, under the present establishment, is sufficient for all the purposes of civil security; and we need not go about to prove, that in our own Northern soil, and under our variable climate, the prosperity admitted by both, cannot be obtained, without the co-operation and mutual confidence of all our people. They must be hands of mischief indeed, that require to be tied up from this co-operation, and heads devoid of all honest principle, who should be an obstacle to such confidence. The Roman Catholics are by law excluded from permanent property. Even insecurity is annexed to a flux-moned property acquired by their industry. But the penal laws they are exposed to, have long since received a constitutional ratification, and while such laws exist, their religion commands obedience, not resistance. They have as little the inclination, as they have the right, to seek any alleviation of their sufferings, but what they may obtain, from a Prince who has approved himself the best of Kings, at the head of a wise parliament.’

Dr. Curry has confined himself to the most important period of the Irish history, as his title-page imports; but, as prior causes led to the events which he takes into consideration, the writer of the introductory discourse * has thought it not improper ‘ to give a short retrospect of anterior times.’—He begins with what is called the *Conquest* of Ireland, in the reign of Henry II. and briefly intimates in what manner those seeds of national dissension were sown, which so rankly sprung up in the time of Elizabeth: ‘ when the perverseness so long imputed to the Irish, as a people, was no longer charged on their nature, but on their religion. Almost every moral, and civil duty, was then confined within the pale of an ecclesiastical party: every species of treachery was placed beyond it. Real crimes were disowned by one faction, imaginary crimes were imputed to another; and this state of things occasioned guilt on both sides, which in a different state, would undoubtedly be avoided. High as most of these crimes were, yet most were exaggerated, and the innocent suffered with the guilty. To complete the misery of the times, the gospel of peace was tortured to defend the measures, and sanctify the drunkenness of every governing, as well as every resisting set of men; and thus it fared in Ireland, in some time after the accession of Queen Elizabeth to the throne.’

In the course of his remarks, the Author of the introduction has thrown out some strictures on certain celebrated historical writers who have given us accounts of the affairs of Ireland,

* The *Introduction* to Dr. Curry's Review appears to be the work of another hand.

during the period here referred to. Lord Clarendon and Mr. Hume are particularly, and perhaps not unjustly, censured. Of the former he thus expresses his opinion :

‘ The Earl of Clarendon has left us an account of those times in the stile rather of a pleader, than of an historian. He was doubtless a nobleman of great abilities, but very unjust to the Irish nation. In representations anticipated by spiritual hatred and national prejudices, this man of strength, resigns all his vigour. No longer master of his subject, he yields himself up a willing captive, to such informations as were correspondent to his prior ideas of the people he undertakes to describe. He appears to have been incapable of receiving second impressions, and we can hardly on this account, charge him with delivering us a conscious untruth. History in such hands is neither better nor worse, than what the writer is enabled to make it, according to the degree of his partiality or aversion ; and he must have little knowledge of men, who knows not, that this species of human infirmity, is but too often an ingredient in some of the best, as it always is in the worst characters, with whom the infirmity ends in vice. In the best, it resembles a cancerous excrescence on a beautiful face, and grows but too often out of our fairest principle, that of religion, from which it should, if possible, be rooted. Were religious indifference useful in any instance, it would be in this before us, where the more a man is lukewarm in religious party zeal, the nearer he approaches to the character of a true patriot and good citizen. But there is a strength of mind superior to religious indifference itself, which gives all the qualifications necessary to constitute a good man, and judicious historian. This strength the Earl of Clarendon and other great men (Protestants and Papists) wanted, and still want. As painters of former times, they may give a good likeness : as contemporaries they are intolerable ; of all men the most likely to be deceived, and the most laborious to deceive. The mischief they circulate is in proportion to their abilities, and that rank in life, which render those abilities conspicuous.’

With respect to Mr. Hume, he laments that one of the ablest writers of the present age, should (as an historian) suffer himself to be so far led astray by cotemporary writers (such as our Author has warmly reprobated for their attachments to *Party* rather than *TRUTH*) as to transfer all or most of the mischiefs of the year 1641, in Ireland, from their original authors, to the unfortunate Irish alone. ‘ Parties less aggrieved, says he, in Scotland, were up before them, and drew the sword not only with impunity but with advantage. The Irish in Ulster who wanted to regain the lands they lost, followed the example. We do not justify the act in either kingdom. We only advance

vance in alleviation of the Irish crime, that the majority of the nation have, in the two reigns of James and Charles, suffered a cruel bondage of thirty-eight years with little intermission, and had now the most alarming prospect of extirpation before them. They did not mean to withdraw their allegiance from the King; even the weak leaders of the Northern rabble had no such intention. The latter began, and acted singly. Their outrages on their first setting out were kept within some bounds; most of the innocent Protestants in the neighbouring districts had time to escape into places of security, before many murders were committed. The Papists in the other provinces had no share in their guilt; they immediately published their detestation of it.

‘ In general, they were steady to their duty as Christians, and to their loyalty as subjects. They in their own defence took up arms, not against the King, but against the King’s enemies, who announced their excision in public resolutions, and parliamentary votes. This is the truth of the fact. Mr. Hume passes it over as of no importance to the subject of his history.

‘ He appears to have sat down with an intention to cure us of our unhappy-party prejudices, by pointing out their terrible consequences, in the last age, of our conduct as legislators, and our feelings as men. In general his observations are admirable, and stand in the place of excellent instructions, enforced by striking examples. His mistakes at the same time are hurtful, and a wound from such a hand must be painful. But happily it cannot be mortal, in the case before us, as abundant materials of true information are still preserved entire. The documents in the following Review will shew that Mr. Hume’s representation of Irish affairs in 1641, is not true history, but fine and pathetic writing. Pity it is, to find such a man adopting the untruths of Sir John Temple, and spreading them on a new canvas heightened with all the colourings of his art. The piece has certainly cost him some labour; for horror and pity are wrought up here in high tragical strains. But the Irish certainly have not sat for the picture; and Mr. Hume in this part of his history must admit the justness of a charge, that he has given a wrong direction to the passions he has taken so much pains to excite.

‘ Mr. Hume is still alive to review and correct some mistakes in his history; and should he decline doing justice in the case before us (what must not be supposed) he, and not truth, will be affected.’

Mr. Hume is not *now* alive, to render that justice to the Roman Catholics, which this Writer apprehends to be their due; but, we are informed, he has left behind him a corrected copy of

of his History, in order to a new impression, with the Author's last improvements. When that edition shall appear, it will then be seen what effect was produced by a certain application to Mr. Hume; of which Dr. Curry has, in this Historical Review, given us the following anecdote :

‘ In the year 1764, a copy of the *Historical Memoirs of the Irish Rebellion*, wherein all these calumnies [meaning the horrid details in Temple's History of the Irish Rebellion, &c.] are clearly refuted by unquestionable authority, was sent to Mr. Hume, when Secretary of the embassy at Paris, under Lord Hertford, in hopes of inducing him to correct these flagrant, and injurious mistakes, in a subsequent edition of his history. But the expected effect has not since appeared. He, indeed, returned a polite but evasive answer, on that occasion, in which he says, “ I am here at such a distance from my authorities, that I cannot produce all the arguments which determined me to give the account you complain of, with regard to the Irish massacre. I only remember I sought truth, and thought I found it. The insurrection might be excused, as having liberty for its object. The violence also, of the puritanical parliament, struck a just terror into all the Catholics. But the method of conducting the rebellion, if we must call it by that name, was certainly such (and you seem to own it) as deserved the highest blame, and was one of the most violent efforts of barbarism and bigotry united.” The authorities sent to him in the memoirs above-mentioned, demonstrating his mistakes, are by both parties confessed to be undeniable. And indeed, it appears from the softer style of this letter, that since the writing of his history, he has abated somewhat of his declamatory virulence with respect to those insurgents, probably from the perusal of these authorities.’

The following stricture is also passed on a great lawyer of the present age : it is thus introduced :

‘ The changes of religion in these kingdoms produced a most memorable æra in our history ; and however the Reformation hath operated, in spreading the base of civil liberty, yet it divided us into parties, and for a time produced terrible struggles for power and property in both kingdoms ; in Ireland especially these things had a period. When all power was set on one side, and that contention ceased, yet the hatred which commenced with the original disputes remained, and exerted itself with remarkable violence, in the framing of penal laws, which doubtless should be but few, in countries which exist by industry, unless the object of such laws, be too formidable not to require its removal at any expence to the Public. In this light hath Popery been held, from the very commencement of Queen Elizabeth's reign, and is seen in no other to this day. No experience

perience of Papists being known and acknowledged good subjects in other Protestant countries; no experience of their good conduct in our own, could hitherto remove the idea of their being enemies by principle to our Protestant establishment. Sir William Blackstone, who has enlightened these nations by his admirable Commentaries on our laws, pronounces on this subject, like those who are content with the first impressions they receive, and think but little on a subject, in which they are but little concerned. "While Papists," he says, "acknowledge a foreign power, superior to the sovereignty of the kingdom, they cannot complain, if the laws of that kingdom will not treat them on the footing of good subjects." With great deference to so great an authority, this judgment includes a charge, which it is impossible to support, unless it can be proved that English and Irish Papists are men of different principles from their brethren in Hanover and Canada. But this is not the case; the majority of English Papists, even in the days of Queen Elizabeth (who stripped them of power and liberty) acknowledged no authority superior to her sovereignty, and renounced to the authority of Pius the Fifth, who wanted to withdraw them from the allegiance they owed her. This they have done, without any breach with the Roman see in matters purely spiritual; in things, I mean, which regard the next life, not the present. The Papists of Ireland have, in a Formulary lately drawn up by themselves, renounced any authority, civil or temporal, claimed or unclaimed, by any foreign Prince or Prelate whatsoever, recognizing at the same time his Majesty's title, and professing their allegiance to be due to him solely. Thus it is at present, even in Spain and Portugal, where no subject would dare own or recognize any foreign power superior to the sovereignty of those kingdoms; and nearer home in France, the sovereignty of that kingdom is so jealously guarded, against all foreign pretenders and pretensions, that a professor who should bring this matter even into doubt, would be degraded from his office, if he did not meet with a severer punishment. Pity it is, that a point of knowledge, so much within his reach, should escape Judge Blackstone; pity it is indeed, that so great an authority, should be employed to give weight, and perhaps perpetuity to a popular error, so injurious to a million of his Majesty's good subjects; for so I venture to denominate them, notwithstanding the hurt they do the Public through a legal incapacity to serve it.

Our candid Author laments the necessity of saying so much on this subject, but he deems it highly expedient to offer a word or two more upon a point of such ostensible magnitude, as that of the *papal supremacy*:

'The

‘ The supremacy of Popes, adds he, in matters merely spiritual, and directed as it ought to be, for the preservation of harmony and unity in the church, cannot be formidable to princes ;—thus restricted, it had for many ages been useful to them. The abuse of this supremacy, and every ill-grounded claim foreign to it, may be removed, and (let me add) has been removed. In the present age, Popes have no more the power of deposing Kings, or of absolving subjects from their allegiance, than they had in the days of Constantine, who permitted a legal establishment of their religion in Rome, the capital of his empire. The claim to this deposing power began and operated only in times of bigotry and ignorance, and has been often opposed even in the darkest ; in the dawn of knowledge it could not do much mischief ; it could not operate in the light ; and if any among us should be still found blind ; should any spiritual doctor among us attempt to justify such a claim, he may be easily detected by putting him to the test of his civil orthodoxy. Such a man, if a Christian, will not abjure to the Public, what he teaches in private. It is against such a man that the keen edge of penal laws should be employed ; legislative wisdom should here draw a line of partition, instead of confounding the well principled, indiscriminately, with their opposers.’

We shall close our brief mention of this work, with the following *recommendation* of it, in the words of the *Introduction* : leaving our Readers to make what allowances may seem requisite for the partiality of a FRIEND [however honest] both to the HISTORIAN * and the CAUSE :

‘ The Historical Review now presented to the Public, was intended intirely for exposing, in a proper light, things over which the fatal prejudices of the times have thrown much obscurity. We would draw useful instructions from our former calamities, and reconcile, by truth, men too long divided by mistakes. We have freely condemned, in this preliminary discourse, the conduct of the Roman Catholics before the Reformation: we have had no call upon us to justify it since that time in any blameable case, and through the rebellion which succeeded the year 1641 in particular, the Author of the following work has been free enough to expose and censure the violence and ambition of some among the clergy as well as laity, that the more justice might be done to the virtue and patriotism of others of the same party. It was an age of infatuation and drunkenness, among all parties (Protestants and Papists) throughout the three kingdoms, and an historian who from prejudice cannot distinguish, or who from bye-ends will

* Dr. Curry.

not distinguish, between the mad and the sober, will acquit himself but ill. He will not instruct, but he certainly will mislead.

ART. X. *An Apology for Christianity, in a Series of Letters*, addressed to Edward Gibbon, Esq; "Author of the Decline and Fall of the Roman Empire," By R. Watson, D.D. F.R.S. and Regius Professor of Divinity in the University of Cambridge. 12mo. 3s. 6d. sewed. White, &c.

THOUGH very little variety or novelty is now to be expected from the advocates of Christianity, yet the Apology before us cannot fail of recommending itself to every reader, who looks upon the subject as important, by the very liberal and sprightly manner in which it is written. Observations, it must be acknowledged, are repeated, which have been often repeated, but for this the apologist cannot reasonably be blamed. While deists continue to urge old objections, they have no right to expect new answers; when they make their attack upon different ground, it is surely time enough for their antagonists to alter their mode of defence. It is obvious with respect to this subject, that, excepting a few metaphysical subtleties and refinements, modern deists have advanced very little that is new; nay, farther, it must be apparent to those who have carefully studied the evidences of Christianity, that most of them seem to have been ignorant where the real difficulties lay, and have drawn their objections chiefly from the creeds and systems of fallible men. And here we cannot help lamenting that so excellent a system of religion as that which is contained in the New Testament, so well suited to our nature and our circumstances, so admirably calculated to promote the happiness of individuals, and the welfare of society, should have its native beauty defaced, and its influence obstructed by unintelligible and absurd doctrines, established and supported by human authority. While this continues to be the case, the clergy may multiply Apologies for Christianity, but infidelity will increase, and it is impossible indeed it should be otherwise. We are sensible that there are other causes which contribute to the growth of infidelity; but daily experience convinces us, that there is no cause so fruitful as that which we have mentioned; it is indeed so very obvious, that it is scarce possible it should escape the most superficial observation.—But, to our author.

Dr. Watson introduces his first letter in the following liberal manner:

‘S I R,

‘It would give me much uneasiness to be reputed an enemy to free inquiry in religious matters, or as capable of being animated into any degree of personal malevolence against those who differ from me

in opinion. On the contrary, I look upon the right of private judgment, in every concern respecting God and ourselves, as superior to the control of human authority; and have ever regarded free disquisition, as the best mean of illustrating the doctrine, and establishing the truth of Christianity. Let the followers of Mahomet, and the zealots of the church of Rome, support their several religious systems by damping every effort of the human intellect to pry into the foundations of their faith; but never can it become a Christian, to be afraid of being asked a *reason of the faith that is in him*; nor a Protestant, to be studious of enveloping his religion in mystery and ignorance; nor the church of England, to abandon that moderation, by which she permits every individual *et sentire quæ valis, et quæ sentiat dicere*.

‘It is not, Sir, without some reluctance, that, under the influence of these opinions, I have prevailed upon myself to address these letters to you; and you will attribute to the same motive, my not having given you this trouble sooner. I had moreover an expectation, that the task would have been undertaken by some person, capable of doing greater justice to the subject, and more worthy of your attention. Perceiving however, that the two last chapters, the fifteenth in particular, of your very laborious and classical history of the Decline and Fall of the Roman Empire, had made upon many an impression not at all advantageous to Christianity; and that the silence of others, of the clergy especially, began to be looked upon as an acquiescence in what you had therein advanced; I have thought it my duty, with the utmost respect and good-will towards you, to take the liberty of suggesting to your consideration, a few remarks upon some of the passages, which have been esteemed (whether you meant, that they should be so esteemed, or not) as powerfully militating against that revelation, which still is to many, what it formerly was *to the Greeks, Foolishness*; but which we deem to be true, to be *the power of God unto salvation to every one that believeth*.

‘To the inquiry, by what means the Christian faith obtained so remarkable a victory over the established religions of the earth, you rightly answer, By the evidence of the doctrine itself, and the ruling providence of it's Author. But afterwards, in assigning for this astonishing event five secondary causes, derived from the passions of the human heart and the general circumstances of mankind, you seem to some to have insinuated, that Christianity, like other Impostures, might have made it's way in the world, though it's origin had been as human as the means by which you suppose it was spread. It is no wish or intention of mine, to fasten the odium of this insinuation upon you; I shall simply endeavour to shew, that the causes you produce, are either inadequate to the attainment of the end proposed, or that their efficiency, great as you imagine it, was derived from other principles than those you have thought proper to mention.’

The first cause assigned by Mr. Gibbon is, the *inflexible and intolerant zeal of the Christians, derived from the Jewish religion, &c.*—Dr. Watson allows that the zeal of the Christians was inflexible,—*neither death nor life, nor principalities, nor powers, nor things present, nor things to come, could bend it into a separation*
from

from the love of God, which was in Christ Jesus their Lord. He allows likewise, that the zeal of the Christians was intolerant, for it denounced tribulation and anguish upon every soul of man that did evil, of the Jew first, and also of the Gentile; it would not tolerate in christian worship those who supplicated the image of Cæsar, who bowed down at the altars of paganism, who mixed with the votaries of Venus, or wallowed in the filth of Bacchanalian festivals.

But though the historian and the divine are agreed, with regard to the inflexibility and intolerance of christian zeal, yet as to the principle from which this zeal was derived, they are *totò cælo*, divided in opinion. The former deduces it from the Jewish religion; the latter, refers it to a full persuasion of the truth of Christianity, as being a more adequate and a more obvious source. It is a matter of real astonishment to him, he says, that any one conversant with the history of the first propagation of Christianity, acquainted with the opposition it every where met with from the people of the Jews, and aware of the repugnancy which must ever subsist between its tenets and those of Judaism, should ever think of deriving the zeal of the primitive christians from the Jewish religion. In a word, he thinks, that such a zeal as Mr. Gibbon describes, from whatever principle it may be supposed to have proceeded, could never have been devised by any human understanding, as a probable means of promoting the progress of a reformation in religion; and, particularly, that it could never have been thought of, or adopted by a few ignorant and unconnected men.

In his second letter, our Author considers *the doctrine of a future life*, which is the second of the causes to which Mr. Gibbon attributes the quick increase of Christianity.

Now, says Dr. Watson, if we impartially consider the circumstances of the persons, to whom the doctrine, not simply of a future life, but of a future life accompanied with punishments as well as rewards; not only of the immortality of the soul, but of the immortality of the soul accompanied with that of the resurrection, was delivered; I cannot be of opinion that, abstracted from the supernatural testimony by which it was enforced, it could have met with any very extensive reception amongst them.

It was not that kind of future life, which they expected; it did not hold out to them the punishments of the infernal regions, as *aniles fabulas*: to the question, *Quid si post mortem maneat animi?* they could not answer with Cicero and the philosophers,—*Beatos esse concedo*;—because there was a great probability, that it might be quite otherwise with them. I am not to learn, that there are passages to be picked up in the writings of the ancients, which might be produced as proofs of their expecting a future state of punishment for the flagitious; but this opinion was worn out of credit, before the time of our Saviour: the whole disputation in the first book of the Tusculan Questions, goes upon the other supposition: nor was the absurdity

furdity of the doctrine of future punishments confined to the writings of the philosophers, or the circles of the learned and polite; for Cicero, to mention no others, makes no secret of it in his public pleadings before the people at large. You yourself, Sir, have referred to his oration for Cluentius; in this oration, you may remember, he makes great mention of a very abandoned fellow, who had forged I know not how many wills, murdered I know not how many wives, and perpetrated a thousand other villainies; yet even to this profligate, by name Oppianicus, he is persuaded, that death was not the occasion of any evil†. Hence, I think, we may conclude, that such of the Romans, as were not wholly infected with the annihilating notions of Epicurus, but entertained (whether from remote tradition, or enlightened argumentation) hopes of a future life, had no manner of expectations of such a life, as included in it the severity of punishment, denounced in the Christian scheme against the wicked.

‘Nor was it that kind of future life, which they wished; they would have been glad enough of an Elysium, which could have admitted into it men who had spent this life, in the perpetration of every vice, which can debase and pollute the human heart. To abandon every seducing gratification of sense, to pluck up every latent root of ambition, to subdue every impulse of revenge, to divest themselves of every inveterate habit, in which their glory and their pleasure consisted; to do all this and more, before they could look up to the doctrine of a future life, without terror and amazement, was not, one would think, an easy undertaking; nor was it likely, that many would forsake the religious institutions of their ancestors, set at naught the gods, under whose auspices the Capitol had been founded, and Rome made mistress of the world, and suffer themselves to be persuaded into the belief of a tenet, the very mention of which made Felix tremble, by any thing less than a full conviction of the supernatural authority of those who taught it.

‘The several schools of Gentile philosophers had discussed, with no small subtlety, every argument, which reason could suggest, for and against the immortality of the soul; and those uncertain glimmerings of the light of nature, would have prepared the minds of the learned for the reception of the full illustration of this subject by the gospel, had not the resurrection been a part of the doctrine therein advanced. But that this corporal frame, which is hourly mouldering away, and resolved at last into the undistinguished mass of elements, from which it was at first derived, should ever be *clothed with immortality*; that this corruptible should ever put on incorruption, is a truth so far removed from the apprehension of philosophical research, so dissonant from the common conceptions of mankind, that amongst all ranks and persuasions of men it was esteemed an impossible thing. At Athens the philosophers had listened with patience to St. Paul, whilst they conceived him but a *setter forth of strange gods*; but as soon as they comprehended, that by the *anacaris*, he meant the re-

† *Nam nunc quidem quid tandem mali illi mors attulit? nisi forte in-
eptiis ac fabulis ducimur, ut existimemus apud inferos impiorum supplicia
perferre; ac plures illic offendisse inimicos quam hic reliquiss—qua si
falsa sint, id quod omnes intelligunt, &c.*

sedition, they turned from him with contempt. It was principally the insisting upon the same topic, which made Festus think, *that much learning had made him mad*: and the questions, *how are the dead raised up? and, with what body do they come?* seem, by Paul's solicitude to answer them with fullness and precision, to have been not unfrequently proposed to him, by those who were desirous of becoming Christians.

The doctrine of a future life then, as promulged in the gospel, being neither agreeable to the expectations, nor corresponding with the wishes, nor conformable to the reason of the Gentiles, I can discover no motive (setting aside the true one, the divine power of its first preachers) which could induce them to receive it; and in consequence of their belief, to conform their loose morals to the rigid standard of gospel purity, upon the mere authority of a few contemptible fishermen of Judea. And even you yourself, Sir, seem to have changed your opinion, concerning the efficacy of the expectation of a future life in converting the Heathens, when you observe in the following chapter, that “the Pagan multitude reserving their
“gratitude for temporal benefits alone, rejected the inestimable present of life and immortality, which was offered to mankind by Jesus
“of Nazareth.”

Montesquieu is of opinion, that it will ever be impossible for Christianity to establish itself in China and the east, from this circumstance, that it prohibits a plurality of wives: how then could it have been possible for it to have pervaded the voluptuous Capitol, and traversed the utmost limits of the empire of Rome, by the feeble efforts of human industry, or human knavery?

This letter likewise contains many pertinent observations concerning the doctrines of Christ's speedy appearance, the millennium, &c. In his third letter, the Doctor considers, whether the *miraculous powers*, ascribed to the primitive church, and mentioned by Mr. Gibbon as the third of the secondary causes of the rapid growth of Christianity, were in any eminent degree calculated to spread the belief of Christianity among a great and an enlightened people.

Cast your eyes, Sir, says he, upon the church of Rome, and ask yourself (I put the question to your heart, and beg you will consult that for an answer; ask yourself), whether her absurd pretensions to that very kind of miraculous powers you have displayed as operating to the increase of Christianity, have not converted half her numbers to Protestantism, and the other half to Infidelity? Neither the sword of the civil magistrate, nor the possession of the keys of heaven, nor the terrors of her spiritual thunder, have been able to keep within her pale, even those who have been bred up in her faith; how then should you think, that the very cause, which hath almost extinguished Christianity amongst Christians, should have established it amongst Pagans? I beg I may not be misunderstood; I do not take upon me to say, that all the miracles recorded in the history of the primitive church after the apostolical age, were forgeries; it is foreign to the present purpose to deliver any opinion upon that subject; but I do beg leave to insist upon this, that such of them as

were forgotten, and in that loaded age, by their easy detection, have rather impeded, than accelerated the progress of Christianity: and it appears very probable to me, that nothing but the recent prevailing evidences, of real, unquestioned, apostolical miracles, could have secured the infant church from being destroyed by those, which were falsely ascribed to it.

In his fourth letter, which is a short one, Dr. Watson considers what Mr. Gibbon has advanced concerning the fourth of the causes of the rapid growth of Christianity, viz. *the virtues of the first Christians*.—He observes, that Mr. Gibbon is eloquent in describing the austere morality of the primitive Christians, as adverse to the propensities of sense, and abhorrent from all the innocent pleasures and amusements of life; that he enlarges with a studied minuteness upon their censures of luxury, and their sentiments concerning marriage and chastity; but that in this circumstantial enumeration of their errors, or their faults (which he is under no necessity of denying or excusing) he seems to have forgot the very purpose for which he professes to have introduced the mention of them; for that the picture he has drawn is so hideous, and the colouring so dismal, that instead of alluring to a closer inspection, it must have made every man of pleasure, or of sense, turn from it with horror or disgust; and that so far from contributing to the rapid growth of Christianity by the austerity of their manners, it must be a wonder to any one, how the first Christians ever made a single convert.

The union and the discipline of the Christian Church, or, as Mr. Gibbon calls it, the Christian republic, is the last of the five secondary causes assigned for the rapid and extensive spread of Christianity, and is the subject of our author's fifth letter, which contains many pertinent and judicious remarks, but for which, we must refer our readers to the work itself; though it is not without a considerable degree of reluctance that we deny ourselves the pleasure of extending, to a greater length, our account of so sensible and spirited a performance.

The sixth letter is introduced in the following manner:

‘I mean not to detain you long with my remarks upon your sixteenth Chapter; for in a short apology for Christianity, it cannot be expected, that I should apologize at length, for the indiscretions of the first Christians. Nor have I any disposition to reap a malicious pleasure, from exaggerating, what you have had so much good-natured pleasure in extenuating, the truculent barbarity of their Roman persecutors.

‘M. de Voltaire has embraced every opportunity of contrasting the persecuting temper of the Christians with the mild tolerance of the ancient heathens; and I never read a page of his upon this subject, without thinking Christianity materially, if not intentionally, obliged to him, for his endeavours to depress the lofty spirit of religious bigotry.

bigotry. I may with justice pay the same compliment to you; and I do it with sincerity; heartily wishing, that in the prosecution of your work, you may render every species of intolerance universally detestable. There is no reason, why you should abate the asperity of your invective; since no one can suspect you of a design to traduce Christianity, under the guise of a zeal against persecution; or if any one should be so simple, he need but open the gospel to be convinced, that such a scheme is too palpably absurd, to have ever entered the head of any sensible and impartial man.

The Doctor concludes his sixth and last letter in the same genteel manner in which he introduced his first.

'I may not probably have convinced you, says he, that you are wrong in any thing, which you have advanced; or that the authors you have quoted, will not support you in the inferences you have drawn from their works; or that Christianity ought to be distinguished from its corruptions; yet I may, perhaps, have had the good fortune to lessen, in the minds of others, some of that dislike to the Christian religion, which the perusal of your book had unhappily excited. I have touched but upon general topics; for I should have wearied out your patience, to say nothing of my readers, or my own, had I enlarged upon every thing in which I dissent from you; and a minute examination of your work would, moreover, have had the appearance of a captious disposition, to descend into illiberal personalities; and might have produced a certain acrimony of sentiment or expression, which may be serviceable in supplying the place of argument, or adding a zest to a dull composition; but has nothing to do with the investigation of truth. Sorry shall I be, if what I have written, should give the least interruption to the prosecution of the great work, in which you are engaged; the world is now possessed of the opinion of us both; upon the subject in question; and it may, perhaps, be proper for us both to leave it in this state; I say not this, from any backwardness to acknowledge my mistakes, when I am convinced that I am in an error; but to express the almost insuperable reluctance, which I feel to the bandying abusive argument, in public controversy: it is not, in good truth, a difficult task, to chastise the forward petulance of those, who mistake personal invective for reasoning, and clumsy banter for ingenuity; but it is a dirty business at best, and should never be undertaken by a man of any temper, except when the interests of truth may suffer by his neglect. Nothing of this nature, I am sensible, is to be expected from you; and if any thing of the kind has happened to escape myself, I hereby disclaim the intention of saying it, and heartily wish it unsaid.

'Will you permit me, Sir, through this channel (I may not, perhaps, have another so good an opportunity of doing it) to address a few words? not to yourself, but to a set of men, who disturb all serious company with their profane declamation against Christianity; and who having picked up in their travels, or the writings of the deists, a few flimsy objections, infect with their ignorant and irreverent ridicule, the ingenuous minds of the rising generation.'

We most sincerely and earnestly recommend an attentive perusal of our Author's concluding Address to those persons for whom

whom it is intended, it being impossible, in our opinion, to read it with any degree of care and seriousness, without being struck with the force and manly spirit wherewith it is written. The following extract, upon a curious subject, we need make no apology for inserting.

‘ Before I put an end to this Address, says our Author, I cannot help taking notice of an argument, by which some philosophers have of late endeavoured to overturn the whole system of revelation; and it is the more necessary to give an answer to their objection, as it is become a common subject of philosophical conversation, especially amongst those, who have visited the continent. The objection tends to invalidate, as is supposed, the authority of Moses; by shewing, that the earth is much older, than it can be proved to be from his account of the creation, and the scripture chronology. We contend, that six thousand years have not yet elapsed, since the creation; and these philosophers contend, that they have indubitable proof of the earth’s being at the least fourteen thousand years old; and they complain, that Moses hangs as a dead weight upon them, and blunts all their zeal for inquiry*.

‘ The Canonico Recupero, who, it seems, is engaged in writing the history of mount Etna, has discovered a stratum of lava, which flowed from that mountain, according to his opinion, in the time of the second Punic war, or about two thousand years ago; this stratum is not yet covered with soil, sufficient for the production of either corn or vines; it requires then, says the canon, two thousand years, at least, to convert a stratum of lava into a fertile field. In sinking a pit near *Jaci*, in the neighbourhood of Etna, they have discovered evident marks of seven distinct lavas, one under the other; the surfaces of which are parallel, and most of them covered with a thick bed of rich earth; now, the eruption, which formed the lowest of these lavas (if we may be allowed to reason, says the Canon, from analogy), flowed from the mountain at least fourteen thousand years ago.—It might be briefly answered to this objection, by denying, that there is any thing in the history of Moses repugnant to this opinion concerning the great antiquity of the earth; for though the rise and progress of arts and sciences, and the small multiplication of the human species, render it almost to a demonstration probable, that man has not existed longer upon the surface of this earth, than according to the Mosaic account; yet, that the earth itself was then created out of nothing, when man was placed upon it, is not, according to the sentiments of some philosophers, to be proved from the original text of sacred scripture; we might, I say, reply, with these philosophers, to this formidable objection of the Canon, by granting it in it’s full extent; we are under no necessity, however, of adopting their opinion, in order to shew the weakness of the Canon’s reasoning. For in the first place, the Canon has not satisfactorily established his main fact, that the lava in question, is the identical lava, which Diodorus Siculus mentions to have flowed from Etna, in the

* Brydone’s Travels; or our extract of that work, Rev. vol. xlix. p. 28.

second Carthaginian war; and in the second place, it may be observed, that the time necessary for converting lavas into fertile fields, must be very different, according to the different consistencies of the lavas, and their different situations, with respect to elevation or depression; to their being exposed to winds, rains, and to other circumstances; just as the time, in which the heaps of iron slag (which resembles lava) are covered with verdure, is different at different furnaces, according to the nature of the slag, and situation of the furnace; and something of this kind is deducible from the account of the Canon himself; since the crevices of this famous stratum are really full of rich, good soil, and have pretty large trees growing in them.

But if this should be thought not sufficient to remove the objection, I will produce the Canon an analogy in opposition to his analogy, and which is grounded on more certain facts. Etna and Vesuvius resemble each other, in the causes which produce their eruptions, and in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation; or if there be any slight difference in this respect, it is probably not greater than what subsists between different lavas of the same mountain. This being admitted, which no philosopher will deny, the Canon's analogy will prove just nothing at all, if we can produce an instance of seven different lavas (with interjacent strata of vegetable earth) which have flowed from mount Vesuvius, within the space, not of fourteen thousand, but of somewhat less than seventeen hundred years; for then, according to our analogy, a stratum of lava may be covered with vegetable soil, in about two hundred and fifty years, instead of requiring two thousand for the purpose. The eruption of Vesuvius, which destroyed Herculaneum and Pompeii, is rendered still more famous by the death of Pliny, recorded by his nephew, in his letter to Tacitus; this event happened in the year 79; it is not yet then quite seventeen hundred years, since Herculaneum was swallowed up: but we are informed by unquestionable authority, that "the matter which covers the ancient town of Herculaneum, is not the produce of one eruption only; for there are evident marks, that the matter of six eruptions has taken it's course over that which lies immediately above the town, and was the cause of it's destruction. These strata are either of lava or burnt matter, *with veins of good soil betwixt them*."—I will not add another word upon this subject; except that the bishop of the diocese, was not much out in his advice to Canonico Recupero—to take care, not to make his mountain older than Moses; though it would have been full as well, to have shut his mouth with a reason, as to have stopped it with the dread of an ecclesiastical censure.*

We now conclude this article with acquainting our readers, that some judicious remarks on certain passages in Mr. Gibbon's history are annexed to our Author's letters; they were communicated to him, he tells us, when his letters were in a great measure printed off, by "R. Wynne, rector of St. Alphage, London."

* Sir W. Hamilton's Remarks on the soil of Naples, &c. Phil. Transactions, vol. lxi.

ART. XI. *Remarks on the Two last Chapters of Mr. Gibbon's History of the Decline and Fall of the Roman Empire. In a Letter to a Friend.* 8vo. 1s. 6d. Payne, &c.

THAT the two last chapters of Mr. Gibbon's elegant and valuable history should not pass without public animadversion, can be matter of surprise to no one who has attentively perused them, and who considers the difficulty of treating a subject of so delicate and interesting a nature, in such a manner as shall give satisfaction to Readers of different views and prejudices. Two Answers have, accordingly, made their appearance, and others, we are informed, will soon be published.

The *Remarks* now before us are written in a candid and liberal manner; they shew the Author to be a scholar and a gentleman, and they contain some things that merit Mr. Gibbon's attention.

One unhappy bias, we are told, prevails throughout the whole course of Mr. Gibbon's researches; the apologists of Christianity are vilified on every occasion; the objections of its adversaries industriously brought forward, and the testimonies in favour of our religion, sometimes wholly concealed, at other times misrepresented.

The passages, says our Author, which I allude to, from the nature of the work itself, affect only, for the most part, the history of the first ages of Christianity. But there are also, far too many oblique and ungenerous insinuations, which fail not to suggest their own proper inferences, and which affect materially, the general credit of Christianity.

The enemy himself in the mean time, often lies hid behind the shield of some bolder warrior; and shoots his envenomed darts, under the protection of some avowed heretic, of the age.—It may be added, that the singular address of the historian, has served even to make the laboured arguments of modern writers, coincide with the description of a remote period of antiquity; and has introduced many well-known objections to Christianity, which the refined scepticism of the present age, claims for its own*. I shall endeavour to oppose his oblique censures, by open argument; and shall enquire into the real weight of the objections, which he has thought fit to set before us, with the strictest candour.

It should be remarked carefully, that it is not the Author's design, to account for the propagation of Christianity from its earliest date, but during a particular period only.

* "We are obliged to attribute to the present age, the invention of many metaphysical subtleties; and perhaps of some arguments of another kind; but for the most part, even the licentiousness of modern infidelity, has been only able to revive old arguments, disguised under some new form. This is a truth, which most strike every one, versed in the history of infidelity, with the strongest conviction."

"The

• The first, and most remarkable period of the history of its miraculous propagation, will not certainly, be found, to be concerned in his disquisitions, since it is not comprehended in his design. He will be found on examination, to have considered only, that later period, which commences after the times of the apostles, and which exhibits to us not the first planting, but the successive increase of Christianity, after it had already taken root, and covered a very extensive tract of country.

• If at any time he ascends higher, he deviates, strictly speaking, from his proper subject.

• Our Author has not indeed made any formal declaration, from what period he means to enquire into the progress of the establishment of Christianity, because, probably it did not seem necessary. It must naturally be concluded, that he cannot have meant to enter into any earlier disquisition on the subject, than falls within the immediate compass of his history.

• Respecting his general plan, he acquaints us, that it is his design, in his three first and introductory chapters, “to describe the prosperous condition of the empire, and afterwards from the death of Marcus Antoninus to deduce the most important circumstances of its decline and fall &c.” But the death of Marcus Antoninus, happened towards the close of the second century; and we must conclude therefore, even in justice to the historian, that his enquiry, as to its express and immediate design, cannot be meant to be carried any higher; and is not consequently, at all concerned about the propagation of Christianity, in the age of the apostles.

• But this age, contains the most striking period, of the history of the propagation, of our religion.—A period, nevertheless so short, that taking its date, before the middle of the first century, it does not extend even to the close of it.

• The last apostolic journey of St. Paul, ended in the year sixty-eight. In the course of little more than thirty years after the death of Christ, his doctrine was spread, through a great part of the known world.

• It was spread from the Euphrates to the Tiber, even in the most populous cities; and the foolishness of preaching overcame the wisdom of famous orators, and philosophers, as the steady piety of its votaries, overcame also the formidable opposition, of its most zealous enemies.

• And the evidence of this period, it appears then, we are still left in full possession of.

• A period of such peculiar importance in the annals of Christianity, that the judicious advocate of our faith, will ever, principally insist on it. He will however insist also, though in a less degree, on the succeeding singular growth of Christianity, amidst the most cruel persecutions, and in spite of the most terrifying opposition. He will not decline, to give an answer, to many even of the most favourite objections, that are sometimes urged, as to the character and conduct of the first Christians; nor refuse to meet the enemy of

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his faith; though he has artfully made a diversion, into a country, which he is less properly called on, to defend.

With regard however to the character of the first Christians, the matter may perhaps, fairly be stated thus:

‘It is a debt, that we owe certainly to their memories, that we owe to Christianity in general; to keep them unstained, as far as may be, by the breath of slander; and we need not fear on the whole to affirm, that their lives did honour to their profession. But if on the other hand, the sentiments of individuals should sometimes be found uncharitable and unbecoming; if even their lives should have been disgraceful to their faith; we are in no sort, concerned to defend their cause, as the cause of Christianity itself. We may lament that so pure a religion should so soon have contracted a mixture of corruption, even during her first residence on earth, but we may find comfort in the reflexion; that every material evidence, by which it is supported, still remains in full force; and that the authentic records of her doctrines, may still teach us what fruits they ought to have brought forth in others, and should yet produce in us.’

Our Author now proceeds to acquaint his Readers that it is by no means his design to follow Mr. Gibbon through all his researches; that his remarks shall be confined rather to particular passages; that it shall be more especially his subject, to examine diligently into the force of the several testimonies collected, in support of his assertions; since should these be found to fail, the superstructure built upon them must fall in consequence.

‘I shall attend particularly also, says he, to such short but significant reflections, not immediately relating to the subject of his history, as our Author has occasionally indulged himself in, in the course of his general notes. From these, perhaps the true temper and design of our historian may best be collected, since in attending to them, we follow him as it were, into his most secret recesses, and hear him speaking in his own person. For all such reflections too, he is more immediately accountable, should it be found, that the history itself can by no means be said to have required them.’

Having now laid before our Readers the Author's design, we shall select a few of his remarks, and refer them for the rest to the work itself, which, from its very nature, is incapable of a regular abstract.

Much stress, he says, is laid by Mr. Gibbon, on his first supposed cause of the rapid growth of the Christian Church.—But it does not seem altogether easy to explain, our Author says, how *an inflexible and intolerant zeal*, such as condemned even the most harmless ceremonies of Paganism, could invite Pagans, amidst all their prejudices, to embrace Christianity. It might indeed, he observes, produce the only effect Mr. Gibbon has assigned to it, in the recapitulation of his arguments, it might supply Christians with that invincible valour, which should keep them firm to their received principles, but it could hardly be

be of service in converting Pagans. This secondary cause, therefore, he thinks inadequate to its declared effect.

As to the next cause alleged, more force may certainly be attributed to it; and the friends of Christianity will very readily acknowledge the doctrine of a future life, brought to light by the gospel, to have had its share in spreading the belief of it. But with what propriety, our Author asks, can this be considered as an human cause? Is not this distinguished excellence of the Christian revelation to be considered rather as a part of *the convincing evidence of the doctrine itself* (p. 450 of Mr. Gibbon's Hist. 1st Ed.) and as belonging to the very essence of the gospel? If so, it is altogether improperly enumerated among the secondary causes which assisted the truth of the Christian religion.

The miraculous powers ascribed to the primitive church, are assigned as a third cause. And here our Author readily joins issue with Mr. Gibbon, but at the same time reminds him, that he gains no step towards accounting for the growth of Christianity, from *human causes*, while he sets before us, the supposed extraordinary interposition of the hand of God.

Both Seneca and Pliny, Mr. Gibbon tells us, have recorded all the great phenomena of nature, earthquakes, meteors, comets, and *eclipses*, which their indefatigable curiosity could collect. But they have omitted to mention that particular eclipse which is related to have happened at the time of the crucifixion. — Our Author's answer to this is as follows :

Of the three chapters referred to in Seneca, two of them treat only of comets and meteors, and one of earthquakes. But his disquisitions in this chapter, relate only to such earthquakes as had produced their usual and dreadful effects in destroying cities, and burying thousands. His attention therefore, cannot properly be supposed to have been directed, towards a far different kind of earthquake, which, though it rent the rocks, and divided the vail of the temple in twain, does not appear to have occasioned any such damage as might entitle it to a place, among that class of earthquakes, which the philosopher, alone considers. Of *eclipses*, the more immediate subject of the present argument, *no one*, of these chapters treats; nor have I been fortunate enough, to discover, even elsewhere, in the course of Seneca's laborious work, any enumeration of eclipses, "collected by his indefatigable curiosity." But in Pliny, we are told "a distinct chapter is devoted to eclipses of an extraordinary nature, and unusual duration," "who contents himself nevertheless, with describing the singular defect of light, which followed the murder of Cæsar." As the best solution of the difficulty, I will repeat to you, this *important* chapter, "devoted" as it is, to eclipses of that kind, among which, it is contended, the per-

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perpetual darkness, in question, ought to have found a place. It will not detain you long.

"There are, says our philosopher, eclipses of an extraordinary nature, and unusual duration, such as that which followed the murder of Cæsar, and in the war with Antony; when a perpetual paleness covered the sun, almost throughout the whole year †." You have the whole chapter laid before you.

"You will now perhaps be surprized at the serious manner, in which this objection is proposed. It must appear surely from the whole of the chapter, that it was not the philosopher's design to record all the most remarkable eclipses, that might be collected, but merely to confirm the general truth of his proposition, so far, as not to leave it wholly without proof. Why he should have fixed particularly on a traditional instance, relating to Cæsar, will easily be conceived, when it is recollected, how flattering the mention of it might prove, and that "this season of obscurity, had already been celebrated by most of the poets, and historians of that memorable age †."

"Had this latter objection, been really formidable, it yet might have been sufficient perhaps, to have remarked, that a mere silence, concerning any fact, in persons at least, but accidentally called on, to make mention of it, cannot properly be considered as of any weight; in opposition to the positive evidence of those, whose express business it is to record it.

"And we might have insisted farther on that "careless indifference," which it is acknowledged, "the most copious and the most minute of the Pagan writers have shewn to the affairs of the Christians †."

"But we have no need to recur to such solutions, when it appears, that of the two philosophers, appealed to, the one has not any where designedly recorded eclipses, and the other has only treated of them in such a manner, as to give us no reason to expect the mention of the darkness of the passion, in preference, to that of other instances, which the history of his own nation, supplied him with."

Our Author goes on to observe that what Mr. Gibbon says of the conduct of the Roman government towards the Christians, is in reality a laboured apology for it, rather than a disinterested relation of mere facts; that the guilt of the princes and magistrates of Rome is industriously palliated; the most stubborn proofs occasionally turned aside from their plain and natural signification, and the persecuted Christians considered in that light only, in which the most bigoted of their persecutors would have placed them. It is every where supposed, we are told, according to the spirit of the argument adopted, that the Christians were acknowledged criminals; and, without doubt, merited the punishments inflicted on them. On this idea, the

† P. 158. *Fiunt prodigiis & longiores defæctus; qualis occiso Cæsare, & Antoniano bello, totius fore anni pallor perpetuo.* Plin. Nat. Hist. lib. II. c. 30. fol. edit. Paris. 1723.

† P. 518.

† P. 530.

conduct of their persecutors is apologized for, and the *indulgent spirit of Rome and of Polytheism* (p. 568) is extolled, either on account of the nature of the punishments they inflicted, or of the occasional cessation of their cruelties.

Our Author farther observes upon this subject, that Mr. Gibbon ascends beyond the proper limits of his history, to state to us, the persecution under Nero. It is easier, he says, to see the reason of this digression from his subject, than to justify the propriety of it. The intent, we are told, is, to blot out, if possible, from the page of history, one distinguished persecution of the Christians, by the assistance of a refined conjecture.

Eusebius, according to Mr. Gibbon, frankly confesses, that he has related whatsoever might redound to the glory, and has suppressed all that could tend to the disgrace of religion. This is an heavy accusation, and our Author endeavours to shew that it is entirely groundless. It is impossible, he says, to reconcile the express words of the charge exhibited with any part of the passages appealed to, and observes that there is a remarkable agreement between the interpretation which Mr. Gibbon has adopted, and the French translation of Mons. Caussin.—He (Eusebius) has related whatever *might redound to the glory*, and suppressed all that could tend to the disgrace of religion, are the words of Mr. Gibbon.—*Ne voulant dunc rien mettre devant les yeux de fideles, que ce qui peut relever l'honneur de notre religion*, are the words in which Mons. Caussin, according to his loose method of interpretation, has chosen to express what forms the substance of full three preceding sentences; and has, at the same time, entirely missed his readers as to the true sense of his Author.

This striking similarity between the interpretations of Mr. Gibbon and Mons. Caussin, our Author leaves to others to account for.—But we must refer our Readers to the REMARKS themselves for what is farther advanced in vindication of the character of Eusebius.

FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

NETHERLANDS.

ART. I.

THE booksellers at Amsterdam have published a very entertaining work, which is, at the same time, far from being destitute of instruction, under the following title: *Relation, ou Journal d'un Officier Francois, &c. i. e. The historical Journal of a French Officer in the Service of the Confederates in Poland, who was taken by the Russians, and sent into Siberia. Amsterdam. 1776. The Author of this Journal is THÉOPHRE BELCOUR*

BELCOUR, a Lieutenant-colonel of infantry, whose exile in Siberia, during the space of three years, furnished him with many occasions of making curious observations on that country. His design in publishing the Journal seems to be upright and humane; it is, to inform the august Empress of Russia of the little regard that is paid in Siberia to the orders which she has, with so much clemency and goodness, sent thither in favour either of those who are condemned to exile, or those who are conducted there as prisoners of war, or of those who are sent on purpose to augment the population of the country. The author gives us an account of the behaviour of the greatest part of the governors and subaltern officers in that northern region, of the authority they assume, and which they think themselves entitled to abuse with impunity, on account of their distance from the Imperial court; he describes the deplorable condition of those who are subjected to their orders, which are generally dictated by the odious principles of sordid avarice or despotic caprice; he shews the defects of their administration and the manner of correcting them, so as to promote, at the same time, the interests of the sovereign and the well-being of the people; he describes the country and the adjacent districts; he takes notice of the nature of the soil, and the manners of the people; and makes judicious observations on the religion and commerce of the Siberians. These observations will contribute to rectify the false notions of these matters and others of like importance, that have been imparted by several authors, and especially by M. de Voltaire, who (as our Journalist remarks) knows little more of the country than its roubles; and the Abbé Chappe, who took all his accounts from hearsay, while he was riding post from place to place.

We hope for the honour of the Russian government, that the accounts our author gives of the military discipline, or rather *exaction* in Siberia, and of the manner of conducting and treating *there*, exiles, state prisoners, and even the colonists, are exaggerated; for they inspire *horror*, in the strongest and most extensive signification of that term. His accounts of *Casan* and *Moscow* are more favourable to the Russians in some respects; but in general his portrait of that people, which is well composed both in point of colouring and expression, is much to their disadvantage. Our author was at *Casan* when *Pugatchew* was in arms, and he relates several circumstances of the progress and operations of that rebel chief. His account of the different nations, that inhabit, or wander, in the northern parts of the Russian empire, and to the north-east, is curious and instructive, notwithstanding its brevity; and the extract of a *Relation of a Voyage into Siberia*, which is placed at the end of this Journal, will give both pleasure and information to the reader.

LEYDEN.

II. *Dissertatio Philologica de Vita et Scriptis Longini, &c.* i. e. *A Philological Dissertation concerning the Life and Writings of LONGINUS.* 4to. This academical production, which bears the name of P. SCHARDAM, was composed under the inspection, and (as may be supposed) under the directing influence of the ingenious and learned Professor RUHNKENIUS, one of the principal ornaments of the university of Leyden. The researches it contains throw more light upon the character, education, taste, and philosophy of Longinus, than any thing of the kind we have yet met with; and we find here an accurate list of the writings and fragments of that eminent man, that have hitherto been but imperfectly known.

H A G U E.

III. *Plan de Reformation des Etudes Elementaires, i. e. A Plan for reforming the ordinary Method of Elementary Study,* by M. BORELLY, Member of the Royal Academy of Sciences and Belles-Lettres, and Professor of Eloquence, &c. at Berlin. 8vo. 1776. This excellent publication, which discovers taste, judgment, and an extensive knowledge of human nature, is the result of much experience in the important art of teaching. The ingenious author had long formed the design of drawing up an *Elementary Course of Study*, and he executed this design on occasion of the reform which the King of Poland proposes to make in the system of public education, having appointed a *commission* for that purpose about a year ago. The plan of Mr. Borelly is nobly sketched, and is very extensive; it is also more liberal, than could well be expected from a writer, who, by his connexions in France, before he fixed his residence at Berlin, we suppose to have been a member of that famous society, whose suppression has left so many schools of learning vacant in Romanish countries.

The subjects relative to education which are briefly treated in this little work, are comprehended in fifty-two articles, of which we shall give a more particular account, (if time and place permit) in our *Appendix*.

GERMANY and the NORTH.

L E I P S I C.

IV. A new volume of Professor Meiner's *Philosophical Miscellanies*, has been lately published (*Vermischte Philosophische Schriften*) which contains *Five Dissertations* on the following interesting subjects:—*Consciousness*:—*The Portrait of Epicurus, and the Contradictions of his Theology*.—*The Apathy of the Stoics*.—*The Sources of Consolation, which the Ancients had to remove the Terrors of Death*.—and the *Opinions of the ancient Philosophers concerning the State of the Soul after Death*.

V. Phy-

V. *Physicalische, Chymische Abhandlungen, &c.*, i. e. *Dissertations, relative to Natural Philosophy and Chemistry*. By M. F. Christopher Erxleben, Professor at Gottingen. The first of the *Dissertations* contained in this collection treats of *Fixed Air* and the *Acidum Pingue*, the second of the *Purple Mineral*, the third of the *Allum of Grauwobert*, and the fourth contains remarks on the rapid congelation of water, that had been separated from all contact with the air of the atmosphere. The last *Dissertation* comprehends a variety of objects, and consists of observations on a lettuce-plant, loaded with prolific flowers of different forms, on the *Emberiza Navalis* and an *Emberiza Calandra*, which was observed near Gottingen, and on a very convenient machine for impregnating water with fixed air.

VI. *Petri Caroli Guilielmi L. B. ab Hohental, Liber de Politica, adpersus animadversionibus de Causarum Politia et Justitia differentius*, i. e. *A Treatise on Political Science, with Observations concerning the distinctive Characters of Police and Jurisprudence*. By Baron Hohental. This is an useful and judicious work, and deserves to be read by those who have at heart the internal prosperity of a nation.

VIENNA.

VII. The Work entitled *The History of the Fine Arts, as they were cultivated in ancient Times*, which was composed, several years ago, by the late Abbé Winkelman, though it contained evident proofs of the learning, taste, and genius of that celebrated virtuoso, was nevertheless chargeable with many defects, and even with several errors. This was owing to the rapidity and precipitation with which it was composed. When the ingenious author had more leisure and was in easier circumstances, he sat down coolly and reviewed his work, corrected faults, supplied defects, lopped off superfluities, and made many changes of the greatest consequence. The hand of an assassin put an end to his life, when he was ready to publish this new edition of his work, and the science of antiquity and the fine arts could not have sustained a more sensible loss, by the decease of any other of their votaries. The new edition of this incomparable work is at length published, with all its improvements, in a large quarto volume at Vienna, under the following title, *Johann. WINKELMAN Geschichte der kunst des Alterthums, &c.* i. e. *An History of the Arts of Antiquity*, by, &c. Dedicated to the Prince of Kaunitz-Rietberg. The term *History* in this title is taken, as we see by the work, in an extensive signification; for under it, we have a theoretical and practical system of art, as well as an account of its improvement and progress. The plan of the work, in its present form, is as follows: In the first part we find a series of chapters, in which the author treats of

of the origin of the arts, and the causes of the different aspects they bore in different nations; of the state of the arts among the Egyptians, Phenicians, Persians, Etruscians, and their neighbours, and finally among the Greeks and Romans. The second part exhibits discussions of a more difficult nature, such as those relative to the influence of times and circumstances upon the state and progress of the arts. His observations here have little sure ground to build upon before the time of Phidias; but from that period to the time of Alexander, and from thence to the extirpation of liberty in Greece, he has a noble field, and expatiates in it with all the judgment of a critic, and all the taste of an accomplished connoisseur. The chronological history of the arts of Greece, subdued and subjected to the Roman empire, is a curious piece, and terminates the work, whose publication we owe to the care and zeal of the *Academy of the Arts at Vienna*.

N U R E M B E R G.

VIII. *Neue Bibliothek, &c. i. e. A New Library or Repository of scarce and curious Books, together with Fragments and Letters of some learned Men of ancient Times, which are now published for the first time.* By Mr. HUMMEL. 8vo. 1776. We have in this collection, by analysis or extract, the substance of sixty-three scarce books, many of them curious and remarkable, as also the copy of a newly-discovered manuscript of the treatise of Tacitus, *De Moribus Germanorum*, which will be very interesting to the collators of various readings.

F R I E B U R G in B r i s g a u.

IX. We must mention here a publication, which, indeed, belongs to the year 1775, but is of too much consequence to the lovers of Italian history and literature to be passed over in silence on that account. It is the true, genuine, and original *History of Italy*, by Francesco Guicciardini, (*Della Istoria di, &c.*) in XX. Books, 4to. 4 Volumes. The world was not informed of the castrations, mutilations, and interpolations, that degraded the edition of this celebrated work which was published in the year 1561, (although that edition was printed at Florence under the inspection of Angelo, the author's nephew) before Apollonio Zeno published his notes on the work entitled the *Librarian of Italian Eloquence*. It appears from these notes, that the Chevalier Ant. Murmi, on comparing the original manuscript of Guicciardini's history, which is in the library of the Medici, with his printed copy, found that the latter had been considerably mutilated. The circumstances and political views of the government of Florence, at the time that this first edition appeared, prevented the editors from publishing it exactly as the author had composed it: it is certain that Concini, secretary to the Grand Duke, curtailed it greatly, and rendered it

in

in many places so different from the original text, that the true and genuine history may be said to appear now for the first time. The bookseller who has undertaken the present edition declares, that he has printed it after the manuscript, reviewed and corrected by the author, which is to be seen in the library of Magliabecchi at Florence. He has also enriched this edition with the life of the author, his portrait, a catalogue of the different editions of this history, summaries, indexes, and instructive notes.

P A R I S.

X. An anonymous author has published the first and preliminary volume of a large work entitled, *Accord de la Philosophie avec la Religion, prouvé par une Suite de Discours historiques et critiques, relatifs à treize Epoques, &c. i. e. The Union and Agreement of Philosophy and Religion, proved by a Series of historical and critical Discourses, relative to thirteen Epochs, marked in the Course of Ages. Volume 1st. 12mo.* The author delineates, in this volume, the plan of his work, which is vast and comprehensive, taking in the ideas and opinions of men in all periods of the world, the progressive motion of truth, the birth of error, and shewing by historical facts, thoroughly examined and ascertained, the harmony that has always subsisted between philosophy and religion. The reader will see in the execution of this plan, the patriarchal religion, pure in its source, but corrupted in its streams by the various theological systems of paganism;—the primitive religion unfolded under the Mosaic dispensation;—the follies of Grecian and Roman paganism, which the different philosophical sects were incapable of reforming;—the light, that was diffused by the Mosaic dispensation and its happy effects, in preparing mankind for a more perfect revelation;—the sublime character of the Founder of Christianity, and the marvellous establishment of that divine religion, together with the sects and heresies that divided the church, when supported by the imperial throne of the Cæsars;—the rise and progress of Mahometanism;—the establishment of the Western Empire by Charlemagne, and the state of Christianity from his reign to the downfall of the Eastern Empire, together with the effects relative to that religion, that were produced by the fall of that empire and the propagation of letters in the west in consequence thereof;—the state of the sixteenth century, and the rise and progress of the reformation introduced by Luther and Calvin; (the great *stumbling-block* of Romish theologists;) the moral and intellectual state of mankind;—the state of Christianity from the middle of the seventeenth century to the middle of the present, and the singular revolution in the human mind, that has taken place in our times; together with

the attempts of infidelity and irreligion to erect an empire. Such is the plan of the extensive and interesting work, of which the first and preliminary volume is now before us.

XI. In this age of Dictionaries, one of the most extensively useful to young students, which we have met with, is the *Dictionnaire géographique, historique, et mythologique, portatif, &c. i. e. A portable Dictionary, geographical, historical, and mythological, which contains a Description of the Empires, Kingdoms, and Countries, that were known to the Ancients, with their various Denominations, and the Revolutions that have happened within their Limits; as also the Situation of their Cities, with their Names, both ancient and modern, likewise those of Seas, Gulphs, Isles, Harbours, Rivers, Lakes, Mountains, and Capes.*—Finally, a Summary of the Lives of the most illustrious Men of Antiquity, with an Account of the fabulous Gods and Heroes of Paganism, to assist the young Student in reading with Advantage the Greek and Latin Authors. By Mr. FURGAULT, Professor in the University of Paris. 8vo.

XII. *Géographie Universelle à l'Usage des Collèges, &c. i. e. Universal Geography for the Use of Schools and other Seminaries of Education.* By Mr. ROBERT, Ancient Professor of Philosophy at Chalons Sur-Saonne. This second edition of an excellent elementary book is still superior to the first.

XIII. *La Fortification Perpendiculaire, &c. i. e. Perpendicular Fortification, or an Essay concerning different Methods of fortifying the Right Line, the Triangle, the Square, and all Polygons, whatever the Dimensions of their Sides may be, by giving a perpendicular Direction to their Defence; in which also Methods are proposed for improving the Strength of Places already fortified, and Plans of Redoubts, Forts and Intrenchments, constructed on new Principles: the whole enriched and illustrated by Cuts executed by the ablest Engravers.* By the Marquis of MONTALEMBERT, Marshal of the King's Camps and Armies, Lieutenant general of the Provinces of Saintonge, &c. Member of the Royal Academy of Sciences, and of the Imperial Academy of Petersburg. Volume I. 4to. 1776.—The design of this work is to render fortified towns impregnable; and it is acknowledged by the first-rate connoisseurs to be a master-piece of its kind. The author complains of the modern method of employing bastions, which are not, even since the invention of cannon, so good a defence as the old-fashioned perpendicular walls, flanked with towers. He shews that the towns in France, that are fortified with bastions, put the government to a prodigious and unnecessary expence,—resist feebly,—are liable to be surpris'd,—that it is easy to silence their batteries,—that they are taken as soon as this happens, nay often, while their fire continues in its greatest vigour. The learned and ingenious author prescribes remedies for all these inconveniencies in the towns already

fortified, and shews how they may be prevented in the fortifications that are to be raised in the time to come, by his perpendicular works.

XIV. *Esprit des Usages et des Coûtumes des differens Peuples, &c. i. e. Quintessence* (for we know not how to translate it otherwise) of the Customs and Manners of different Nations, or Observations drawn from various Travellers and Historians. 3 Vols. By Mr. de MURNIEN. 1776. This collection is by no means the work of a vulgar compiler; it is well chosen, entertaining, and instructive.

XV. *Essais Politiques sur l'Autorité et les Riches que Clergé, &c. i. e. Political Essays on the Authority and Opulence that have been acquired by the secular and regular Clergy since their first Establishment.* By M. GOEZMAN. 12mo. 1776. In these essays the ingenious author examines the bond of union which connects monastic establishments with the political system of the countries where they take place, compares the advantages that have resulted from their suppression in some nations, and from their continuance in others, and inquires into the best methods of making them indemnify the state on the one hand, for what it loses by them on the other.

XVI. M. Moutard, bookseller, has actually in the press, and intends to publish immediately, the two first volumes of a large work proposed to subscribers, and of which four volumes are to be published annually until the whole (which is to be comprised in 30 volumes in 12mo with maps) shall be finished. This work is entitled *Le Cosmographe, ou Description historique, politique, physique, &c. i. e. The Cosmographer, or an historical, political, philosophical, and literary Description of the known World.* The two volumes, which are in the press, contain the *Preface*, an *Abridgment of Astronomy* considered in its relation to geography, the *Theory of the Earth*, a general Description of the terrestrial Globe with its principal Divisions, and such historical, political, physical and literary Observations or Facts as belong to this general View of the Earth. The kingdom of France, with which the authors of this undertaking (for it is the work of a society) intend to begin their particular detail, will be the subject of the two subsequent volumes, which are to appear in July 1777.

XVII. *Lettre de M. de Voltaire à l'Academie Francoise, &c. i. e. A Letter from M. de Voltaire to the French Academy, read publicly in that Assembly on the Festival of St. Louis, the 23d of August 1776.* Here the poet of Ferney nauseously bepraises himself through some fullsome pages, and then gathers and scrapes together all the low passages which Shakespeare, either tainted by, or complying with, the taste and manners of his age, let drop from his pen.

MONTHLY CATALOGUE, For DECEMBER, 1776.

M E D I C A L.

Art. 13. *The New Method of curing Diseases by inspecting the Urine*, explained: As practised by the German Doctor. 8vo. 1s. Bew. 1776.

THE Author inveighs against Meyersbach for his imposture, laughs at his ignorance, and recites the *experiments* which have been made upon his *skill*. He has collected a number of stories about the Doctor's blunders: such as that of his discovering [by inspection of the *liquid*] a woman to be "with child," when, unluckily, it turned out that she was *seventy* years old;—that of his pronouncing the water of a consumptive girl to have been made by "some *old man*," afflicted with the gravel:—and that of his declaring a "young gentleman" to be in a violent fever, when it happened that the patient was an *old cow*, who had, very innocently, helped some wags to play the doctor this ugly trick*.

It cannot, however, be affirmed that nobody, beside *the Doctor himself*, is benefited by his singular mode of practice, since the *pamphleteers* also seem to be making money of it.

Art. 14. *The Impostor Detected*; or the Physician the greater Cheat: Being a candid Inquiry concerning the Practice of Dr. Meyersbach;—containing a faithful Account of many remarkable Cures performed by him, which had been deemed incurable—Being a full Refutation of the sophistical Arguments and invidious Reflections of Dr. Lettsom, and others. 8vo. 1s. 6d. Wilkie.

Abuses Dr. Lettsom, extols Dr. Meyersbach, and recites a parcel of unparalleled cures performed by the latter: on which miraculous cases this writer (*unknown*) comments, and argues, and proves, and reproves,—in order to convince the world that the German Doctor must, necessarily, possess greater skill, or dispense better medicines, than the faculty, who could not work such wonders, can boast. But, notwithstanding the affected triumphs of this champion without a name, his utmost efforts seem too feeble to parry the powerful thrusts of the resolute and vigorous Lettsom†; who appears determined‡ to rescue the public from the fatal effects of a most dangerous delusion, and a most impudent imposture.

Art. 15. *An Essay on Gleets, &c.* By J. P. Marat, M. D. 4to. 1s. Nicoll.

Whatever may be the abilities or success of this Author, as a *practitioner*, we cannot entertain any favourable idea of him as a *theorist*, when we find him speaking of the matter discharged in a

* Other, similar, *experiments*, are related; but we have given enough. Some *cases* are also recited, in which the Doctor's methods of treatment are said to have proved *fatal*.

† See our account of the Doctor's pamphlet against Meyersbach, Rev. October, p. 314.

‡ Vid Dr. Lettsom's frequent attacks upon the *Urine Doctor*, in a succession of letters, &c. printed in the Daily Gazetteer,

gleet, as proceeding in some cases, from a 'rarefaction of the fluids,' caused by the expansion of the internal air; as happens in spring and autumn, two seasons where the atmosphere, being less elastic, does not oppose so great a resistance to the action of the internal air.'

In the practical part of the work, the Author displays his success in the cure of several gleets unsuccessfully treated by M. Daran himself; and gives an account of the principles on which his method of cure is founded, 'with the avowed liberal view of 'promoting the good of society';—not forgetting, however, in a kind of dedication to the worshipful company of surgeons in London, to give the Reader a hint where he may be ipoke with.

Art. 16. *The Physical Friend; pointing out the Symptoms of every Distemper incident to Man; with those in every Stage of the Disease, and what they forestel, &c. &c. &c.* By J. A. M.D. and F. R. S. 12mo. 2s. 6d. Baldwin. 1776.

This *physical friend* is one of the tamest and most harmless of the class of medical writers and compilers, which so abounds in this writing and compiling age of ours. Whether his friendly professions, which fill a crowded title page, be sincere or not; he can, at least, do you no mischief. He is

'Awake to buzz, but not alive to sting.'

for there is not a single *recipe* recommended, or even hinted at in his whole performance. 'Many a person,' says this considerate compiler, 'having lost his life, owing to an ignorance of his disorder,—I thought I could not do mankind a greater service, than by laying before the Reader the symptoms of each particular disease; which will enable him to call in advice before it be too late.' Accordingly, under the different titles of diseases, the *diagnoses*, as your medical people call them, are given, together with the good and bad signs; principally and avowedly compiled from Allen's old compilation; and each paragraph is signed in form by Hippocrates, C. Aurelianus, Etmullerus, &c. and other reverend names in *us*: the whole calculated to inform the Reader what name to give his disorder—which must be a great comfort to a sick man—and whether he is bad enough to send for the doctor, or may safely keep his money in his pocket—which is another great comfort. Should he prefer the latter alternative, we would then recommend him to the friendly gentleman in the next article.

Art. 17. *The Modern Family Physician, or the Art of Healing made easy; being a plain Description of Diseases, &c. with the Methods of Cure, &c.* 8vo. 3s. bound. Newbery. 1775.

The preceding compiler is intentious, pithy, and aphoristical; this is a long-winded gentleman, a compiler too, who *profes* through thirty-six chapters of dull and tedious advice, copied and minced from the writings of Sydenham, Mead, Sloane, Buchan, and others.—Surely the public will at length be surfeited with these medical hashes, served up thus repeatedly, by such a set of woeful cooks!

Art. 18. *Eight anatomical Tables of the human Body; containing the principal Parts of the Skeleton and Muscles represented in the large Tables of Albinus; to which are added concise Explanations: By John Innes, Edinburgh printed. 4to. 6s. 6d. in Boards. Sold by Becket in London.*

These

These tables are designed by Mr. Innes to accompany a short description of the human muscles lately published by him*. They are copies on a small scale, of some of the elegant and accurate plates of Albinus; and may be serviceable to such anatomical students as have not access to the originals; which is all, considering the minuteness of the figures, and the mediocrity of their execution, that we can say in their favour.

M A T H E M A T I C S.

Art. 19. *A System of Military Mathematics.* By Lewis Lochée, Master of the Military Academy, Little Chelfea. 8vo. 2 Vols. 12 s. sewed. Cadell. 1776.

The following account is given by the author himself of this work. "The first volume contains arithmetic and algebra; and the second those parts of geometry that comprehend the mensuration of distances accessible and inaccessible, of plain surfaces, and of prisms, cylinders, cones, spheres, and other solid bodies. The use of both sciences I have endeavoured to illustrate by a constant application of them to the various duties and employments of military service; and the order in which the several parts are ranged, though it may differ from that which is adopted by others, is by repeated experience found to be most rational in itself, and most instructive to the student."

It will be sufficient to observe, that this system is drawn up with judgment; that it is well calculated to answer the particular purpose for which the author designs it; and that it may be perused with pleasure and advantage by others, who are not educated for a military profession. These two volumes form part of a course of military mathematics, which the author proposes to pursue, if he meets with suitable encouragement.

A M E R I C A N C O N T R O V E R S Y.

Art. 20. *A Letter to the Rev. Josiah Tucker, D. D. Dean of Gloucester, in Answer to his "Humble Address and Earnest Appeal, &c."* With a *Postscript*, in which the present War with America is shewn to be the Effect, not of the Causes assigned by him and others, but of a fixed *Plan of Administration*, founded in SYSTEM: The landed opposed to the commercial Interest of the State, being as the Means in order to the End. By Samuel Estwick, L. L. D. 8vo. 1s. 6d. Almon.

The Dean has here met with a very lively, sensible, and able antagonist. Mr. Estwick is an acute reasoner, and an entertaining writer. His letter abounds not only with pertinent and just; but with pleasant, remarks on the *Humble Address*, and on its reverend author; and, on the whole, he appears to be well informed with respect to every branch of the important argument which he has undertaken to maintain, in opposition to so great a proficient in political and commercial knowledge as the Dean of Gloucester.—The grand question regarding actual and virtual representation in parliament is particularly discussed, in order to shew the justice of what

* See Review for September last, p. 243.

has been urged, on this head, by the Americans: for whom the author is a warm and zealous advocate.

ART. 21. *Journal of the Provincial Congress of South Carolina, 1776.*

Published by Order of the Congress. 8vo. 2 s. Charles-Town printed, London re-printed, for Almon.

Contains the proceedings of the above-mentioned Provincial Congress, from February 1st to the close of the session, 1776.

P O L I T I C A L.

ART. 22. *Take your choice !*

REPRESENTATION,
and
RESPECT.

IMPOSITION,
and,
CONTEMPT.

ANNUAL PARLIAMENTS,
and
LIBERTY,

LONG PARLIAMENTS,
and
SLAVERY.

Motto. "Where annual election ends, slavery begins."

Hist. Ess. on Brit. Const.

8vo. 1 s. 6d. Almon. 1776.

This zealous anti-ministerial politician reminds us of honest Burgh, the author of *Political Disquisitions**, whom he strongly resembles, and often quotes. He calls aloud for parliamentary reformation, and offers a *scheme* for effecting this great purpose; and this, he says, is a matter so easily to be accomplished, that the reader who has ever thought otherwise, will be surpris'd that he could have overlooked what will now appear to him to be so simple, and so obvious;—but for particulars, we refer to his pamphlet.

Some readers, adepts in political science, may treat this gentleman as a *visionary*; but, however that may be, we think that every rational and sober individual, who thus employs and communicates his thoughts, on subjects of such vast importance to his country, is worthy of attention.—Of the multitude of *hints* which, on every interesting topic, are so publicly disseminated by the assistance of the press, some may, at one season or other, spring up and bear fruit, to the real emolument of the community.—We remember poor Jacob Henriques, whose projects and advertisements were a standing jest for many years, and yet government thought it no diminution of its wisdom to adopt his scheme of a guinea lottery, and had honour and gratitude enough to reward him for his invention.

ART. 23. *Strictures on a Sermon*, intitled, "The Principles of the Revolution vindicated," preached before the University of Cambridge, on Wednesday May 29th, 1776, by Richard Watson, D.D. F.R.S. Regius Professor of Divinity in that University, 8vo. 6d. White, &c.

The free notions of government entertained by Dr. Watson, could not be expected to pass without academical animadversion, when published *ex cathedra*. He is now under the hands of a shrewd examiner, who extends the doctor's principles to extremes, that we

* See Rev. vol. i. and liii.

would charitably hope neither he, nor any other sensible man ever intended: a treatment which may be esteemed hardly fair—excepting, perhaps, in such controversial skirmishes.

Art. 24. *Observations on the Scheme before Parliament for the Maintenance of the Poor*, with occasional Remarks on the present System, and a *Plan proposed* upon different Principles. In a Letter to Thomas Gilbert, Esq; Member for Litchfield. 8vo. 6d. Chester printed, and sold in London by Wallis and Co.

Raises some objections against Mr. Gilbert's Bill (as well as against the present system of the poor's rates), which seem to be reasonable and important; and offers a new scheme, on the principle of those associations so well known in this kingdom, by the name of *Beneficial Clubs*. This hint, notwithstanding its singular appearance at first sight, deserves (as far as we, who have not time to make sufficient enquiry into its merits, can judge) the serious consideration of the public. The general outline only, of our author's plan is here given, with an hope that the scheme might prove beneficial, if digested into a regular system. 'A single parish, he adds, might try the experiment, but the sanction of the legislature is requisite to authorize the attempt.'

Our author appears to be well qualified for the investigation of this difficult subject. His manner of writing convinces us, that he is a person of good sense, as well as learning; and his style is such, as cannot fail of gaining him reputation as a writer.

NATURAL HISTORY.

Art. 25. *Characteres Generum Plantarum, quas in Itinere ad Insulas Maris Australis, collegerunt, descripserunt, delinearunt annis 1772—1775*. JOANNES REINOLDUS FORSTER, LL. D. et GEORGIUS FORSTER. 4to. 1 l. 7s. Boards. Elmsly, &c. 1776.

Doctor Forster and his son have, in this elegant work, presented the botanical world with the first fruits of their late circumnavigation, consisting of seventy-five new *genera* of plants, scientifically described according to the Linnæan method. The genuine botanist, in whose eye the "hyssop of the wall," is an object equally interesting with the "cedar of Lebanon;" will, we doubt not, be highly gratified with this accession of treasure; but, farther than the addition it will make to his catalogue, we cannot think much advantage to science will accrue from the bare description and delineation of plants, the qualities of which are totally unknown, and which may probably scarcely ever again come under the survey of a naturalist. Perhaps too, the lover of botany for its own sake, will think he is made to pay rather too dear for the pleasure this work will afford him. As most of the subjects delineated are extremely minute, the vast comparative size of the plates, while it greatly enhances the price of the volume, gives an air of ostentation approaching to the ludicrous. The names which it was necessary to invent for the new *genera* are, for the most part, derived from the Greek, and ingeniously contrived to express some distinguishing property of the plant. Several, however, are complimentary appellations, derived from the names of some of the author's botanical friends, or others, to whom he chose to pay this token of respect. This practice is, we know, common among

botanists, yet we cannot think it a judicious one. Beside that it gives rise to many inharmonious awkwardly-compounded words, it is also the occasion of many needless synonyma, since few writers have authority enough to establish names which may be considered as deciding the claims which different nations, or individuals, may have to reputation in the same walk. Were a French naturalist to go over the same ground our authors have trod, it is scarcely to be supposed, that his ear or his vanity would suffer him to acquiesce in their *Galinia*, *Schefflera*, *Sharwia*, and *Skinnera*.

We have only farther to remark, that there is all the appearance of accuracy in the description and delineations; and that the engravings are neatly executed. Two of them, one the flower of the *Barringtonia*, the other the *Bread-fruit*, are remarkably beautiful.

M I S C E L L A N E O U S.

Art. 26. *Remarks on British Antiquities*, viz. 1. The Origin and Ceremony of judicial Combats. 2. The Solemnities of ancient Writs. 3. The ancient and modern Use of Armorial Figures. 4. The Form of Funeral Service. By William Borthwick, Esq. 8vo. 2s. 6d. Edinburgh printed, and sold by Cadell in London.

These northern memoirs will be thought curious and valuable by the antiquary. The first and third essays more particularly merit attention; and the author has added, what is not mentioned in the title page, a remarkable account of the family expences, mostly in the article cloathing of James III. king of Scotland, 1474.

Art. 27. *The Life of Robert Lord Clive*, Baron Plassey, &c. By Charles Caraccioli, Gent. Vols. II. III. IV. 8vo. 18 s. in Sheets. Bell, in Bell Yard.

To the sentiments excited by the appearance of the first volume of this crude jumble*, it is only necessary now to add, that the four volumes are filled with materials collected from the late Reports, and memoirs, of Indian transactions, ill digested, worse connected, and suitably printed.

Art. 28. *The Truth of the Christian Religion*, a Poem, founded on a very celebrated Work of Hugo Grotius. By Charles L'Offe, A. M. Rector of Langton in Lincolnshire. 8vo. 5 s. White, &c.

We have not classed this publication under the Article of Poetry, because, so far from coming under that denomination, it is hardly measured rhyme. It is, indeed, a most stupid disfiguration of a most excellent work.

P O E T I C A L.

Art. 29. *The Patriot's Progress*; a familiar Epistle, humbly inscribed to John Wilkes, Esq; 4to. 1s. Wallis and Co.

Some bold emulator of the great Sternhold here assails Mr Wilkes, and 'tells him his own,' as the saying is, in strains that would make even Sternhold (could he hear them) burst with envy:

'See him one moment from his seat driv'n out,
The next an Alderman of Farr. *Without*;

* See Rev. vol. liii. p. 80.

Now to the Tower sent, and now by rabble

Restor'd to his seat in *Stephen's Chapel*;

"Sternhold himself he out-Sternholded."

SWIFT.

Art. 30. *The General Fast*; a Lyric Ode: With a Form of Prayer proper for the Occasion, and a Dedication to the King.

4to. 1 s. Fielding and Co.

Ridicules the fast, and insults the government.

Art. 31. *The Genius of Britain to General Howe*. An Ode. 4to.

1 s. Sewell, &c.

It is not often that we meet with verses of this temporary, fugitive class, so worthy of an extract, as are most of the stanzas which compose this little spirited poem;—which commences with a well-imagined sketch of the portentous aspect of the awful night preceding our late victory at Long Island. Amidst the horrid solemnity of the scene, the GENIUS of Britain appears to General Howe, while reposing in his tent, and thus addresses him:

Dauntless son of freedom hail!

Charg'd with many a victim's doom,

May thy Godlike arm prevail,

Though its valour load the tomb.—

Several stanzas are here employed in execrating the American rebels; after which, the former happy state of the country is pathetically contrasted with its sad reverse of fortune, since the commencement of the present troubles:

'Sorrow was a stranger here;

'Distant far! the Mourner's voice;

'Plenty rob'd the smiling year;

'Rapture bid my swains rejoice.

'Where her harp contentment strung,

'Pity's sighs are heard to flow:

'Scenes that loud with rapture rung,

'Gloom, a wilderness of woe.

'Chearful from the kindling east,

'Rush'd the gold-hair'd youth of day:

'Blest the vale, the mountain blest,

'Triumph'd in the genial ray.

'Now each hill and vale forlorn,

'Desolation's haunt appears:

'Clouded, dim, the eye of morn

'Wakes upon the waste in tears,

'Dumb the minstrels of the grove,

'Music glads no more the dale:

'Sad, the breeze, that breath'd of Love,

'Swells of death a hollow gale.

'Safety slept in ev'ry field,

'Fear had night's pale empire fled;

'Now, with tyger-srouch conceal'd,

'Danger lurks in ev'ry shade.'

Having

Having poured a volley of poetic thunder on the devoted head of Lord Chatham, the GENIUS turns with complacency to Lord North :

- ‘ whose firm, high-kindling soul,
- ‘ Whilst the storms of discord rave,
- ‘ Whilst the seas of faction roll,
- ‘ Dares to dash th’insurgent wave.
- ‘ Gods approve, though Dæmons blame——
- ‘ Though from earth no incense rise,
- ‘ NORTH enjoys a brighter fame ;
- ‘ His the pæans of the skies !’

The illustrious apparition then takes leave of the hero, in the following lines :

- ‘ Warrior, take thy with’d repose,
- ‘ Gain from Sleep, his strengthening charm ;
- ‘ E’er the morrow’s day shall close,
- ‘ Deeds of wonder claim thy arm.——
- ‘ Know, ah know, my love will weep,
- ‘ Whilst thy sword with vengeance falls ;
- ‘ Yet I’ll aid its glorious sweep,
- ‘ When my injur’d country calls.
- ‘ Though my eye with pity stream ;
- ‘ Though my heart with anguish moan ;
- ‘ Justice, bid thy lightnings flame :
- ‘ Virtue, let thy work be done.’

Art. 32. *The Devil*, a poetical Essay. 4to. 1 s. 6d. Doddsley. 1776.

This Devil is announced to us under a two-fold description.

First, he is *Belshub*, a fine Gentleman ;

‘ A charming youth, with curls and laces,
Drest by the hands of Loves and Graces.’

Secondly, a fine Lady :

‘ While *Satan*, worst of deadly sinners,
Shines forth in petticoat and pinnars.’

The moral and fatirical *improvement* of this stroke of fancy, is diffused through twenty-eight pages of pretty easy, though somewhat obscure verses : evidently the production of no mean rhimester.

Art. 33. *To the Memory of the late pious Mr. Thomas Wilton*, 8vo. 4 d. Buckland.

These pious effusions of virtuous friendship, are not proper objects of critical regard ; we shall, therefore, only observe, with respect to the present little elegiac poem, that we imagine the Author would have expressed himself more to our satisfaction had he recited the excellencies of Mr. Wilton’s character in plain prose.

RELIGIOUS and CONTROVERSIAL.

Art. 34. *Concordia. Seu Sacrae Coenæ Theoria Sacra. Auctore* P. D. K. S. T. P. Londini. 8vo. 2s. 6d. Lilly. 1776.

Written with a view of reconciling the Lutherans and Calvinists in their sentiments, concerning the Lord’s Supper. The Author conceives, that this ordinance, as it was administered by our Lord to his

his apostles, and to which he appropriates the term *sacra cena*, differed, both in its nature and design, from that which is a perpetual institution in the Christian church; and which he calls *sacramentum cene*. If we understand him right, his idea of the former corresponds to, or at least very much resembles, that of the Lutherans; whilst he considers the latter as a meer memorial, or monument of the event to which it immediately refers. By this distinction, which he labours to justify and support, he hopes to unite the contending parties of Christians; his views are laudable, but we much doubt his success.

Art. 35. *A Sketch of the Oeconomy of Divine Providence, with respect to Religion among Mankind.* By W. Willets. 8vo. 6 d. Evans. 1776.

This small treatise affords an agreeable and edifying view of the dispensations of heaven with respect to the human race, particularly in regard to religion and salvation. The worthy Author writes in a rational manner, unbiassed by modes and forms of man's device, but firmly attached to the revelation given us in the Bible, and to whatever appears to be *scripture truth*. His very brief view of the oeconomy of Divine Providence tends to excite the Reader to a diligent improvement of those advantages, which are enjoyed under the Christian dispensation. He enters not into dispute, but in a little postscript just takes notice of the 'learned and ingenious Author of *Sketches on Man*;' and speaking of some who oppose Christianity he remarks that 'These ingenious writers have their system of divinity, and may be biassed thereby, as well as other men; and their system is *destiny*, the same, he adds, with that which the Assembly's catechism formerly adopted, viz. that God *ordained* from all eternity whatsoever should come to pass.' Divines, we apprehend, will hardly agree to this account; and there certainly is a very great difference between *destiny* or *fate* (which Heathen writers seem to have talked of as superior even to the Gods themselves) and the *appointments* of a BEING, INFINITE in wisdom and goodness.

Art. 36. H KAINH ΔΙΑΘΗΚΗ. *The New Testament, collated with the most approved Manuscripts; with select Notes in English, Critical and Explanatory; and References to those Authors who have best illustrated the Sacred Writings.* To which are added a Catalogue of the principal Editions of the Greek Testament, and a List of the most esteemed Commentators and Critics. By E. Harwood, D. D. 12mo. 2 Vols. 7s. bound. Johnson 1776.

Doctor H. informs us in his preface, that the principal authorities to which he has had recourse in preparing this new edition, are the *Cambridge* manuscript of the Four Gospels and of the Acts of the Apostles, bequeathed by Beza to that university, and the *Clermont* copy of St. Paul's Epistles. He prefers these, because in his judgment they are superior both in age and accuracy to the *Alexandrian* manuscript preserved in the British Museum: but in all cases of various readings, or where either of the former copies was mutilated and defective, he has consulted other manuscripts, and particularly the *Alexandrian*. And he solemnly professes, that he has not inserted a single word in this edition, which is not supported by the best ma-

nuscripts;

manuscripts; and that he has not altered a single word, or the minutest particle to serve any cause, or to support any favourite system: however, he has thought proper in some passages to discard the commonly received reading, and to substitute another in the text, supported, as he apprehends, by better authorities: and he refers the Reader for the reasons of such alteration to a *third volume* of his *Introduction to the New Testament*, speedily to be published: but surely some notice should have been given in the margin of every variation of this kind. The marginal notes are partly the Editor's own, and partly a selection from other writers, to whom the Reader is referred; and in many instances they are a valuable addition to the text. This edition is printed on a neat type, and seems to be carefully revised.

In the Editor's annexed catalogue of approved commentators, harmonizers, &c. we are surprised to find, that he has omitted Dr. Doddridge.

Art. 37. *A Second Dissertation on Heretical Opinions*; shewing the Nature of Heresy; in what respect Errors in Religion may be innocent or sinful; the Causes from whence they generally proceed; the Excuses often alledged by false Christians and avowed Unbelievers. Concluding with an Address to the Young, or Students in the University. By John Rawlins, M. A. Rector of Leigh in Worcestershire, Minister of Badley and Wickamford, and Chaplain to the Right Honourable Lord Archer. 8vo. 2s. Oxford, printed. London, sold by Rivington. 1776.

For an account of the first dissertation we must refer our Readers to our Rev. vol. xlvii. p. 327. It is there remarked, that what this Writer's notions of error and heresy are, and in what respects he thought them innocent or sinful, we could not exactly determine from that performance, but might expect some farther light from his next publication. We wish to speak with all possible candour on the subject, but must acknowledge that we cannot yet conclude with any certainty from this work what particular sentiments or opinions are to be esteemed erroneous or heretical. Heresy is represented as somewhat very dreadful, several causes of it are assigned, some circumstances are mentioned, which may alleviate error, or render it nearly innocent, but whether it consists in a departure from the words of scripture, or from the sense which a particular church, or set of men have affixed to those words, we are left unable to determine. The second section, indeed, professes to explain the nature of heresy, and tells us, that 'in its primary signification, it is not a *practical*, but a *speculative* error,' and afterwards we are informed, that 'it is not a simple error of the understanding only; but its malignity consists in an obstinate and determined perverseness of the will.' It is in this latter sense only, we suppose, that heresy can be considered as implying any thing criminal; yet we are ready to fear that our Author's enlarging so much on the subject, may lead some persons to pass such a censure on many, who have the most candid and ingenuous minds, but cannot agree to every thing which might even in a Protestant church be given out as *orthodox*.

The tenth section of this pamphlet is called 'a sketch of some vain and incoherent opinions patronized by modern *heretics* and *unbelievers*.' But though *heretics* are brought into the title of this section, the

the opinions censured are only those which are advanced by Deistical writers, such as Chubb, Blount, Hume, &c. while room is left to bring this charge of heresy against others who do believe the gospel. The Author may explain himself more clearly in a third dissertation, which is yet to appear, and is to shew that 'the fences which the church of England has raised against the inroad of errors in religion, are formed with wisdom, and moderation.'

Mr. Rawlins discovers good sense and learning.—His work tends to inspire young Readers, to whom it is principally addressed, with an awful sense of the danger of heresy;—but before we advance any farther opinion of it, let us wait for his next publication. A great part of this and the former dissertation, appears to have been preached before the university, in four discourses. The two last sections in this work are immediately addressed to the younger students; and here much seasonable and judicious advice is administered. Among other things, the study of ecclesiastical history is recommended; which if they impartially and attentively pursue, they will probably be convinced, that the brand of heresy has been affixed by different parties on their opponents, each in their turn, and that no man who really seeks after truth, or who loves God and his word, can in a criminal sense, or in the scripture sense, be a heretic, though he may not be able to agree to some human, or established explications of the sacred writings.

Art. 38. *Divine Worship due to the whole Blessed Trinity*, the Father, Son, and the Holy Spirit, as being one and the same God: Proved from Scripture and Antiquity: As that Doctrine is taught in the Articles, and the Practice of it enjoined in the Liturgy of the Church of England: Among which are interspersed, Doctor Samuel Clarke's Censures of Arians, Socinians, &c. with diverse Citations from his Writings to shew what Concessions he made, and what near Advances to the true Catholic Faith. 8vo. 1s. Rivington. 1776.

This Author writes with mildness and good sense. The arguments he proposes, are such as have been repeatedly considered. He frequently introduces Dr. Clarke, as affording support to that doctrine he wished to defend: from some passages we should almost think that this Writer and Dr. Clarke agreed in their sentiments on the subject. As when we read that 'Christ is the Son of God—by an ineffable derivation,' and again, there is, 'we agree, a posteriority of order in the Son and Holy Spirit, with reference to their emanation and extration,' and further,—'it will always be our duty principally, and in the first place, to make our supplications and prayers, to offer up our praises and thanksgivings, and to render all possible honour and adoration to God the Father, as head and fountain of the Godhead.' But there are other expressions in the pamphlet to which Dr. Clarke could not have assented. We may, however, observe, that persons, who are serious and sincere, in what they say on disputed points, often come much nearer to those who seem to differ from them, than they are ready to apprehend. Those who are esteemed most orthodox, we suppose, would allow of the above expressions, which, nevertheless, convey some ideas of inferiority, which

which in another view they would be hardly willing to admit. The appendix, recommending the practice of catechizing, chiefly consists of extracts from the writings of some of our former bishops.

Art. 39. *The true Sonship of Christ investigated.* And his Person, Dignity, and Offices explained and confirmed from the Sacred Scriptures. By a Clergyman. 12mo. 2s. Dilly. 1776.

The great aim of this writer, we are told, is to shew, 'that the general, unanimous, and consistent voice of Revelation, declares our Saviour to be Son of God, as he is God-man, begotten of the Father, by the union of the Divine Word with human nature in his incarnation.' The greatest part of the volume, it is also said, has been delivered to a numerous congregation, who were universally satisfied—that the explication given of this matter is the scriptural and just one. Some of the most judicious and learned of his brethren, the Author farther adds, to whom his work has been submitted, have urged the publication of it, as what might be of real service to the interests of Christianity. Perhaps it may be so; and lovers of truth and goodness will wish success to whatever *really* contributes to so valuable an end. But we do not see the great tendency of this performance to such a purpose. The incarnation of Jesus the Saviour is surely hidden and mysterious. How fruitless then must be our inquiries about it! Indeed it has appeared to us, that some expressions and reasonings, which have been used on these subjects, are little short of prophane. And when we reflect on the malignant spirit, the hatred and persecutions which have been excited in the Christian world by words and phrases relating to them; we are concerned to see any thing which may seem to have a remote tendency of this kind. For undoubtedly these malicious dispositions are more repugnant to the truth and spirit of Christianity, than any failure in the use of scholastic phrases and metaphysical niceties and distinctions can possibly be. But we do not mean to insinuate, that this book is written in an uncharitable strain; its language is temperate and mild, and the principles it inculcates seem to arise from the conviction of the Author's own mind.

Art. 40. *The Child's Directory; or Easy Lessons*, in four Parts; designed for the Instruction and Improvement of Children and Youth. Part I. A Collection of Scripture Sentences. Part II. The Ten Commandments explained. Part III. Against Sloth and Idleness; on Compassion and Cruelty; a summary View of the Things that are Lovely. Part IV. Hymns and Forms of Prayer. To which is prefixed, an Address to Children on good Behaviour. By James Walder. 12mo. 6d. Buckland, &c.

To compose a book for the instruction of children, in the duties of religion or morality, is perhaps, one of the most difficult kinds of writing. We have multitudes of little tracts intended for this purpose, but few of them are properly adapted to the conceptions of the very young people for whom they are professedly calculated. When Paul 'was a child, he *spoke* as a child, he *understood* as a child;' but Paul, 'become a man, put away childish things,' and, probably *forgot* them too: so that Paul himself would, perhaps, have found it difficult to reduce his notions of moral and religious truths to a level

level with the understandings of master and miss; who (it must be knowledge) were never more successfully tutored than they have been of late, under the care of "their old friend, [the late] Mr. John Newbery, of St. Paul's church yard."

The present little work is intended for children who have learned to read, and are supposed capable of comprehending the good lessons here collected, from the Scriptures, for their instruction. The brief commentary on the commandments, may, especially, be useful to those who are too young to enter fully into the peculiar nature and design of several of the precepts delivered by the Jewish legislator.

Art. 41. *A Reply to Parmenas.* By the Author of a Letter to a Baptist Minister. 8vo. 6d. Shrewsbury printed.

Art. 42. *More Work for the Vicar of St. Alkmund's,* Author of "A Letter to a Baptist Minister." A Letter to * * * * *, occasioned by "A Reply to Parmenas." 8vo. 6d. Shrewsbury printed. Sold in London by Otridge, &c.

The above pamphlets relate to a controversy which has lately risen on the subject of baptism; some account of which is given in the Review for September last; where the three principal publications in this debate are mentioned with remarks; for which reason we think it sufficient, as to these two tracts, to give only their titles.

Art. 43. *The Harmony of the Truth;* an absolute Confutation of all Infidelity, addressed to Mr. L—y, on the Publication of the Sequel to the Apology: Being chiefly a Comment on, or Illustration of, the Author's Reply to the Author of the Remarks on a scriptural Confutation of the Apology, &c. 8vo. 1s. Law.

This performance is compounded of bigotry and absurdity, with scarcely any other ingredient, except it be a little vanity. Were we so say that the Writer appears to be absolutely *insane*, with relation to the subject he treats upon, he would probably be much offended with us; and yet it is the only judgment which sober and candid criticism can pronounce.

S E R M O N S.

I. Preached at the Visitation held at Church-Stretton, Shropshire, May 18, 1776. By John Mainwaring, D. D. Rector of Church-Stretton, and Fellow of St. John's, Cambridge. 4to. 1s. Woodyer, Cambridge; Beecroft, &c. London.

II. *The Duty and Advantage of Integrity in private and public Life,* stated—Sept. 28, 1776. (Being the Day of electing a chief Magistrate for the City of London.) Before the Right Hon. John Sawbridge, Lord-Mayor, the Aldermen and Livery of London. By the Rev. Wanley Sawbridge, A. M. Chaplain to his Lordship. 4to. 1s. Dilly.

III. *American-Resistance indefensible*—On the late Fast-Day, Dec. 13. By a Country Curate. 4to. 6d. Gardner.

Contains a brief, but clear and consistent state of our present unhappy conflict in America; with strong deductions in favour of the measures of government.

CORRESPONDENCE.

THE strictures of an ingenious Correspondent, upon Mr. Bryant, so far as they relate to Philo Judæus and Clemens Alexandrinus, are not just. Mr. Bryant hath produced the passages from those authors at the bottom of the page, and his references are exact. We have examined the originals; and if our Correspondent had an opportunity of doing the same, he would find the assertion of Philo Judæus in the second volume of his works, p. 84, Mangey's edition; and that of Clemens Alexandrinus in Potter's edition, p. 413. Nevertheless, as Mr. Bryant maintains that Hellenismus and Hellenes are very ancient terms, and that the name of Hellenes was given to an order of Amonian priests in Egypt; may it not be asked, whether Philo and Clemens might not mean those priests, and not the Grecians properly so called, when they say that Moses was instructed by the Hellenes? In that case, neither Philo nor Clemens will have fallen into so great a mistake as Mr. Bryant has represented, unless they should be convicted of this mistake from other circumstances.

††† The *Governor of the Hospitals for the Small-pox and Inoculation*, who has favoured us with a letter on the subject of our account of Baron Dimsdale's *Thoughts on Inoculation* [in our Review for November, page 394] must have greatly mistaken our intentions, if he thinks that we had any design, in that article, of discouraging the charitable and useful institution, at Pancras, in behalf of which he has addressed us.

We only wished to second the views of Baron Dimsdale, by briefly stating the inconveniences and dangers which might probably attend the prosecution of a certain plan, to which the Baron alludes, formed for establishing a *Dispensary* for inoculating the poor of London, at *their own houses*: as the execution of such a scheme appeared to us to have a manifest tendency to spread the *natural disease* amongst great numbers of persons who might otherwise have escaped it. We do not imagine the hospitals at *Pancras*, and *Cold-bath-fields*, are so conducted as to furnish room for any apprehensions of this kind. On the contrary, we have reason to believe, as well from the papers which our Correspondent has communicated to us, as from Baron Dimsdale's observations on these institutions, that they have been highly beneficial to numerous *individuals*, without producing any injury to the *community* at large.

From a state of the Hospital sent us by our Correspondent, it appears that 13,343 patients afflicted with the *natural small-pox* have been received into the house, from the commencement of this establishment in September 1746, to March 1776; and that 14,843 persons have been inoculated in this Hospital during the period included between the years 1752 and 1776.

Erratum, in the Review for April, p. 323, l. 37, *ludicrous* is misprinted, for *judicious*. This is materially injurious to M. Condillac's *Observations on History*; and we ask pardon of the ingenious Academician: who, we believe, never thought of making *merry* with *that* subject.



APPENDIX

TO THE

MONTHLY REVIEW.

VOLUME the FIFTY-FIFTH.

FOREIGN LITERATURE.

A R T. I.

Nouveaux Memoirs—New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin, for the Year 1774, Vol. v. 4to. Berlin, printed by Fred. Vofs, 1776.

THIS volume opens with the history of an *Extraordinary Sleeping Disorder*, which affected a lady of Nismes, in regular and periodical paroxysms, twice a day, at sun-rise and at noon; the first continuing almost always until near the time that the second began; and the second ceasing about seven or eight o'clock in the evening. The *Physico-Psychological Considerations* of the perpetual secretary, M. FORMEY; on this strange phenomenon, are curious. It is remarkable, as he observes, that the paroxysm of the morning always came on at the break of day, in all the different seasons of the year, and thus began sooner or later according to the length or shortness of the days; and that the other commenced a little after noon; that the former ceased in part, during a short interval before twelve o'clock, during which, the patient had only time to take a little broth before its return; while the second paroxysm ceased entirely between seven and eight in the evening; so that the patient recovered the use of all her members, until the dawn of the next morning, when her sleep returned with all the characters of the most compleat insensibility, except a feeble, but free respiration, and a weak, but regular motion of the pulse. The farther detail of the circumstances of this extraordinary disorder, merits the attention of the Medical Faculty; because certainly, there are few lethargies recorded in the annals of Physiology, that have been attended with such singular

APP. Rev. Vol. lv. K k symptoms,

symptoms. It is remarkable, that when the disorder lasted six months, and then ceased, the patient had an interval of perfect health during the same space of time; that when it lasted a year, the interval was in the same proportion, and that for four or five days before the interval came, a great quantity of *saliva* flowed from the mouth, mixed with serous humours, so sharp and corrosive, that they affected the parts which they touched in their passage. At length the disorder ceased entirely, without the least appearance of return. The woman lived many years; was always lively and active, though restless and ill-humoured; and died in the 81st year of her age, of a dropsy, which did not seem to have any connexion with her preceding disorder.

The learned Academician, after having shewn the great difficulties that attend our enquiries into the causes of all disorders, whose paroxysms are regular and periodical, and the peculiar difficulties that attend the case now before us, makes several *physiological* and *psychological* reflections on this case; but the former are too hypothetical, and carry with them so little perspicuity, and evidence, that we shall not abridge them here; while the latter are drawn from the most chimerical, fairy regions of metaphysical refinement and speculation, and tend to shew little else than that our Academician, (who has served under several philosophical standards, of various colours) thinks matter *may be*, for ought we know, the seat of intelligence, and possess all the qualities that are *needlessly* attributed to a spiritual substance.

Memoirs, by M. Costillon, Junior, concerning the Flutes of the Ancients. This subject has been treated by several learned men, particularly *Bartholinus*, and the celebrated *Le Fever* (*Tanaquillus Faber*) but imperfectly; notwithstanding their vast erudition, as they were ignorant of music. M. Costillon, who is both a scholar and a musician, has succeeded better: his principal design here, is to prove that the flute of the ancients was a kind of hautboy, which uttered its sound by the means of a reed, and that there were two sorts of flutes, in one of which the reed was visible, as it is in our hautboy, but was concealed in the other, in the same manner as it is in children's trumpets. Several passages of the ancients are elegantly explained in this memoir; in which we find reflections on the different parts of their flutes, and on the names that were given to these instruments.

M E C H A N I C S.

Account of a Manuscript Memoir of the R. F. Knoll, relating to the manner of rendering the beds of sick persons more convenient, by a new method of construction, which makes it easy

to change the posture of the patient, without any effort on his part, or his being removed from the bed.

ANTIQUITIES.

Extract of two Letters from Marseilles, addressed to M. Formey, by Mrs. Barbier de Longpré. Mr. Paw, in his *Philosophical Researches concerning the Egyptians and Chinese*, affirms that the Pharaohs coined no money, and that the Egyptians carried on their commerce by weighing the metals, that were employed in sales and purchases. The author of these letters discovered, amidst the medals of her father, (who had resided in Egypt as French consul) an ancient coin, which appears to be of the most remote antiquity, and elegantly engraven; it represents one of the Pharaohs, and is particularly described in the paper before us.

The two following articles, in the historical part of this volume, exhibit the principal contents of two letters addressed to M. de Castillon, the one by Mr. *Magellan*, in which he mentions the noble telescope, of four feet diameter, which M. Trudaine de Montigne had constructed for the Academy of Sciences; and gives an account, among other things, of mercury calcined or precipitated *per se*, by the means of a continual ebullition, during the space of two years, which M. de Beaumé presented to the same learned society,—the other from M. de *Luc* concerning his new hygrometer, and the experiments of Dr. Priestley on fixed air, which are well known.

EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *An Examination of the following Physiological Question, “Whether Women are as fruitful, and the Instances of Twins as numerous, in modern as in ancient Times?”* By M. de Francheville.

In order to prove that man is not in a *physical* state of weakness and degeneracy, and that the principles of life and fecundity, are neither vitiated nor enfeebled in the human race, the learned Academician takes the affirmative side of the question here proposed, and presents us with an enormous list of *women in the straw*, who have brought forth twins, in the *remote period of antiquity*,—in the *middle age*,—and in *modern times*. By *twins*, however, we are not here to understand *pairs*; for the author confines his examples to the cases, where three children or any number above that, have been produced at a birth: Excellent reading, this, for midwives and gossips, and all lovers of the *marvellous*. Egypt, Greece and Italy, furnish our Academician, in the 1st period, with many examples of 3, 4, 5, 6, and 7 children produced at a birth, and Pliny mentions a miscarriage of 12. The 2d period is not inferior to the first in female fecundity, and one case is alleged of a Polish Countess in the territory of Cracovia, named *Virbovasla*, who was deli-

vered of 36 living children at a birth, in the 13th century. Martin Cremonensius, who wrote the history of Poland in 1270 (the year after this is supposed to have happened) affirms the fact; which, however, we are inclined to place in the class of fables, along with the delivery of the Countess of Henneberg (at the village of Losduin near the Hague) of 365 children at one birth; a story, which M. de Francheville mentions and explodes under the first period. The 3d period, from the 15th century to the year 1775, furnishes deliveries of 3, 4, 5, 6, 7, 9, 11, and an imperfect one of 17; and thus is not inferior in fecundity to the two former. Q. E. D.

MEMOIR II. *Remarks concerning the Temperament in Music.* By M. Lambert.

The question here is, to express a sound or any given relation *a* by means of the numbers 2, 3, 5, in such a manner, that the formule $a = 2^m \cdot 3^n \cdot 5^p$ may be resolved either exactly or with a certain given degree of precision, the exponents *m*, *n*, *p*, being entire numbers, positive or negative.

MEMOIR III. *Concerning Aerial Perspective.* By M. Lambert.

The subject of this memoir is that branch of the painter's art, which relates to the degradation of the colour of objects proportionably to their distance, and the constitution of the atmosphere; and it is here treated in a masterly manner.

MEMOIR IV. *Considerations on the Parts of Generation in the Female Sex.* By M. Walter.

A very curious and learned memoir, every way worthy the attention of anatomists.

MEMOIR V. *Experiments on the Alloy of various Metals and Semi-Metals.* By M. Margraff.

These experiments are divided into four classes. The 1st contains those that were made with copper and zinc, both as perfectly disengaged from all heterogeneous parts, as was possible. The author employed the copper of Japan, as being the finest, and zinc, which he purified by distillation. The experiments of the 2d class were made upon copper mixed with fine pewter of Malaga: those of the 3d on copper, mixed with zinc and pewter: those of the 4th, on common and malleable brass, mixed with fine pewter. The effects of these experiments are curious, and deserve the perusal of the chymist,—who is referred to the work itself.

Continuation of M. Beguelin's Inquiry concerning the Variations of the Barometer.

In the former part of this memoir * the learned and ingenious Academician had endeavoured to prove, that the variation of the whole mass of the atmosphere, and the variation of the

* See the Appendix to the 53d Vol. of the Monthly Review.

spring or elasticity in a part of that mass, are the two general causes of the variations of the barometer; now the primitive causes that affect and modify the mass and elasticity of a portion of the atmosphere, of a considerable extent, are *heat, cold, dryness, moisture*, with their different combinations; and the influence of these causes is discussed in the memoir now before us.

The effect of *heat* is the dilatation of the air. Many eminent men have alleged also, that heat augments the elasticity or spring of the air, and from hence it is concluded, that heat must make the mercury rise in the barometer. Experience however proves the contrary. It is a general observation, that the barometer is often, nay regularly, higher in Winter than in Summer; it is moreover remarked, that, in Summer, the mercury descends a little every day towards the hour of the greatest heat at noon, and M. de Luc joins his weighty testimony to those of Messrs. Bouguer and de la Contamine, in the confirmation of these observations. With respect to this point, our Academician adopts a well-known opinion*, which comes to this: that the air having, like all other bodies, a *vis inertiae*, this prevents the rarefaction that it undergoes from the first impression of the heat, from being instantaneous; even when being suddenly warmed, it can expand itself freely on all sides. Thus the augmentation of the spring or elasticity of the air, must accompany the first moments of the expansion of the atmosphere, which is produced by a new degree of heat; and thus the heat will make the barometer rise, and that more or less as the portion of the atmosphere, so warmed, is more or less dense or loaded with vapours; for the vapours are susceptible of a degree of elasticity superior to that of pure air. But when these first moments are past, it is natural to think that the heat, continuing to act upon a portion of the atmosphere, should make the barometer descend, and that for the following reasons: 1st. Because the expansion of the air disperses it on all sides, and thus the column of the atmosphere, which the heat rarifies, becomes lighter by losing the quantity of air which the heat impels into the collateral columns. 2dly. Because the dilatation of the air weakens its spring in proportion as that spring can expand itself with freedom in the rarified air: thus the influence of elasticity, which before supported the mercury in the barometer, must necessarily diminish in the same proportion.

From hence the author proceeds to consider the effect of *cold* on the barometer. *Cold* contracts and draws together the

* See the Memoirs of the Acad. of Sciences of Paris, for the year 1699, p. 101—125.

parts which it is the property of heat to separate; and thus its natural effect, in the atmosphere, is, to condense the air, to compress its spring, and thus, *ceteris paribus*, to augment the pressure, which makes the mercury rise in the barometer.

As to the effects of *dryness* and *moisture* on the air, our author observes, that the elasticity of bodies encreases in dry weather, and that their spring is relaxed and weakened by *moisture*. Consequently the dryness of the air must augment the pressure of the atmosphere, and make it sustain an higher column of mercury, while moisture, by the effect now mentioned, must make mercury descend. It is, however, necessary to observe, with respect to the *dryness* and *moisture* of the air, that if the latter diminishes the pressure of the air by relaxing its spring, it, on the other hand, loads the air with watry particles, which, by their density, must very considerably augment its mass, so that it would be difficult to determine *a priori*, whether the moisture of the air be adapted to make the barometer rise or fall. The same thing may be said of dryness, which dispels the watry particles that increased the weight of the air. So that there appears to be here a conflict between the effect of *spring* and *mass*, between *elasticity* and *weight*, and it is experience alone, which can assure us, that in this conflict, the effect of elasticity is much superior to that of weight. The ingenious Academician, after these observations, combines these four different states of the air, two by two, and points out the effects that must result from them with respect to the barometer. We must refer the reader to the *memoir* itself, for an account of the curious detail into which he enters, with a masterly spirit of sagacity and observation. We do not recollect any production in which this intricate, complicated, and difficult branch of natural philosophy, (the variations of the barometer) is treated with such depth, precision, and perspicuity, except the justly celebrated work of M. de Luc, to which M. Beguelin does eminent justice, though he does not adopt all the principles and reasonings of that ingenious observer of nature.

An Extract of the Meteorological Observations, made at Berlin, in the Year 1774. By M. Beguelin.

Experimental Researches concerning the Causes of the Changes of Colour in Opaque Bodies, which are naturally coloured. By M. Delaval.

The observations and experiments, contained in this article, were made on vegetable, animal, and mineral substances. Each of these have furnished a great number of examples of the changes mentioned in the title of this memoir, which throw new light on the theory of colours, and lead to a variety of discoveries.

discoveries, which may be of singular use to the painter, the dyer, and the chemist.

MATHEMATICS.

MEMOIR I. *Concerning the particular Integrals of Differential Equations.* By M. de la Grange.

Only one hundred and seventy-seven pages of Algebra.

MEMOIR II. *Concerning the Motion of the Noduses of Planetary Orbits.* By the Same.

————— *Two Letters from M. D'Alembert to M. de la Grange.*

MEMOIR III. *Demonstration of the Theorem of Bachet, and an Analysis of Numbers into Triangular and Square.* By M. Beguelin.

MEMOIRS *Concerning the Pole-Star, containing principally Researches relative to the Science of Trigonometry.* By M. Bernoulli.

SPECULATIVE PHILOSOPHY.

MEMOIR I. *Concerning the Muscular and nervous Palsy, and the Method of curing it.* By M. Pereboom.

This subject was proposed as a problem to the Academy, by the late M. de la Condamine, with a premium annexed to its solution. The Author of this Memoir, who is a physician in North-Holland, obtained the prize. The method he follows, in treating this difficult and complicated subject, is judicious and clear, and the detail into which he enters, contains a wise and happy mixture of theory and experiment, the former of which justly entitles the memoir to a place in the class of speculative philosophy. To prepare the way for solving the problem, our Author gives a succinct account of the structure of the nerves, and particularly of those in the extremities of the body, which terminate in the skin or in the muscles, and thus become respectively the instruments of *mobility* and *sensibility*, the privation of which in any part of the bodily frame constitutes a palsy. From hence he proceeds to distinguish *three* kinds of paralytic complaints, which he calls the *Nervous*, the *Muscular*, and the *Nerveo-Muscular*; the first destroys feeling without affecting motion; the second renders the part affected motionless without diminishing sensibility or feeling; the third, which is a compound of the two first, destroys both motion and feeling, and takes place, when the regular communication of the members, by the means of the nerves, happens to be intercepted. Dr. Pereboom takes notice of the various causes that produce these different kinds of the disorder under consideration, points out the circumstances in which this difference consists, and illustrates his observations by a great number of cases and examples that have occurred to him in the course of his reading or practice.

The method of cure is the next object that employs the researches of this learned physician; but this *second* and important part of his memoir would suffer essentially by being abridged.

MEMOIR II. *Concerning the variable Nature of moral Perceptions, when they are considered as connected with the diversity of psychological Systems.* By M. Beguelin.

The meaning of this title will perhaps be rendered more palpable, if we express it thus in a free translation: *Concerning the Diversity that must take Place in Moral Perceptions and Maxims, if we consider them as influenced by the diversity of Speculative Opinions.* If the actions of men, says this ingenious Academician, were exactly determined by the dictates of reason in each individual, it is evident that every man would follow a rule of morality proportioned to the measure and extent of his reason, the degree of his understanding, the weakness or strength of his intellectual view, and his peculiar manner of discerning the various fitnesses and relations of things: and as the faculty of reasoning, and the degree of intelligence, acuteness, and capacity, differ considerably in different persons, nay in the same person, at different periods of life, there would be as many systems of morals as there are different men, if every individual formed his moral notions and maxims precisely upon the dictates of his own reason, and made them square directly with his speculative opinions. But happily, for man and for society, (continues our author) the supposition is false: man is not consistent with himself, and nothing is more rare than to see a perfect conformity between moral actions and intellectual principles. This inconsistency M. Beguelin considers as an happy arrangement of providential wisdom; for since reason is so late in its appearance, and so slow in its growth, that, during the short space of human life, it is able to take in but imperfect views of the nature, relations, and connexions of things, it would not have been desirable that such a creature as man should have had no other principle of approbation, volition or action, but the little theory, formed from the feeble and scattered rays of his acquired knowledge.

But though man follows rarely in the tenor of his conduct, the speculative systems, in which his inquiries have terminated, our Author, nevertheless, thinks it may be worth while to enquire, to what moral and practical notions each speculative system would lead its followers, if they formed *their* notions and actions according to *its* principles. He thinks this enquiry important, because he imagines the time *may* come, when this latter supposition will be realized, and when the *desire of happiness*, which always directs the actions of men, and will act in concert with a *distinct knowledge* of all the means, by which
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that happiness can only be attained. Then, says he, man will be consistent with himself; theory will be the lamp to practice, &c. &c. M. Beguelin says this *must* happen *one day*; we hope it will; though we do not expect to see that day *here*; some streaks of its dawn may be observed at present, but it will shift its meridian lustre to another scene.

The principle from which our Academician sets out in his inquiry is this: that every man is irresistibly impelled to seek, what (according to his present manner of feeling and judging) appears to him the most adapted to render his situation more agreeable. Now common sense must persuade us that true happiness must embrace (in order to its existence) not the present moment only, but the whole of our duration, and that we reap a real advantage from sacrificing the pleasure of a few minutes to the attainment of enjoyments, which though future, are more solid and permanent. Thus a bitter potion is swallowed to ensure health, or to recover it. Hence it follows that the notions of *good* and *evil* are variable according to the ideas we form of the duration of our existence; and the measure of that duration depends on the notions we entertain of the nature of the soul, and consequently on our system of psychology.

In the entrance upon the inquiry proposed, M. Beguelin makes a distinction between the opinions concerning the soul, which have *no influence* on morality or morals, and those which have, or ought naturally to have, a *palpable one*. In the former class he places the different systems of Aristotle, Malebranche, Locke, and Leibnitz, and shews that whether the soul be a *spirit*, a *monade*, or an *atom*, whether it be simple or extended, whether it operate by a *physical influence*, *occasional causes*, or a *pre-established harmony*, it matters not with respect either to moral ideas or moral practice, provided that this soul be considered, by the abettors of these different systems, as an intelligent and rational substance, created by the power and goodness of a Supreme Being, who, instead of destroying his own work, will lead it, by degrees, to all the perfection of which it is susceptible, through an unbounded duration. But the case is different when we come to the second class of opinions: for on a supposition that the soul exists by blind chance or a *fatal necessity*, as there is no assurance of existence or felicity beyond the present moment, virtue will consist in enjoying the minute that passes, and the terms *honest*, *decent*, *just*, *moral*, *upright*, are words evidently without meaning. Again—on the supposition that the soul perishes with the body, or that the former passes, by transmigration, through an infinite series of different states without the remembrance, in any one, of its preceding situation, or any connexion between its successive modes of existence, virtue can have little or no reality:—if the

the soul perishes with the body, the value of virtue can only be appreciated by the fruits it produces, in this present scene of existence, and these fruits vary according to our different constitutions, tastes, tempers, and situations in human life: and if the soul has even a perpetual duration, but in successive scenes of being, that are *totally unconnected*, the appreciation of virtue must still be formed upon its influence in the present state alone. And thus (concludes our Author) *ceteris paribus*, it was infinitely more the interest of Plato to be virtuous, than it was of Epicurus, considering their respective psychological systems. Because to the one virtue could promise no more than the happiness of a *few days*, while it held out, in prospect, to the other a scene of felicity without end. The value, therefore, and the excellence of virtue, in these opposite systems, are as one *age* to an *infinity of ages*; i. e. as *unity* to *infinite*.— But this is not all: for the *moral notions* really *change* in consequence of the different systems of Plato and Epicurus, and it is not strictly true, that virtue is always supposed to produce, more or less, happiness in both. The disciple of Epicurus, who happens to be of a voluptuous turn, and expects nothing beyond a present life, will be disposed, by his system, to look upon virtue and morality as *visionary*, and to place his sovereign good, and consequently his rule of obligation, in the longest and fullest enjoyment possible of sensual pleasures; while the Platonist regarding sensual pleasure as a low and *transitory* thing, and virtue as sublime and immortal, will form to himself a very different notion of things, and a quite different rule of moral conduct. The Author pursues this comparison of the Platonic and Epicurean systems in their effects on moral conduct, or in the effects they *ought* naturally to produce on the conduct of men in all the stations, relations, circumstances, and events, of human life, if men acted consistently with their opinions, and this detail is interesting in the highest degree. He afterwards examines, in the same manner, the influence of the *Necessitarian* and *Sceptical* systems on moral notions and conduct, and discovers the same masterly hand in treating moral subjects, which has procured him such eminent reputation in other branches of science.

MEMOIR. III. *Concerning the Problem of Molyneux*, by M. Merian. *The Fourth Memoir.*

In M. Merian's preceding Memoir * on this intricate subject, we saw a trial made of Berkeley's principles in the solution of this famous problem, and he continues this trial in the paper now before us. He begins here by the judgment, which the blind man, suddenly endowed with the sense of seeing,

* See the *Appendix* to Rev. vol. liii. 1776.

must pronounce concerning the terms *extension* and *figure* applied to *visible* objects, and affirms that he would not confound them with that *extension* and *figure* which he had already perceived by his touch; as *visible* extension and figure and *tangible* extension and figure are neither the same thing, nor even homogeneous, and those only, who have always enjoyed the sense of seeing, can confound, in consequence of early prejudice and illusion, things which really have nothing in common. To illustrate this, our Author shews, first, how we have acquired the habit of confounding the objects of sight and touch, and then how this confusion has passed into our ordinary language, so that the terms *extension* and *figure* express equally ideas received by sight and touch. The detail into which he here enters is truly philosophical and ingenious. He not only points out the origin of this confusion in the first dawn of infancy, but also shews its final causes, and its effects in the magic of painting and perspective. He then proceeds to shew, how we perceive objects without us, which only exist in our perceptions, points out the symbolic union between *sight* and *touch* according to the theory of Bishop Berkeley, considers the analogy that exists between natural and artificial language, and discusses several other points, which relate to the solution of the problem under consideration. The summary and result of all these disquisitions is as follows:

Objects, and consequently extension and figure, considered as *visible* and *tangible*, are heterogeneous things, which have nothing similar, nothing in common. They are only related to each other by association; the union that connects them is merely symbolic, in consequence of which they become the signs of each other, and recal each other reciprocally to the mind, as articulate sounds denote and recal certain thoughts, and as written words denote and recal articulate sounds.

Now, under this aspect, what becomes of the problem of Molyneux? To ask the blind man, when he has first opened his eyes to the light, which of the two *visible* objects is the globe and which is the cube, is it not to ask him how the *tangible* globe and cube are called in a language, which he does not understand? Let us suppose that he does not understand French; is it not as if he, continuing blind, was asked, which of the two bodies he had touched was that which the French called the globe and which that denominated the cube? Or as if, in opening his eyes, they shewed him these words, written in French letters, which he neither could decypher nor understand? Now the *visible* globe and cube are really no more than characters written or painted: they have no other relation to the *tangible* globe and cube than that which words bear to things; and, in order to understand them, it is necessary to understand

understand the language : but the blind man is totally ignorant of this visual language : its characters have no meaning to him, nor can they have any, until he has learned this language, by combining the objects of *sight* with those of *touch*. He therefore stands before his visible globe and cube, just as a child who does not know his letters stands before a book.

Thus then the fundamental maxim of those who affirm that the blind man will discern the globe from the cube, is entirely overturned by Berkeley's theory, and the reasonings they employ to maintain their solution, are involved in the same ruin, as M. Merian proposes to shew in another Memoir, by applying this theory to each of these reasonings successively.

POLITE LITERATURE.

MEMOIR I. *Concerning the Influence of the Sciences in Poetry,* by M. Merian. *First Memoir.*

This is another problem, which may be resolved both by history and philosophy, or in other words by facts, or by reasoning from the nature of things. M. Merian employs both these methods of solution, and the historical part, which occupies him in this and in a subsequent Memoir, is left unfinished, and is to be resumed in the following volume. The objects exhibited to us in the first of these Memoirs are, the *Origin of Poetry*, and an account of the *Hebrew, Celtic, and Grecian* poetry. In tracing poetry to its *origin*, in the striking objects of nature, in the vivacity of imagination, in the want of a primitive language, and in the ardor of passions, neither restrained nor modified by art or experience, M. Merian displays his usual eloquence, and says many good things that have been both sung and said, times without number, before him. He turns however this origin to his purpose, by shewing that poetry bears no marks of its derivation from science, that it was not to any effort of intellectual faculties that we owe the first poetic numbers, and that poetry not only arose in times of complete ignorance, but was rendered necessary by this very ignorance to supply the want of those arts that were afterwards formed by knowledge and experience, and particularly the art of writing. It is well known that the earliest legislators and historians composed ballads, and also sung them.

The Author gives a most beautiful and elegant description of the poetry of the Hebrews, in the writings of Moses, David, Solomon, and the prophets, on which he bestows the highest encomiums ; and then proceeds to prove that poetry borrowed nothing from science. Here he gives a long and exaggerated description of the gross ignorance of the Jewish nation. " Before the captivity of Babylon (says he) the Jews were not enlightened with a single ray of human science, and when, after that period, they began to study philosophy, and to be divided
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into different sects, the poetic spirit had already disappeared with the prophetic. The other enlightened nations, the Greeks and Romans, looked upon the Jews as the most barbarous of barbarians; and if it must be acknowledged, that they entertained much nobler ideas of the Supreme Being, than the Gentile nations, who treated them with contempt, they obtained these ideas traditionally from their ancestors, who do not *pretend* to have formed them *of themselves*." M. Merian finds here the acknowledgment of a revelation favourable to his hypothesis: he leaves, at least, pretensions to *inspiration* unmo-
lest, that his aspersions on the Jewish nation may not appear intuitively groundless. And, indeed, he is in a sort of dilemma; for if Moses, David, Solomon, and the prophets were *inspired*, he must acknowledge a Divine Revelation, and if they were *not* inspired, his aspersions are the fruits either of gross ignorance or of a perverse partiality. But leaving *inspiration* and *non-inspiration* out of the question, it betrays either inconsideration or ignorance in our Academician to say, that the people who had a Moses for their founder, and a David and a Solomon for their kings, were ignorant even of the names of the sciences;—that in the time of Moses, the Egyptians were only children in intellectual improvement,—that Solomon's knowledge was confined to morals, religion, civil prudence, and the art of reigning (which by the by are no such small matters) and that his knowledge of plants and animals was *assuredly* (are you so sure of that, Sir?) neither botany nor anatomy. If M. Merian will be at the pains of reading, what the learned Bishop of Gloucester, in his *Divine Legation of Moses*, and the President Goguet in his *Origin of Laws, Arts, and Sciences*, have observed with respect to the state of learning and arts in Egypt, he will find his expressions and assertions on this subject worthy of correction.

The next class of Poets, that come under consideration, are those of the *Celts*, properly so called, to whom our Author joins the German and, in general, the northern bards; and here he has no great difficulty in shewing, that poetry arose with multiplied marks of (indeed cloudy) grandeur and sublimity, even from the very bosom of ignorance and barbarism. He here passes in review the two *Eddas*, which contain the religious doctrine and mythology of Odin, and the works of Ossian; and shews, particularly in the compositions of the latter, how force of genius, and sensibility of heart, can bring forth the most sublime, affecting, and astonishing numbers, in a sphere of ideas, both narrow and barren. For there are no rays of science in the poems of Ossian: and *Nature, Society and Religion*, which in aftertimes became such abundant sources of ideas and images, presented to him but a few dreary and uniform scenes. The
first

first (Nature) exhibited vast heaths, cloud-capped mountains, arid rocks involved in mists, solitary vales resounding with the noise of torrents or the cries of dismal birds, pines, aged oaks, the graves of warriors covered with moss, tempests, whirlwinds, the stormy and troubled sea of the Orkneys, and the north-wind whistling thro' the Caledonian forests.—The *second* (Society) in its rude state furnished him with no ideas, but what were offered by a people of hunters and navigators, without cities, laws, arts, agriculture, and even pasturage in some sense: as to the *third* (Religion) it has no existence in the poems of Ossian, and the only objects that engender here the marvellous, are ghosts and phantoms, the manes of ancient heroes sometimes riding on the waves and raising tempests, sometimes mounted upon clouds, and thus contemplating in solemn silence, the exploits of their descendants.

As to the mythology of the *Eddas*, we have here a note, which deserves to be mentioned, as it shews that we must not give unbounded credit to these poems, nor to the conclusions that have been drawn from them, relative to the ancient poetical literature of the north. They are both considered as, at least, liable to suspicion, if not entirely false and spurious, by some eminent writers. The reasons for this suspicion are as follows: The greatest part of the poetical tales and songs of the northern bards, nay, the *Edda* itself came to us from Iceland during the last century. It is well known that Iceland was peopled by Norwegian fugitives, in the year 874; that it assumed the form of a republic in 928, and that its inhabitants were converted to christianity in the year 1000. About the middle of the eleventh century the *Icelanders* began to travel: their clergy studied in the German universities, and even visited France and Italy. Hence their literature was not only infected by monastic erudition, but also with that of the *Troubadours* which belongs to the same period; and on their return to their cold country, they, in their turn, infected with this monkish erudition, the poems and traditions of the north, which were deposited among them. We must therefore (continues our Academician) distinguish *three* classes of northern geniuses: *First*, the Scandinavian Scaldes or Normans, still more ancient than the people of Iceland, and whose poems breathe yet a beautiful simplicity, tho' perhaps adulterated in some measure: of this number are *Ragnar*, *Lod-brog* and *Thiodolf*; *Secondly*, the Scaldes of Iceland before the christian æra, the disciples and successors of the former: *Thirdly*, the Iceland poets, posterior to the introduction of christianity, whose works exhibit an uncouth mixture of scaldism, Troubadourism, tales of knight errantry, fairy tales, and monastic pedantry. In this third class, the learned men of whom we speak, place the *Edda* and consider it as a system formed out of all these

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rude and heterogeneous materials.—There is not therefore a double *Edda*, as hath been hitherto imagined; and this book, instead of being compiled by Semand or Sturleson, is a much later production, posterior even to the year 1300. The Author here refers to a very curious letter of Mr. Ihre, concerning the *Edda*, accompanied with the remarks of M. Schloezer.

Grecian Poetry, in its early period, is the next object that employs M. Merian's attention. And here he makes as great havoc among the Authors of antiquity, celebrated for their knowledge, as Don Quixote did among the puppets. The sibyls and oracles vanish like phantoms,—Linus is unknown;—Musæus is not the author of the loves of Hero and Leander, which were composed by a grammarian of the fifth century.—Orpheus perhaps never existed, or, if he did, he never wrote, or if he did write, all his productions tend only to exalt the power of poetry and to shew that it does not stand in need of science. His supposed *Argonauts*, *Hymns*, *Initiations*, *Fragments* are full of a mythology that is incompatible with true science: and the theological poems of the early times are composed of such gigantic images and errors, as could not obtain any footing but in times of the greatest ignorance and barbarism. The pure and sublime ideas of the deity which are found in some of the fragments of Orpheus (while others breathe the most extravagant pantheism) are (says our Author) manifestly traditional, and science, in these early times, consisted only in disfigured traditions, and in nature explained by the most absurd fables. In the cosmogony of the Scandinavians, the earth, the sea, and the heavens were extracted from the dead carcase of a giant, the earth from his flesh, the sea from his blood, the mountains from his bones, the stones from his teeth, clouds from his brain, the celestial vault from the concave of his skull, &c. This fable resembles much a fragment of Orpheus, in which Jupiter derives his substance from the various parts of nature.—These are your predecessors! illustrious Spinoza, Diderot and the rest of you!—Get as fast as you can into the class of poets, for poetry never owed any thing to true science, says Mr. Merian.

As to the Grecian cosmogony it was made up of *Chaos*, *Tartarus*, *Love*, *Erebus*, and *Night*, as we find in Hesiod, the compiler of all the idle fancies of the ancients concerning the gods and the universe, and who first unfolded publicly to his fellow-citizens the celestial genealogy, and the code of their religion.

The Greeks then, in these early times, furnish little towards the illustration of the question treated in this memoir; but will this be the case, when M. Merian comes to the great epocha of their poetry, fixed by one man, HOMER, who alone takes up a subsequent memoir? we shall see.

This second Memoir begins by researches highly curious and interest-

interesting, concerning the Learning of Homer. This, indeed, could not be very great, if what our Author says be true, that in the time of that immortal bard, the arts were in their infancy, that there did not exist even a shadow of science, that the Greeks, probably, had not even an alphabet, and that Homer himself, could neither read nor write. There is nothing abstracted, scientific, or philosophical (observes our Author) in the works of Homer. He describes the *Phænomena* of nature, as they strike the senses; or if he assigns their causes, it is not in the sources of philosophical truth that he seeks them: Jupiter hurls the thunder: Neptune raises the foaming waves: Minerva inspires wisdom, Mars courage: we see no *second* causes produced: The gods do *all*, both in the natural and moral world.

Our ingenious Academician acknowledges here, that he has against him, a great number of adversaries, and more especially the interpreters of Homer, who represent him as the master of Pythagoras and Plato, and as the source from whence the sages of Greece derived the principles of their respective systems. The maxim (says he) by which these commentators proved this opinion, was, that the expressions of the poet were susceptible of an infinite variety of senses, and signified every thing, which it was possible to *make them* signify: and with the assistance of this magic lanthorn, they exhibit to you, in their Author, the inventions, discoveries, reasonings and reveries, of succeeding ages. M. Merian quotes many instances of this method of interpretation, which are entertaining and amusing.—This method of interpretation would have been ill received in ancient times; Father Bossu (says he) would have met with a cool reception at the court of Epirus with his treatise on epic poetry, where he observes that Thetis, the mother of Achilles, signified nothing but *Sea salt*. Accordingly our Author proves in a learned and judicious detail, that the wisest philosophers of antiquity and some of the most respectable critics of modern times rejected these allegorical interpretations of the Grecian bard, tho' Bacon and Cudworth, Bossu and Madame Dacier, and even Pope himself, have shewn them too much favour.

It is not, however, the design of our Author to deny that there are any allegories in Homer: no poet can dispense with them, for an allegory is no more than a metaphor prolonged; but he admits only, in that character, such allegories as are palpable and striking. He denies that the subject of Homer's poems is allegorical,—that his mythology is a series of fictions, imagined with scientific views,—that the human or divine persons he introduces are shadows, or phantoms,—or even that there is in all the Iliad or Odyssey any one personage purely allegorical; not even Discord, Tumult, and Death, Dreams, Prayers, Flight and Terror; for these are all gods and goddesses,

or

or subaltern demons, who preside over circumstantial details and particular events in the government of the world, and have their particular names or attributes to distinguish them from each other. M. Merian proves this bold denial in a masterly manner.

But even should the learning, that has been attributed to Homer, be found to have belonged to him really, it would (says our Author) have embarrassed him, by the necessity he was under of hiding it under the veil of allegory, from his contemporaries who did not relish it, and yet of rendering this veil so transparent, that the *knowing ones* in future ages might see and admire the extent of his philosophy. But after all, says our Author, read Homer in this aspect of a philosopher, substitute as you read him the thing to its image, the antitype to the type, the mystical to the literal sense, and what will be the consequence? a miserable hotch-potch, in which poetry spoils science; and science suffocates poetry.

Our Author goes on to consider Homer in his true point of view, as an happy genius, born in a happy climate, where nature displays her choicest beauties and her fairest forms, travelling thro' different countries, whose situation, landscapes, culture, arts, religion, and government paint themselves in his strong imagination, with their natural colours; and, after these views of nature, human life, and civil society, meeting with a famous event, which recent tradition was still celebrating in the Grecian cities, and which furnishes an occasion to employ the whole stock of his ideas, and to display all the powers of his genius. M. Merian then represents him as an original poet, notwithstanding the list of obscure bards, that some have held forth as his predecessors, tho' Herodotus denies their existence, and Josephus affirms that the Greeks have no book, (whose authenticity is ascertained) older than the Iliad. That Homer was, indeed, the *Father of Poetry*, our Author palpably shews; that not only all succeeding epic poets have been his imitators, but that the dramatic and lyric muses have derived their respective forms, as well as their poetic language, and their rhythmical harmony, from him. He refined and ennobled his native language, enriched it with bold figures, and happy expressions, which bore the colours of their objects, painted, with truth and vigour, the motions of body, and the energies of mind, and caught the manners *living as they rose*. And thus was Homer not only the true father of poetry, but the historians, orators, and philosophers formed their style on the Iliad.

The consequence, which our Author deduces from all this, for the illustration of his subject, is, that poetry owes nothing to science, since Homer arose in almost unclouded majesty, as a poet, at a period, and in a country, when and where science was

unknown, and that his poetic fire spreading its genial flame to the west, the south and the north of Europe, extended the empire of the untutored Muses almost thro' all nations.—The truth is, man *feels, imagines, and even speaks* before he *thinks, or reflects* deeply, and thus, in the order of nature, *Poetry* is prior to philosophy and erudition;—it is the first in date, and any influence between *Science* and *Poetry* is (in the opinion of our Author) entirely to the advantage of the former, to which poetry may often serve as an useful and agreeable vehicle; tho' it will neither gain in elegance nor sublimity by being so employed.—

In a following Memoir (perhaps in more than one) our Academician proposes to continue his historical review of poetry, and to examine how far its *shining Periods* after Homer, coincide with *those* of science and philosophy; whether the progress of the one has corresponded with the progress of the other; and finally, what conclusions we are authorised to draw from the instances of their coalition, (whether transitory or permanent) with respect to the *influence* which is the subject of these Memoirs.

MEMOIR III. *General Observations concerning Grammar and Languages*, by M. THIEBAULT.

The length which we have imperceptibly given to our preceding extracts, obliges us to content ourselves with a brief notice of this concluding Memoir; beside, the matter is not new, and has been recently treated, under different forms, by several British Authors of note. M. THIEBAULT, who is really an adept in grammatical science, discusses, in the piece before us, the following questions: 1. *Is it possible to form and establish an universal language that might be of any use to mankind?* He answers, that such a language might easily be formed for the use of the *learned*, and that *they* might all be masters of it in a short time. 2. *Concerning the best plan of an history of living languages.* 3. *When a language may be said to be formed.* This happens (says Count Algarotti; *when* it has writers in prose and verse, who furnish expressions for *all* objects and for *all* our thoughts. Our Academician combats, justly, this vague and erroneous definition, and shews, that a language is then formed, when its *rules* are determined and its *character* is developed. 4. *Is it possible to fix a living language?* No: no more than it is to secure to *feathers* their throne on the female head. *Multa renascentur quæ jam cecidere.* 5. *Are all languages derived from one primitive language?* They may be so—they look like one family dispersed into various branches; but this derivation (says our Author) is a matter of mere curiosity, which were it demonstrated would contribute nothing to the advancement of grammatical science. 6. *What are the chief qualities, which constitute the beauty of a language?* Simplicity, precision, concatenation, concision, energy, figures and

and images, copiousness and melody; which are all here explained at large. 7. *What is meant by the genius and character of a language?* The character of a language is that notion of it, which is drawn from its peculiar properties; the genius of a language is that notion of it, which is drawn from the effects, it can and ought to produce; and the latter of these is a necessary consequence of the former: the illustrations of this nice point are abundant and interesting. 8. *What advantages does a nation derive from the beauties and formation of its language?* A national taste, the improvement of the intellectual faculties, delicacy of sentiment, morals and manners, progress in science, the culture and perfection of arts and commerce, the esteem of other nations, acquisitions of knowledge from the productions of foreign *Litterati* who study and cultivate it, the affluence of strangers, who visit, as the center of taste, the country where this language is spoken, and lastly a kind of authority which a nation exercises, in consequence of the excellence of its language, over taste, arts, modes, and manners in general.

A R T. II.

Defense des Livres de l'Ancien Testament, &c.—A Defence of the Old Testament against a Book entitled, "The Philosophy of History." Amsterdam. 1776.

THIS work is designed to answer the objections of Mr. de Voltaire against several passages of the Old Testament.* Had the objector written with as much gravity as this sensible and learned man has preserved in answering him, his objections (notwithstanding the keen demand of licentiousness for attacks upon religion) would have been forgotten, and his polemic writings against Jews and Christians would have been, long since in the hands of the trunk-makers and pastry-cooks. But the bewitching dose of pleasantry and satire that this inconsiderate man has always been mixing with an appearance of argument, has kept his irreligious compositions from oblivion. Hence many have thought it expedient to answer him; tho' he has offered no objections that have not been made and answered an hundred times. These solemn respondents do not reflect, that there is no answering a laugh, and that where reason and good sense are not disgusted at the sight of religion treated with the spirit of a *Merry-Andrew*, there is no remedy. In effect, what can solid argument avail, where a fool's cap and a Harlequin's mask

* See an account of M. Voltaire's work in the Appendix to our 32d Vol. p. 505. For an English translation of it, see Rev. Vol. xxiv. p. 395. And for our account of Father Viret's answer to it, see Rev. Vol. xxxvii. p. 538.

mask are placed, by a prophane hand, upon the countenance of truth? In such cases the sober and serious behold the object with contempt for the seducer, and compassion for the seduced; but we think they do best who behold it with silence; while the corrupted imaginations of the ignorant and licentious, take the cap for the head and the mask for the countenance, and, being confirmed by a laugh, in the illusions of an unhappy sophistry, go on in their frenzy, till the short-lived scene concludes, and another arises, which, without any ambiguity, shall exhibit *Folly* and *Wisdom* in their native colours, to every eye.

The celebrated satyrist of Ferney, indeed, has raked together arguments and objections with a degree of malignity, that we have not remarked in the other adversaries of divine Revelation: a kind of spite, a *rabies*, a canine sort of acrimony and peccant humour flows from his pen, when he points at Judaism and Christianity. The meek, benevolent, and sublime character of the Author of Christianity, and the candid simplicity of its first ministers have, at least, procured decent language, nay, expressions of respect, from many deists; and we have even known some, who doubted or disbelieved with a kind of reluctance, because they were ingenuous enough to discern in this Religion the purest precepts, the most comfortable doctrines, and the noblest prospects, tho' they pretended (strange indeed!) that the evidence of its divine origin was defective; but the Author, whom we have now in view, has grown grey in hatred to christianity, as it were *in the lump*, and his trembling hands are daily throwing impotent and feeble shafts, against that system of religion, which ennobles human nature, directs in prosperity, consoles in adversity, supports in death, and lays a foundation for felicity in endless scenes of Being.

He, however, meets with answerers, and good ones too. The work before us is a reply to some of his attempts upon the Old Testament. It is divided into nine chapters. In the first the Author defends the authenticity of the books of that part of the sacred writings against the critical remarks of M. de Voltaire, which this famous wit had (it seems) drawn from *his* profound knowledge of the Syriac language. Our Author, indeed, is no joker, nor does he make any attempt towards pleasantry; but his plain exposal of the oriental blunders of the poet, is sufficient to provoke a side-shaking laugh in the most puny proficient in Hebrew literature. A single instance, which we have just before us, will serve as a specimen of our deistical joker's erudition and reasoning.—He had learned from Philo, an Hellenistical Jew (who wrote excellent Greek, but knew very little either of the Hebrew or Chaldaic languages) that the term *Israel* was Chaldaic, and from thence he concluded that all the books of the Old Testament, where this term is mentioned, were

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composed after the Babylonian captivity, because the Jews could not give themselves the name of Israelites, until they had learned the Chaldaic language, and they could only have learned that language during the captivity.—This is a curious piece of criticism and reasoning! The Critic forgot that the family of Jacob, was originally Chaldean, and that Jacob himself, who had lived twenty years in Mesopotamia, might have brought from that country a Chaldaic *proper name*, which might naturally enough have been preserved among his descendants. But this reflection is not necessary, tho' it be sufficient to remove Voltaire's objection; for it happens that the term *Israel* is not Chaldaic, but is really composed of two Hebrew roots; as will appear to any person, who, with the smallest knowledge of oriental literature, casts an eye on the Hebrew text and the Chaldee paraphrase. *Ex ungue Leonem.*

In the second Chapter our Author proves the antiquity of the books of Moses, to be much more remote than that of the books of other nations, and in this comparison the fragments of *Sanchoniathon*, the Chinese *King*, and the *Zend* and *Vedas* of the Indians are particularly considered.

In the third Chapter he shews, with equal learning and judgment, the *possibility* of miracles and the *reality* of those of Moses and Joshua; and removes, with a masterly hand, the contradictions which his adversary imagined he had seen, or endeavoured to make others see in the sacred text.—The following Chapter is designed to shew that Voltaire is mistaken, in affirming that the Jews borrowed the rite of circumcision from the Egyptians; and some Christian writers are here involved in the defeat of our Philosopher. The Jews (says our Author) that is, the family of Jacob, practised circumcision, before their settlement in Egypt; it was performed upon all the males of which that family was composed, without distinction; and it was a practice originally derived from Abraham, from whom it was communicated to the Arabians by Ishmael, and to the Jews by Isaac. If Moses had borrowed this rite from the Egyptians, with his other ceremonies, why, instead of deriving its authority (like that of the other rites) from the legislation of mount Sinai, did he ascribe its origin to Abraham, preferably to all the other 'observances' which he established? and if the Hebrews had seen circumcision universally practised in Egypt, how could they look upon it as a rite peculiar to the posterity of Abraham? nay, what is more; (says our Author) it appears sufficiently from the book of Joshua, that the Egyptians had not as yet practised circumcision, when the Israelites went out of their country, and, therefore, the *latter* could not have borrowed that ceremony from them.

In the fifth Chapter our Author proves the *authenticity* of the *Prophetic Writings*, and more especially that of the book of Daniel;

and in the sixth, he takes a particular and accurate view of the religion of the Jews, in order to maintain against his adversary, that the *unity* of God and the *immortality of the soul* are positively taught in the Books of Moses; concerning the first there can be no dispute, but it is only by induction from some expressions, which are not intuitively positive on this head, that the latter is proved to have been a Mosaic doctrine.

In the two last chapters of this work, we have a learned disquisition concerning the different systems of Scripture-Chronology, and Reflections on the Primitive State of the Human Race.

This work is undoubtedly replete with learning and good criticism, and it deserves a place among the more solid publications of the French *Literati* in defence of revealed religion, such as those of a *Bullet*, a *François*, a *Bergier*, and a *Guenné*. It will not be improper to observe here, that it is to the last mentioned of these learned men, (the Abbé GUENNE, ancient professor of Rhetoric in the university of Paris) that the public is indebted for the incomparable work which appeared a few years ago under the title of *Letters of certain Portuguese, German, and Polish Jews, to M. de Voltaire**, in which erudition, strong sense, ease, and simplicity, were blended with mild and decent touches of pleasantry, and made many a reader frown and smile alternately at the expence of the Joker of Ferney. These excellent letters have lately appeared in a fourth edition, in three volumes, revised, corrected, and considerably augmented; and we scarcely know of any polemical production, in which instruction and entertainment are so agreeably mixed. In this new edition, there are large additions made to several important articles, an additional letter concerning the opinion of the ancient Hebrews relative to the duration of the human soul, and several new and excellent letters concerning the nature and spirit of the Mosaic legislation.

A R T. III.

Ricerca Filosofica, &c.—Philosophical Researches concerning the Physical or Material Principles of the Animal Oeconomy; by the Abbot FONTANA, Domestic Professor of Natural Philosophy at the Court of Tuscany. Vol. I. 4to. Florence.

THE design of this work is, to examine the laws and properties of irritability in the muscular fibres, in order to apply them to the various *phenomena* of the animal oeconomy. With this view, the volume before us is divided into two parts. In the *first*, the learned Author proves, that at each contraction

* A short account of this work was given in the *Appendix* to our 41st vol. p. 562.

of a muscular fibre, a new impression is necessary to renew its irritability; that this irritability is not always permanent, but only returns into the muscles, after a certain time, according to the disposition of their fibres; and that muscles contracted, vellicated, compressed or relaxed, for a long time, cease to be irritable. In the *second* part, the Abbot Fontana endeavours to prove, that the nervous fluid is not the cause of the motion of the *heart*. His reasons are, that the fluid in question irritates the nerves of *that* muscle, without producing in it the smallest degree of contraction; that there is no cessation of motion in the heart, when its nerves are so bound as to stop the course of the nervous fluid; that there is no void space between that muscle (the heart) and its small valves: that there is no animal in which the point of the heart, when it is contracted, removes to a greater distance from its basis: that the heart is not more irritable than other muscles: that the nerves may be compressed, crushed, nay even cut in pieces, without any motions resulting from thence in the muscles into which they enter: and, that if a muscle, in a living animal, is sufficient to sustain a great weight without breaking, (which cannot take place after the death of the animal) the reason is, that, by its contraction, it acquires a degree of force which it had not before.

The *Researches* of this ingenious and laborious Author, (whose progress in the path of science is directed by the light of experience) concerning the *probable cause of the death of animals by the electrical shock*, are perhaps the most curious part of this volume. Among the various kinds of animals, that expire instantaneously by the electrical machine, the sudden death of the cold animals, in whom life is so tenacious of its hold, such as eels, frogs, &c. surprized our author the most. His first notion, on the observation of this phenomenon, was, that the *electrical shock* killed in the same manner, with the venom of the viper, and the exhalations in coal-mines; and succeeding experiments, often repeated, convinced him afterwards, that air not renewed, air in which a candle has been extinguished, fixed air, and the electrical *shock*, kill animals in the same manner, even by removing the irritability of the fibres, and thus dispose them to an immediate putrefaction. That electricity kills in this manner, and not by *taking away respiration*, stopping the *circulation of the fluids* or humours, or by *bursting any delicate parts* or vessels through the violence of the shock, appears to our Author evident from this consideration, that there are animals, who undergo these accidents, without ceasing to live, as the experiments of the late Mr. Herissant upon toads abundantly testify.

To come to a full persuasion, that the electrical shock attacks the principles of life and motion, by a force or cause more

active and penetrating than those above-mentioned, the indefatigable Abbot made a great number of experiments upon animals of different kinds, such as turkeys, lambs, kids, &c. and from all the facts and phenomena that presented themselves to his observation, during these experiments, he thinks it demonstrable, that electricity and lightning kill only by depriving the muscles of their irritability. In some of the animals, which he had killed by the electrical shock, he found all the parts entire, no vessel broken, no blood extravasated, no alteration in the animal machine or the position of the parts, capable of occasioning death. If we consider, says our Author, how tenacious of life the cold animals are, how long the muscles, in them, retain their irritability, it is natural to conclude, that the whole force of the electrical shock bears upon the muscular fibre. If lightning killed animals as we ordinarily kill them, the muscles would lose nothing of their irritability, and, on being pricked or vellicated, the motions which they usually undergo, when thus affected, would be again excited; but nothing like this motion is perceivable in the animals who have been killed by electricity;—all is dead in them—the very principle of motion is destroyed. Now, as according to our Author, the irritability of the muscular fibre is the principle of life and motion, to which all animal movements, both voluntary and involuntary, are to be attributed, the immediate cause of the death of animals, struck violently by the electrical fluid, must be the privation of that irritability.

The electrical fluid, in consequence of this privation, leaves the fibres in a state, similar to that which is produced in animals that die of the bite of a viper, and that state is an accelerated tendency to putrefaction. This is proved by experiments that are daily repeated, and constantly speak the same language. A fowl, or a lamb, which would require several days keeping, after being killed in the ordinary way, before it became tender, acquires this quality in five or six hours after it has been killed by the electrical fluid, and many historical relations inform us, that those who have lost their lives by lightning, have fallen speedily into a state of putrefaction. By this it would appear, that electricity deprives the muscular fibres of their irritability, by a considerable alteration, which it produces in the internal disposition of their parts; the order, harmony, and contact of the primitive particles (or *molecules*) being totally changed by this active and penetrating fluid.—Thus, the action of lightning is reduced, according to the Abbot Fontana, to the universal law of destroying irritability, and preparing animal bodies for putrefaction. This is all we can know, (continues he) because the arrangement of the particles of the muscular fibres, that renders them irritable, and the precise alteration

alteration they must undergo, in order to be disposed towards putrefaction, are unknown to us: the *facts* are certain, but the *manner* is yet a secret.

Whatever merit we may allow to the *Researches* of this sagacious and industrious observer of nature, we cannot justify the verbosity and repetitions which unnecessarily swell the bulk of this first volume. We are made to expect *four* more, in which we are promised, 1st. An explication of the motions of animals, both voluntary and involuntary, and of the most surprising actions of those that walk in their sleep.—2dly, An ample series of observations and experiments upon animals cut into many parts, and on the *sensibility* which these parts retain after their separation from the body to which they belong.—3dly, Reasonings and observations, designed to establish (or at least to set up as candidates) two new attributes of matter, viz. *Tendency* and *Sentiment*.—4thly, Remarks on the motions of animals, natural and non-natural, reduced to these two properties. The present volume and those which we are to expect, must render this work, upon the whole, interesting to all lovers of natural philosophy, anatomy, and physiology.

A R T. IV.

Recueil de Memoires & d'Observations sur la Formation, & la Fabrication du Salpêtre.—A Collection of Memoirs and Observations relative to the Formation and Manufacturing of Saltpetre. By the Commissaries, whom the Academy has appointed to distribute the Royal Premium, &c. Paris.

THE members of the commission appointed to examine the *memoirs* relative to the best method of forming and manufacturing saltpetre, and to which a considerable premium * is annexed, are Messrs. *Macquer*, *D'Arcy*, *Lavoisier*, *Sogé* and *Baumé*. It is to these very eminent adepts in chymistry, and in the study of nature in general, that we are indebted for the valuable collection now before us. The Academy, seconded by M. Turgot, thought it expedient to propose to the candidates for the royal premium, a general view of the subject which was to employ their researches, and, knowing that there had been published, in different languages, dissertations relative to the manufacturing of saltpetre, they appointed the learned men above-mentioned, to procure translations or abridgements of every foreign publication, that could contribute to throw light upon this important subject. It was thus, that the collection of pieces, now under consideration, was formed by the labours of Mr. *Macquer* and his associates, assisted by

* This is 4000 livres (or 200l.) to the best memoir, 1200 to the next in merit, and 800 to the third.

Several learned men in foreign countries. In forming it they have been more attentive to truths that relate to practice, as also to facts and the evident conclusions they announce, than to reasonings of a merely speculative kind; and their collection contains a sufficient extent of practical knowledge to direct those, who are desirous of forming artificial beds of saltpetre.

This collection begins by an extract of the works of Glauber, who is not only the first, in the order of time, that has treated this subject, but whose writings, moreover, in the opinion of our Academicians, are the germ, the bud of all the most valuable productions which have appeared since, in that line of natural science. Accordingly, the authors of this collection give a very large and circumstantial account of the experiments and opinions of Glauber. They, however, observe, that his ideas ought not to be adopted without a careful examination, as there reigns in his writings, a tone of ostentation, and an affected air of mystery, which denotes a good deal of the spirit of the alchymist. Glauber proposes several methods of producing saltpetre. Some of them, upon trial, have proved successful, and have occasioned the establishments, that have been projected and executed, with relation to that object, in Sweden, Prussia, and other places. Glauber believed, that the sea-salt was convertible into saltpetre, and he points out several methods of producing this change. But as it is certain that saltpetre is to be obtained by the greatest part of various processes indicated by Glauber, without the addition of the sea-salt to the ingredients which enter into that mixture, it is probable that the saltpetre, which he imagined to be the effect of a *Transmutation* was, in reality, a *new Formation*. The experiments, which will be made, in consequence of the publication now before us, will probably either ascertain the reality of this transmutation, or prove the contrary, and thus remove the doubts that remain hitherto concerning this question.

Stahl was of a different opinion from that of Glauber: he affirms, that the acid which constitutes the essence of saltpetre, is a modification of the universal acid, a combination of the vitriolic acid with the inflammable principle, the *Phlogiston*, which proceeds by emanation from bodies in a state of putrefaction. He indicates accordingly, several methods of converting the vitriolic acid into a nitrous one: but the success of these methods has not, as yet, been ascertained by any Author, and therefore the hypothesis is not sufficiently confirmed.

Lemeri, the younger, endeavoured to prove, that nitre is the product of vegetation alone; but he demonstrated, in opposition to several eminent men, that the air alone is not sufficient to impregnate with saltpetre, earth entirely disengaged from all animal and vegetable substances. *M. Pourfour du Petit*, member

ber of the Academy of Sciences, drew up a memoir in the year 1729, concerning the precipitation of sea-salt in the composition of saltpetre. The council of war in Sweden, published in 1747, an account of the artificial methods of making saltpetre. This is inserted in the work now before us, accompanied with cuts, and is a kind of elementary treatise, which, however, contains a very circumstantial account of the method of forming saltpetre by *Strata*, which is still followed in Sweden. The year after, the King of Prussia fell upon another method of multiplying the production of this valuable substance. He ordered each corporation, town, or village, in his dominions to build a certain number of thick walls, composed of earth, straw, and other vegetable substances, and to cover them from the inclemencies of the air by a little thatched roof. The same year the Academy of Berlin offered a premium, whose subject was the formation of saltpetre. M. *Pietsch*, whose dissertation was crowned, affirms, with Stahl, that the acid of nitre is composed of a vitriolic acid, somewhat weakened by the *phlogiston*, which arises out of animal or vegetable substances in putrefaction. In an Appendix, subjoined to this dissertation, M. *Pietsch* shews, first, that vegetables are endued with the power of attracting and appropriating all the nitre that is contained in every kind of ground where they grow; and afterwards enters into some particular details relative to the walls above mentioned.

The *Oeconomical Society* of Bern published Three Memoirs on the subject in question, which do not speak the same language. The particular points discussed in these Memoirs, are, the expedience of employing walls, vaults, ditches or *Strata*, for the formation of salt-petre; and the Authors are not agreed on these points. In the extract which the Authors of the collection, now before us, have made from them, we find the account of a very successful trial that has been made of one of the methods of Glauber, by M. Neuhaus, who, having amassed, in a corner of his house, for some time, all the substances and materials that were susceptible of putrefaction, drew from it, at the end of seven years, twelve quintals of saltpetre.

In Sweden, the artificial nitre-works and the branches of knowledge which relate to them, have made a considerable progress. M. *Gadd*, perceiving the difficulty with which the air penetrated the ditches formed for the making salt-petre, employed with success the kind of tubes that are used for conveying air into the mines. M. *Bergen* improved upon this expedient. He proposed placing the earth, designed for the formation of saltpetre, upon a false bottom of planks, at the distance of about two foot from the ground, and piercing these with a great number of holes, that the air might have as free an en-

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trance below the mass as above it. One of the most recent of the Swedish publications on this subject is the dissertation of M. *Granit*, concerning the means of improving the manufacture of salt-petre in Sweden, and which appeared in 1771. According to him, the circulation of the air is of the greatest efficacy in this matter. He is of opinion that the mixture of sea salt, vitriolic salt, and lime, with the earth employed in these operations, beyond a certain proportion, must retard the progress of putrefaction; but our Academicians do not think this observation exactly just, though they are highly pleased with M. *Granit's* Dissertation, and particularly with the detail, into which he enters, concerning the manner of extracting salt-petre from the places where it grows.

We pass over the Memoir published upon this subject in Poland about five years ago, by Mr. *John Christian Simon*, because, though his detail is extensive and interesting, his theory is, nevertheless, visibly built upon the *instructions* mentioned above, as published in Sweden in 1747.

Many able hands are, doubtless, employed at present on this subject, with a view to the academical or rather royal prize. Nay, some have disinterestedly anticipated this event; such as the Count de *Milly*, Mons. *Trenson du Coudray*, and some other writers, and have published their pieces before-hand. The *former* describes, at great length, artificial nitre-works, which he had seen and examined in Germany; he treats of the salt-petre from the first instant of its formation to its last calcination and refinement, and as his relations and descriptions are accompanied with engravings, his *Memoir* * is a sufficient guide to such as stand in need of direction in carrying on a manufacture of salt-petre.

The nitre-works of Malta are carried on in a manner similar to those in Sweden: the pyramids are sprinkled with putrid urine, which is gathered, for that purpose, in cisterns. Mons. *Clonet* has also presented a Memoir to the Academy concerning the manner of extracting salt-petre in India. In certain countries of that great peninsula, all the vegetable soils are, in reality, natural nitre-works. The salt-petre grows in abundance during the dry season; it vegetates there, in some measure, and appears on the surface in small *spicula* like needles. A great quantity of it may be gathered every year, without any apparent diminution of the produce of the year following. The Writer of this Memoir, upon the authority of M. *Perot*, tells us that there are, in the kingdom of *Cachemire*, mines from whence salt-petre is drawn in lumps, as stones are from a

* Count De Milly is a Member of the Royal Academy of Sciences, &c.

quarry; and he affirms that the same thing happens in the kingdoms of Siam and Pegu. Our Academicians think, however, that in the facts and informations communicated to M. Clonet, the *natrum* may possibly have been confounded with *nitre*. The former, as they observe, is a mineral fossil substance, which is sometimes found in a lump in the inward parts of the earth; but they are not of opinion that we have, as yet, sufficient proofs of saltpetre's existing in a like manner. M. Clonet acknowledges, that, notwithstanding this natural saltpetre, the Indians encourage greatly its production by artificial methods. The natural saltpetre is abundant in China, nay also in Spain, as we learn from Mr. Bowles's Natural History of this latter country. The magazines of tobacco, in America, are real nitre-beds. When the mould of the earth, on which the tobacco is placed, is mixed with the refuse of the leaves of that plant, and moistened with the *lie* of these leaves, a fine saltpetre is soon formed, which appears in a beautiful efflorescence on the surface.

This collection is terminated by a Memoir of Mr. Lavoisier, one of the Academical Commissaries; in which he proves that the nitrous acid contains a great quantity of air in a purer state than that of the atmosphere, and that it is even possible to convert the whole of the nitrous acid into an elastic substance, as Dr. Priestley had said before him.

Such are the heads of the history of the operations and processes of the learned in manufacturing saltpetre, which are circumstantially described in the work before us, in order to direct the labours of those who are disposed to contend for the prize held forth by his most Christian Majesty, and his literary council, the Academy of Sciences.

A R T. V.

Ethocratie, ou Gouvernement fondé sur la Morale.—Ethocracy, or a Treatise concerning Government founded on Morals. 8vo. Amsterdam (Rey) 1776.

WHERE is that government? In the head of the Author—in the ardent wish of every good man (or which is the same thing) of every true patriot; and it is to be feared it will remain there, until the *resurrection* of all things. We beg pardon of certain choice spirits both among the *Ins* and *Outs*, here at home, for this ethical union of patriotism with virtue, and also for this desperate prediction; but it is upon their authority we speak, and they make us prophets against our will, as Æneas did the Sibyl. Our Author, here, comes in with a frown, and tells us that he proposes nothing chimerical; that every thing, even a reformation of manners and principles, is possible, provided “that the prince be zealously disposed to restore order

order and happiness among his people, and that his generous intentions be seconded by intelligent, *upright*, and *virtuous ministers*." That these two *conditions* (the difficulty of finding which together we shall not calculate) might have a great and extensive influence, is not to be denied; but that they would be sufficient to complete the reformation of a people, whose corruption has arisen to a monstrous height upon the foundations of immense opulence, engendering a pestilential luxury, and of liberty springing up wild into almost all the forms of licentiousness, this is what *we* would not venture to affirm without a more profound knowledge of men and things than we pretend to possess. Our Author is not so timid. He has found, as he thinks, in his own country (France) a prince to his mind; and he calls upon him to execute the grand project of reformation, in the following dedicatory inscription, blazing in *capitals* at the head of his book, but which, to save space and paper, we shall reduce to *Italics*. *To Lewis XVI. King of France and Navarre, a Monarch just, humane, and beneficent—the Friend of Truth, Virtue, and Simplicity—the Enemy of Flattery, Vice, Pomp, and Tyranny—the Restorer of Order and Morals—the Father of his People—the Protector of the Poor; whose Reign is the Hope of the Good, the Terror of the Wicked, the Consolation of the true Patriot, THIS BOOK is offered, dedicated by a faithful, zealous, respectful Citizen, who speaks the Truth, to a Prince who is willing to bear it.*

This Author is no less than a moral Hercules; and certain it is, that he has a many-headed Hydra to combat, and a *large stable* to clean, before the *Ethocracy* is established. But *that* is not our business. We therefore proceed to the book, which is a production of the same ingenious, eloquent, and perhaps well-meaning castle-builder, who was the aerial architect of the *Universal Morality*, of which we delineated the roof and walls (for it had no foundation) in one of our former Reviews*.

The work is comprized in fourteen Chapters. The subject of the first is, the *Union of Morality with Politics*. The Author begins it by the maxim of SULLY, the virtuous minister of Henry IV. of France, who said that *good morals and good laws engender each other reciprocally*. We think the excellent observation of Horace would have been more to his purpose, *quid leges vanæ proficiunt sine moribus?* i. e. *What are laws without morals? an empty sound*. Good laws do not *always* produce good morals; it is their faithful execution (which presupposes good morals) that renders them useful to the community, by restraining the passions of men within the proper bounds, and thus promoting security and peace in civil society. Be that as it may, it is

* See Review for August 1776.

certainly true, as our Author observes, that "national felicity is incompatible with prevailing vice and licentiousness, and can only be promoted by the practice of the duties of social life, and a respect for the obligations of virtue." All this has been said a thousand times; it is one of those palpable truths that scarcely requires any discussion, and it has been acknowledged in theory, and neglected in practice, in all periods of the world. If indeed the Author could indicate any new and effectual method of blending together, in an happy union, morality and politics, he would render a very important service to virtue and mankind. What he proposes is, that virtuous princes and ministers should form all their plans, edicts, laws, regulations, and institutions on the principles of justice, equity, and benevolence, and arm virtue with the influence of *power*. We heartily wish they would do so: and we think, with our Author, that the friends of virtue should not lose courage, nor suspend their remonstrances and efforts through despair of success; but we have not very clear ideas of the kind of *power*, (excepting that of exhortation, encouragement, and example) that princes, legislators, or ministers, can employ in promoting *gratitude, fidelity, candour, meekness, equity, and benevolence*, whose exercise, by their own nature and that of the human mind, must be left free and unrestrained, and cannot be the object of coercive or penal laws. That sovereigns could do, and that easily, much more toward the reformation of manners and the advancement of national felicity and virtue than they really do, is a melancholy truth. And yet that they have many difficulties to encounter, which plead for some indulgence, is not to be disguised; our Author takes notice of those that arise from their unhappy education, from the flattery that intoxicates them, from that pestilential air of courts which blasts the principles of virtue in the bud, and other circumstances too obvious to mention. He, however, omits other obstacles to their reforming influence, which it is much more difficult to overcome, such as extent of empire, which prevents the eye and influence of the sovereign from discerning with perspicuity, and employing with efficacy, the means of reformation; not to speak of the disadvantages that arise in this matter even from the inestimable blessing of liberty.

The second Chapter contains a *compendious View of the fundamental Laws of a good Government*. Whatever form of government takes place in a country, its consistence and prosperity depend on its being founded on the principles of morality. Where the governing power departs from virtue it becomes tyranny, because no authority can be just but that whose object and whose fruits are the public felicity, or in other words, which

which maintains the liberty, the property, and the security of each individual. "The annals of the world shew us (says our Author) in every page, that thrones and empires have been overturned, that nations have been sunk into misery and ruin, by violating the great duties and obligations of morality;" and he censures and rejects the opinion of Montesquieu, that honour is the support of monarchy, as virtue is that of republican government. His censure would have been just, if Montesquieu had been speaking of the *happiness* of a people; but it is absurd, when it is considered that he is only laying down those principles which seem more immediately connected with the maintenance of *certain forms* of government. Montesquieu, who was an excellent man, as well as an admirable writer, did not surely think that any nation could flourish truly, that is, enjoy a *permanent* state of prosperity and grandeur, without morals or virtue. Be that as it may, there are several bold truths and just observations in this chapter, relative to the representatives of the sovereign, the courts of justice, the choice of ministers, the rights of the church, the state and conduct of the clergy, the spirit of conquest, and the education of those who are called, by their birth, to the government of nations.

From these observations our *Ethocratist* proceeds in the *twelve* following chapters to point out all the happy effects that the enacting and the execution of laws, founded on the pure principles of morality, must produce upon all the orders of which a state or nation is composed. The details here, though they present nothing new, are animated and interesting; but the tone with which he addresses his precepts and admonitions to the great and the opulent, is as violently satirical in some places, as it is affecting and pathetic in others. In these chapters he passes in review courtiers, nobles, soldiers, lawyers, the clergy, the men of letters, the poor and rich, the methods of education, the obligations and duties of domestic life, crimes, vices, and public disorders, and the means of reforming the manners of a nation.—Upon the whole, this spirited, warm, and eloquent Writer is more abundant in telling us *what* ought to be done, than in shewing *how*, what he recommends is to be effected: there are, nevertheless, excellent things in his book, and it may be read, with utility, by all orders, more especially by princes and their ministers, who are placed at the fountain-head of national felicity.

A R T. VI.

Observations sur les Signes avant coureurs, &c.—Observations on the Signs that denote before-hand the rising or falling of the Mercury in the Barometer. by Mr. Changeux.

IT has been remarked by every observer of nature, that when the mercury is agitated violently in a barometer, the upper surface of the column is concave, when it sinks, and convex, when it rises. The same thing happens, tho' more imperceptibly, when the motion or oscillations of the column of mercury are less considerable.

The action of the Air in the different states of the atmosphere, i. e. its different degrees of weight or gravity, make the mercury rise or sink in the barometer with more or less velocity. I observed (says Mr. Changeux) in a barometer of great mobility, first, that the concavity and convexity, nay, the less considerable concavity of the upper surface of the mercurial column, appeared visibly before the rising or falling of the same column, and hence I could foresee the rising or falling of the column before it happened: 2dly, that the differences in the surface of the mercury were the more sensible, in proportion as the succeeding change of weather was more considerable and permanent.

These preceding *signs*, being well ascertained, would render the barometer much more useful than it has hitherto been; and this engaged Mr. Changeux to communicate his observations to some eminent Naturalists, who imagined that they had remarked on several occasions, the same phenomenon. It requires, however, a nice penetration in the visual organ, and also a confirmed habit of observing, to discern, at first sight, the exact measure of convexity in the upper surface of the mercury in most of our barometers. A number of experiments convinced Mr. Changeux that all barometers do not exhibit this phenomenon in such a striking manner as to render it easily perceivable; and the reason of this he thinks deducible from the different degrees of purity in the quick-silver and to the greater or lesser force of attraction in the glass tube.

Our Author points out two or three methods of discerning the degrees of the *boss* or curvity which is formed on the surface of the mercury in the different states of the atmosphere, and what they denote and portend. The first thing to be remarked is the curvature of the mercury when it is in the most entire state of rest: The barometer then must be shaken: After this motion, if the surface of the mercury becomes much more convex in reascending, this is a sure sign, that not having its *mean* convexity, it will continue to descend; but if the surface of the mercury is not become much more convex in reascending, this is a sign that it has acquired its mean, nay, even its greatest convexity, and it may be concluded from thence, that it will continue to rise, or that it will become stationary.

There is another, and a still more easy method of making these observations, by constructing a barometer, with a border of a coloured liquor. This may be done by inserting a small drop of liquor (such as spirit of wine dyed red) above the column of mercury: this drop, by occupying a place between the glass and the mercury, will form a kind of border; and this border (as we shall see immediately) will mark the degree of convexity from the top of the column and render the previous signs of the rising and sinking of the mercury in the barometer clearly perceptible.—In effect, it is highly conceivable, that when the mercury is disposed to rise, the coloured border will occupy the void space between it and the glass: when, on the contrary, it is ready to sink, the coloured border will rise to a level with it, nay, will sometimes get above the surface of the mercury, because the mercury having almost entirely lost its convexity, will leave no void space between it and the glass which contains it.

But here arises a question: whence the mercury derives the property of assuming a convex form when it ascends, and a concave one when it descends? this property is generally supposed to depend upon attraction, which indeed accounts for a part of the phenomenon, even the concave form which the mercury assumes, when it descends: and that in the following manner.—We may represent to ourselves the mercury in the barometer, as attached, in all the points of its external surface, to the internal surface of the glass tube, in which it is contained. The attractive force of this internal surface acts upon the mercury from the top to the bottom of the column, and in the reservoir where the mercury communicates with the atmosphere.—Let us then (says our Author) divide, ideally, or in imagination, the column of mercury into as many concentric cylindrical layers as we think proper; it is evident that the first surface or external layer will be more powerfully attracted, than those which don't immediately touch the sides of the glass-tube. In effect, the force of attraction is in an inverse duplicate proportion of the distances. When therefore the mercury sinks in the barometer, the first surface or layer, which is contiguous to the glass will not yield to the central force which is imprinted on it, until the second layer, which is less powerfully attracted, has already yielded, nor the second, until the third, and so on, till we come to the center of the column, which will be the center of the concavity.

But if attraction accounts for the concavity of the upper surface of the mercury in its descending motion, it does not seem to indicate the reason of the convexity of that surface, when the mercury rises. The attraction of the glass may, indeed, in the first moment of ascent, suffer those parts of the mercury that compose the internal layers of the column, to rise above the level, because these layers are less attracted, during this first moment,

moment, than those, which are contiguous to the glass: but this first moment being past, and the mercury being in a state of perfect rest, ought not the level to resume its place? * how comes it then that the convexity of the upper surface of the mercury still remains? how does it come to pass, that, in the capillary tubes where the attraction of the glass ought to be the most sensible, in proportion to the extent of the sides of the glass, this convexity equally takes place? must we look for the reason of this phenomenon in the spherical form, that is usually attributed to the parts of which mercury is composed?

* No, in our opinion; because the pressure of the air which acts upon the column of mercury, acts always with more force upon the internal layers of the column, than on the external ones, where its force is more or less counteracted by the attraction of the sides of the tube.

A R T. VII.

Dissertation sur la Nature du Froid, &c. A Dissertation on the Nature of Cold, with Proofs founded on new Chemical Experiments. By Mr. Herckenroth, Assistant Apothecary to the King's Armies. Paris. 1777.

THE elements will soon appear to be *no* elements, if philosophical chemists go on at the rate of this laborious and acute Author. The consideration of the elements as compound substances is not, indeed, a new doctrine: it was proposed formerly by a learned chemist of Germany, Dr. Hunckel; and was treated both by his countrymen and by strangers, as the *nosstrum* of a dreamer or the prescription of an High German doctor. Our Author is certainly no enemy to the Theory of Hunckel; at least it is one of the principal designs of this dissertation to shew that *water is not* an element, but a substance composed of the principles of *heat* and *cold*. However that may be, his work is divided into two parts: the *first* treats of *Decrepitation*, *Fulguration*, and *Ice*, and contains a comparison of volatile alkali with the principle of cold in ice. In the *second* part our Author treats of melted ice or water, of the mean or middle state † of water, and of its artificial congelation by sea-salt. We refer the curious to the work at large, for a further account of the experiments of our Author, and the conclusions he deduces from them.

† That is, the state between *Vapour* and *Congelation*.

A R T. VIII.

Histoire de Loango, Kakongo, et d'autres Royaumes d'Afrique, &c. The History of Loango, Cacongo, and other Kingdoms of Africa, drawn up from the Memoirs of the Apostolical Superintendents of the French Mission, and accompanied with a Map, of great Use to Navigators. By the Abbé Poyart, Vol. I. 12mo. 1776. Paris.

THE part of Africa, which is the subject of this History, is little known. The descriptions hitherto given of it by travellers, are erroneous or imperfect, and therefore the labours of the Abbé Poyart will certainly be well received by the curious. He divides his work into two parts. The first contains the natural and civil history of the kingdoms of Loango, Cacongo, and other adjacent states, and the second exhibits an accurate, at least a circumstantial, account of the French mission in these countries.

In the first part we find a description of the geographical situation of these countries, of the temperature of their climate, of the nature of the soil, of their principal productions both in the animal and vegetable kingdoms, and of the character, manners and customs of the inhabitants, together with their occupations, government, laws, commerce, wars, language and religion. We shall draw some particularities from this part of the work, which may enable the reader to form an idea of its merit; and we shall begin with the natural productions of the country.

The bananas-tree, says our Author, is rather a plant than a tree, notwithstanding its size, which is very considerable, as it rises to the height of between twelve and fifteen feet, on a stalk or trunk of eight or ten inches diameter. The fruit shoots forth from the middle of this trunk in a bunch or cluster, composed of, from one to two hundred, bananas, each an inch thick and eight or nine inches in length; so that a single cluster is often as much as a man can carry. The plant never produces more than one cluster and it dies as soon as it is deprived of its fruit. It is, accordingly, customary to cut it down, in order to gather the fruit; and several plants spring up in the place of the one that is thus cut down. The trunk of this tree or plant is surrounded with several sprigs, which have a sort of rind, of which the negroes make cords. Its leaves are seven or eight feet long and about twenty inches broad: they are almost as strong as our parchment, and may be folded every way without breaking. They are sometimes used for parasols or umbrellas, but most frequently as a covering to earthen pots, vases, &c.

The fig-bananas or fig-tree of Adam, differs from the plant, now mentioned, only by the nature and qualities of its fruit; this fruit, indeed, grows in a cluster like that of the other; but the cluster is not so long and the fruit has neither the same taste nor the

the same qualities. The produce of the bananas-plant is a kind of bread; but that of the fig-bananas is a delicious fruit: the substance of the former is dry and mealy; while that of the latter is soft and humid.

Our Author enters into a very instructive and curious detail of the vegetable and animal productions of this country. His account of the *Manoc* or *Magnoc*, which is the bread of the people, and which is in such abundance as removes every form of beggary, is accurate and interesting; but it is to be found in other writers; as this vegetable is an American production which we have had occasion to mention in former articles.

The trees in this part of Africa are covered with leaves in all seasons; none of them resemble the trees known in our European climates. Some of them are of such a prodigious size, that, at a certain distance, they look like towers rather than trees. Several of them are tender and spongy, and resist the hatchet, like cork, but may be easily cut with a sharp instrument. Others are of a hard substance, and, among these, there is one, which, after having been cut down some months, grows so hard, that anvils are made of it for working red hot iron: it is impossible to drive a nail into it with a hammer.

The country and the woods abound with animals of all kinds, quadrupedes, wild-fowl, and insects; and the Africans, instead of feeding poultry, which the king's officers would seize upon with avidity for their own use, as well as that of their master, supply their kitchen with game, as want impels.—Of all the animals of this country the tyger is the most formidable. The strongest quadrupedes, such as the stags and buffaloes, fall victims to his sanguine fury and appetite. He watches them as they pass, seizes them by the hinder parts, and never loses his hold till they expire. The buffaloe is not ranked among the domestic animals: he is fierce and savage: he wanders in the woods and forests, and his hideous bellowings are heard at a considerable distance. When he cannot wreak his vengeance upon the hunter, who has wounded him, he runs to and fro seeking some other victim to his fury; and thus many an unhappy passenger has met his fate.

The capital city of the kingdom of *Loango*, which is the most considerable territory mentioned in this History, is situated about four degrees and 45 min. of south latitude. The heat of the climate is not so intolerable as might be expected from this situation. During six months of the year there is no rain; but the quantity of dew, that falls every night, is sufficient to nourish the produce of the earth, and vegetation appears every where lively and vigorous. The heat of the sun is also mitigated by an abundance of exhalations that rise constantly to intercept his rays. The summer season begins with October and ends in

April; and then the atmosphere is refreshed with showers which fall in great quantities and almost without interruption. It is remarkable, that the great rivers, and even the smallest rivulets, flow with a current as full and rapid, after the six months dry weather as at the conclusion of the rainy season. Our Author conjectures that the heavy rains, with which the earth is impregnated during six months of the year, are discharged with a gradual and regular motion into the rivers and the reservoirs that supply their sources. Thick forests, ever green, cover a vast extent of the country: and every negroe has the privilege of hunting, and cutting wood, in such quantities as he thinks proper.

Tho' the Africans of *Laongo* are, in general, indolent, yet this defect is neither visible in the commerical part of the nation, nor in those who are entrusted with the administration of public affairs: even the weaker sex apply themselves, with indefatigable ardor, to the most laborious occupations of agriculture. This people, according to our Author, are not inferior, either in memory or judgment, to the peasants and inhabitants of the country, in Europe. They discourse about trifles with great solemnity, and meet for conversation generally in the afternoon, when they sit, in a circle, under the shade of a tree, with their legs across, their pipes in their mouths, and a *Calebash* or *Gourd* of palm wine to animate the discourse. They are mild and humane; and, our Author refutes, as entirely false, and groundless, what some modern Historians have said of their sacrificing slaves to the *manes* of their departed Kings; a kind of oblation (says he) of which they have not even the idea. When they have been fortunate in the chase and have brought home any game that is rare or much esteemed, they divide it among their friends and neighbours, and enjoy a singular pleasure in giving them this testimony of their friendship. They call the Europeans *shut-hands*, because they give nothing but by barter or without some return. There are among them no inns or public houses: a traveller, who passes thro' a village during their rest, enters the first cottage he meets, without ceremony, and is hospitably received. The master of the house regales him with his best provisions, and then shews him his way, and conveys him a part of it.

The Abbe Poyart acknowledges that the Negroes, who live near the sea-coast, are *almost* as irregular and corrupt in their morals, as the Europeans, who frequent them for the purposes of commerce: but he considers, as a calumny, the reproach of licentiousness and debauchery that is too liberally cast, by historians, on all the Africans. By the accounts of certain travellers one would think, that adultery and every kind of prostitution,

nay,

may, that the most monstrous excesses of impurity were customary among that people, that even the husbands contributed to, and encouraged the debauchery of their wives, and that the funeral rites of departed friends were celebrated by the most infamous and abominable practices. All this, however, our Author disavows as false: he attributes such narrations to the disingenuous spirit of mercenary writers, who disguise the truth, in order to please that numerous class of frivolous or libertine readers, who like to have their corrupt imaginations struck with descriptions of this nature, and who think perhaps, that *their* licentious pursuits are ennobled or justified by a comparison with the grosser impurities that extend their influence over whole nations. Our author might have added, that it is too often the custom of superficial travellers to draw the *general* character of a nation from the conduct and actions of a few individuals.—

However that may be, the Abbe Poyart affirms, that it is a thing unknown in the country he describes, that a man and a woman live together publicly without being united by lawful wedlock; and that there is nothing that resembles those *societies* set apart for prostitution and debauchery, that dishonour so many of the great cities in Europe. The Negroe women go with their arms and breasts naked, as the men do; but the custom is universal, offends no body, and therefore historians unjustly conclude from hence, that these women affront all the laws of modesty. A young man is not allowed to speak to a girl, unless it be in the presence of her mother; nor to make her a present unless he asks her in marriage. “A Negroe girl (says our Author) coming from the fields with her mother, said with a certain tone of levity, in the language of the country, to a missionary who met them, *Good day, man of God!* upon which the mother reprimanded her for speaking to a man with so much freedom.” The austerity of the mother in this respect might depend somewhat upon the character and morals of the *man of God*; for all is not gold that glitters.

It would swell this extract to too great a length, did we mention all the interesting accounts, which the Abbé Poyart gives of the alliances, arts, trades, laws, government and customs, that take place in this part of Africa. The King alone confers all employments, and this he does sitting in council. There is no enquiry made into the merit of the candidates; the vacant place, whatever it be, is given to the highest bidder: the day that the King confers, or rather sells the employment, is celebrated as a festival throughout the capital, and the poor people, who always hope for some redress of grievances under a new comer, accompany with every demonstration of joy the pro-

motion of a new officer, who has purchased the privilege of fleecing or oppressing them.

It is a very remarkable circumstance in this country, that none are acknowledged as *Nobility*, but the children of *Princesses*. The King's children are excluded from this rank, unless their mother be a Princess, which happens rarely. All the edicts of the King are arbitrary, and generally carry the marks of the most absolute despotism. Abuses and misdemeanours of a light nature, which the smallest penalties would be sufficient to prevent, are considered as atrocious crimes by the nature of the punishment annexed to them. When the King has enacted a law, he sends it to the governors of the provinces, who have it published by a herald in the markets, which are held in the towns and villages of their jurisdiction. The governors of provinces, cities and villages, are judges both in civil and criminal matters; appeals, however, may be lodged from their tribunals to that of the King, who employs every day, several hours, in deciding the contests that arise among his subjects.

Our Author relates some very singular customs, that take place in the court of the King of Cacongo. There is, among others, a positive law, by which the King is obliged not to touch, with any part of his body, any foreign merchandize, and the observation of this law is carried to that degree of rigour, that when the Europeans go to pay their court to this monarch, they are admonished to take all possible care, that no part of their cloaths may touch his Majesty. The King is also obliged to drink a glass at the end of each cause which he decides; and he sometimes decides fifty at a sitting; when his cup-bearer presents the wine, a *Ganga*, who performs the triple function of physician, sorcerer and steward to his Majesty, rings the bell and bawls out, with all his power of lungs, *tina foua*, i. e. *fall prostrate, or fly*: upon this, all present except the *Ganga*, fall upon their faces, as it is a general notion that the King would die if he was seen while drinking by any of his subjects. When his Majesty happens to fall sick, his physicians begin by publishing his indisposition through all the kingdom, and then every one is obliged to kill his cock, (only *one* we suppose, if he has three or four.) No body knows the origin of this ridiculous custom, which is a matter of pleasantry among the more sensible people of the country.

The *slave-trade* is the only branch of commerce which the French cultivate on these coasts. The English draw from the forests of Jomba every year, a considerable quantity of log-wood, a good dying stuff, though inferior in quality to that of Brazil.

In these nations, where the crown is elective, the funeral of the monarch is frequently a scene of contest and battle; but as
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the art of war and the military spirit, have made as little progress among these Africans as the other sciences; the battles which happen on the demise of a King are not very bloody. It is true, "every citizen who can carry arms, is a soldier when he pleases, but he is a bad soldier.—When a battle is to be fought, the troops advance on each side, without order or discipline; and the chiefs who command them, resemble much more the drivers of a herd, than the generals of an army."

All the travellers, who have given relations concerning these countries, have observed a profound silence with respect to their language; and yet this is an essential object in the historical picture of a people. The plain and ignorant Africans, who are the subject of this work, speak a language, which, according to our Author, is both rich and learned, and bears an analogy to some ancient languages. "Beside, (says he) that multiplication of tenses, which contributes so greatly to accuracy and precision in speaking, there is in the language of these Africans, a multiplication of verbs, which tends greatly to simplify (if we may use that term) their expressions. Each simple verb has appertaining to it several other verbs, of which it is the root; and which, besides the fundamental and principal signification that runs through them all, have each an accessory meaning, which we can only explain by paraphrases: Thus, for example, *Sala* signifies to work: *Salila* to facilitate any work: *Salisia* to work with some one; *Salisila* to cause work to be done for some one's profit: *Sania* to help one to work: *Salanga* to have contracted a habit of working: *Salisiana* to work for each other: *Salaugana* to be capable of working. All the radical verbs of this language admit of the like modifications; and, by the means of certain particles and additions, each of these verbs and all its progeniture, express, besides the frequency or rarity of the action or object in question, its difficulty, facility, and many other differences. This multiplication of verbs, joined to all the modifications of which they are susceptible, forms an inexhaustible fund of riches in a language, and unfolds beauties, which can only be felt and appreciated by those who use it."

As to the article of *religion*, these Africans acknowledge the existence of *two principal deities*, the *one* just and perfect, and the author of all that is beautiful and good in the universe, which they call *Zambi*: and the *other*, the author of all the evils which afflict human nature, and whom they call *Zambi a-n'bi*, i. e. God of wickedness. As they are persuaded that the good Deity will be always favourable and propitious to them, their only care is employed in appeasing the evil one, and

and in averting the effects of his malignity. They are fully convinced, that the *Ganga*, or Ministers of Religion, have an immediate intercourse with this latter divinity, and they therefore consult them, in order to come at the knowledge of the secrets of futurity. They imagine, that by the marvellous virtue of their enchantments, these ministers can render themselves invisible, and pass through doors of the hardest wood, nay even of iron. On the other hand, the *Ganga* encourage the disposition of this people to superstition and idolatry, and, though far from being uniform in the doctrines they teach, yet *all* agree in declaring the extreme danger of eating partridge, and maintain that the fingers will infallibly drop off from the hands of those who dare make the experiment.

The missionaries, during their long residence in this country, have, as they affirm, never met with a single person, who entertained the smallest hesitation or doubt concerning the immortality of the soul. Accordingly, these Africans pay extraordinary honours to the dead, and are much afraid of ghosts and apparitions. As to the destination of the soul, after the body is dissolved, they believe that it keeps at a perpetual distance from cities and villages, and hovers in the air above woods and forests, as it pleaseth the Deity. There is, indeed, nothing more capricious and contradictory than many of their notions and rites, relative to inferior divinities and idols; but these may be seen in the generality of voyage-writers, and also in the *Modern Universal History*, which though circumstantial in the description of these matters, is not however always *exact*. This is no reproach to the learned compilers, as they were obliged to draw their relations from jarring materials.

A R T. IX.

Memoires Concernant l'Histoire, les Sciences, les Arts, &c.—Memoirs concerning the History, Sciences, Arts, Manners, and Customs of the Chinese. By the Missionaries of Pekin. Vol. I. 4to. Paris 1776.

AT length it is to be hoped, that we shall know something clear, circumstantial, and interesting about the vast empire of China. The *Grand Annals*, which we have already mentioned * as a new luminary, that is on the point of rising upon the misty region of history, and the memoirs now before us, which are likely to be succeeded by a number of volumes, derived from the same source, promise great things to the learned and curious: and though promise-keeping is not the habit of the times, (especially with respect to literary undertakings) yet there is some probability that they will not be entirely disappointed.

* See our Appendix to Rev. Vol. liv. p. 559.

For the present collection of memoirs, the Public is indebted to a correspondence that has been carried on these ten years past, with the missionaries in China, and with two young Chinese, whom the desire of being useful to their country engaged to leave it for some time that they might learn, in France, the European languages and sciences. After a residence of several years in France, where they applied themselves with singular attention to the study of natural philosophy, chemistry, &c. * and also acquired a considerable knowledge of trade, manufactures, and the mechanic arts; they returned to China in 1765, carrying with them instructions and questions, relative to a variety of objects, which the learned and others desired to have elucidated. On their arrival in China, they joined their labours with those of the missionaries; and thus, since the year 1766, a variety of pieces hath been annually sent, containing answers to the questions that had been proposed to them. Some of these pièces were communicated to the public some time ago; and, among others, a *Treatise concerning the military Art among the Chinese* †. The present publication is the first of a series of volumes, which we are allowed to expect from the annual correspondence of the missionaries and the two Chinese already mentioned. It contains 1st, An ample Memoir concerning the Antiquity of the Chinese Nation. 2dly, A letter from Father Amiot, who in answer to the questions proposed to him by the Royal Society of London, and in particular, by Mr. Needham, relative to the characters engraven on the famous (supposed Egyptian) bust of Turin, gave it as his opinion, that these characters had nothing which resembled the ancient writing of the Chinese. 3dly, The explication of a monumental Chinese poem, composed by the present Emperor (who adorns sovereignty by his genius and talents) to transmit to posterity, and ascertain the conquest of the nation of the *Eleuths*, which was made in the year 1757, with the notes of Father Amiot. 4thly, The historical monument composed by the same Emperor, to hand down to future ages the memorable emigration of the *Tourgouths*, who, in the year 1771, left the coasts of the Caspian sea and the banks of the Volga, in a body of 500,000 men, women, and children, and subjected themselves to the dominion of the Emperor of China. And 5thly, The translation of two books of great antiquity, the one entitled *Ta-hio* or

* The King of France granted them an annual pension, and two members of the academy (Messrs. *Briffon* and *Cadet*) were appointed to instruct them.

† Printed by Didot at Paris, in 1772. See an account of this work in the Appendix to our 49th Vol. p. 554.

the *Grand Science*; and the other *Tjong-yong*, or the *exact Middle Way*, with a preface and notes.

Such are the contents of this first volume; we should be glad to learn who are its editors, that we might know the degree of credit due to these contents, which, consisting almost entirely of matters of fact, require respectable witnesses to ascertain their authenticity and truth. In the mean time, it will not be improper to pass in review these memoirs, and to give some account of the principal matters contained in them.

The *first* Memoir, which treats of the antiquity of the Chinese empire, is replete with learned researches, and shews a very extensive degree of erudition. It is addressed to Mr. *Bertin** by one of the two Chinese already mentioned, who speaks of himself as its author, and subscribes to his short dedication the name *Ko Jes*. In this memoir, the great object is to enquire about what time the Chinese monarchy was founded, and its history began. To prepare the way for this interesting enquiry (which issues in the refutation of M. de Guigne's Egyptian system, and M. Voltaire's ignorant historical pleasantries) the Author, under four preceding articles, shews how the learned Chinese are at present circumstanced for enquiries into a remote antiquity, gives a short account of the ancient monuments and writings, which have escaped the ruins of time,—makes us acquainted with the more recent historians, who have recorded the events of the earliest periods, and mentions the fabulous and romantic ages, through which writers (fond of the marvellous) have carried up the thread of the Chinese history to the creation of the world.

As to the first of these articles, it appears from the observations of our Author or Authors, that the Chinese have so little curiosity about the events of the first or early periods of their monarchy, that they rarely cast back an eye to a remote antiquity. During the course of thirty centuries, the learned have been protected, and the sciences encouraged by the Chinese government, only for the following purposes,—to keep public instruction on a good footing, to maintain the rules of morality, to register the discoveries of the useful arts, to educate the youth in the knowledge and practice of virtue, and to distinguish in the crowd, those who have talents for business, &c.—Again, the sphere, or (what our Author calls) the atmosphere of the sciences is much less extensive in China than in Europe, and the nation in general gives little attention to what passes. The women and children are shut up in their apartments, and their domestic circle is their universe. The artists, merchants, and all the citizens, except the literati, or those in public posts, are

* Counsellor of State.

equally ignorant and incurious, the civil and military mandarins pass their lives in performing the duties of their stations, and have neither time to read nor write; the occupations of the former are numerous, and the imperial sword hangs over their head, suspended by a hair, to punish the least instances of inattention and negligence; and the books of the latter are their arms and their soldiers. Even at *Pekin*, literature is as little known among the people as in the provinces; the court, business, and commerce, absorb the attention and activity of the citizens; and even the *literati* are so influenced by the tone of the government, that they do not so much as correct the stile of pieces that are daily represented, though they have been composed a thousand years ago.

What farther discourages the learned, is the total non-existence of literary fame in China; the emulation of letters in Europe forms a species of national glory, and kingdoms vie with kingdoms in this career, as well as in those of commerce and arms. The Chinese are surrounded by barbarous nations, and though they might find within themselves, (province vying with province) springs and incentives to literary emulation, the political system forbids all competition and conflict of this kind, and its guardians maintain, that rivalry of talents corrupted the ancient doctrine of the dynasty of the *Tcheou*, engendered a thousand errors, sowed the seeds of division and revolt, and converted into problems the most useful truths and the most essential duties. Accordingly, the first *literati* are only encouraged to *do business*, and even in their literary labours they are obliged to work in concert in the compositions with which they are charged.—Add to this, that while the books in China are multiplied beyond number, and the life of a man is insufficient for the perusal of the *Grand Annals* alone, the fortunes of private persons are too small and too fluctuating to admit of their making collections of books. The son of a minister or of a general, returns after the death of his father, into the obscure class of citizens, unless personal merit gives him admission to high employments, and thus he cannot even keep the collections of books that have been made by his parents. The magistrates moreover, and the grand officers of the empire, being almost in perpetual motion from one province to another, is a great obstacle to the formation of libraries. And though the *Bonzeries* in which the government deposits the rarest manuscripts and the most precious collection of books and records, are rich sources of information; yet they are situated in the mountains at a considerable distance from the great cities, where a man of learning, whose family and affairs demand his attention, has neither the time nor the courage to follow them. It is only a disgraced

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mandarin,

mandarin, or an unconnected philosopher, that can resolve to go so far in quest of knowledge.

One would think indeed, that the *Han-lin*, which the European missionaries compare with the academy of sciences at Paris, might render successful, researches into the first periods of the Chinese monarchy; but this academical body, which, by its access to the choicest treasures of learning, is alone capable of treating accurately the noblest subjects, avoids looking back to these remote periods, disdaining the frivolous glory of gathering clouds of erudition, from whence no ray of light or truth comes forth to clear up the history of the first Dynasties, and contenting themselves with collecting the papers, that relate to the different systems of chronology, without adopting any hypothesis on a subject so ambiguous and obscure.

All this shews, that our Author is not an abettor of the system, that carries the Chinese annals far beyond the period to which the scripture chronology assigns the creation of this globe; as will appear more particularly when we come to examine the principal part of this memoir.

In the second article, preparatory to this discussion, the Author, under the general title of *Ancient Chinese Books and Monuments*, gives an account of the *Character* of the Chinese writings, of the rise and progress of the sciences in China, which he dates from the Grand Dynasty of *Tcheou*, about 1200 years before the Christian æra. He then proceeds to take notice of the four classes into which the ancient books of China are divided, and gives a most tiresome and uninteresting detail of what the critics have said concerning these books,—the result of which is, that the most of these ancient books are a motley heap of forgeries and fables, interspersed with sublime pieces of poetry, and excellent precepts of morality; and that those of the collection, whose authority is the most respected, have no sufficient marks of authenticity. This is abundantly evident from the confession of our Author relative to the *Cbou-King*, which is supposed to be the most ancient of the Chinese books, “That it is unknown, and cannot be conjectured from what the writer says of himself, *when, how or by whom it was composed.*”

From the discussion into which our Author here enters, it appears evident, that there is no sort of credit to be given to what has been affirmed with such ostentation and ignorance of the ancient history and chronology of China. Historical facts and chronological dates, cannot be ascertained otherwise than by books, medals, inscriptions, coins, sepulchral monuments, and depositories of this kind. Now it is well known, that in the year 213 before the Christian æra, all these were devoted to destruction by a tyrannical Emperor, who aimed at nothing less than

than burying in eternal oblivion, every thing that had passed before his time, and determined that there should be throughout the Chinese empire, no earlier record, date, or authority relative to religion, science or politics, than those of *his* reign. In the execution of this design, all the ancient books were burnt, inscriptions were effaced, sepulchral monuments were destroyed, and hundreds of learned men perished in this hideous devastation. Little was saved in this general ruin, of the writings anterior to the reign of this odious tyrant *, and perhaps nothing that can throw light upon the remote periods of antiquity. This catastrophe would not have had such a fatal effect on the historical credit of the accounts of the first Dynasties of China, had the records of that empire been communicated to or studied by the neighbouring nations; but this has never been the case, as the grossest ignorance has always reigned in those parts of the globe.

It is, however, to be observed, that some ancient books, records, and monuments escaped by chance, or by the care of individuals, from this general and odious conflagration. The reigning Emperor has ordered all such remains as have been thus saved, or discovered in after times, down to the present, to be engraven, and they make a collection of forty-two volumes. But the most ancient vases and monuments of this collection go no farther up than the Dynasty of *Chang* (which is to be placed in the xivth century before Christ, if not in the xiiith.) and even these are enriched with but a small number of characters, which it is very difficult to decypher, and which after all, afford little nor nothing to enlighten the darkness of ancient history. The Author of this memoir regrets, among the other effects of this devastation, the loss of the *Pai* or marbles, which the Jews on their arrival in China, about the conclusion of the Dynasty of the *Tcheou*, erected in the synagogue at *Kai-fong-fou*. "The long inscriptions (says he) with which they were enriched, shewed, as tradition reports, the exact correspondence of their history and chronology with *ours*;" i. e. with the Chinese, for it is one or both of the natives of China, mentioned at the beginning of this extract, that hold the pen in the memoir before us, and they hold it in perfect concert with the missionaries of Pekin, and appear zealously attached to the Christian religion, which they are actually employed in preaching to their brethren. But it is granted, there may be sceptical people, who will be apt to carp at this very circumstance.

In the following article, our Authors give a brief account of the principal writers who have (since the destruction of the

* *Tsin-chi-hoang*—otherwise called, *Chi-hoang-ti*.

books and records already related) composed the History of the first Periods of the Chinese Empire. They shew that the recovery of the ancient records, mentioned so often by European writers, to favour their systems, is a matter that has been ill understood; that the books collected by the Emperor *Ou-ti* of the dynasty of *Han*, were modern, and that the policy of the Emperors from the incendiary *Tsin ch-Hoang* down to all his successors in the dynasty of *Han*, was in direct opposition to every attempt to recover ancient records, which would have displayed the iniquity of their usurpations and pretensions, and opened the eyes of the inferior princes and people upon the rights, privileges, and felicity, they had lost. They shew, that the Imperial Court did not dare to risk the undertaking of a general history of the monarchy from its first foundation, before the remembrance of the ancient annals, and all possibility of recovering them were removed; and, accordingly, that this undertaking was only proposed about the year 104 before Jesus Christ, when *See-ma-tfien* was intrusted by the Emperor with that work, and, in that quality, placed at the head of the tribunal of history. The history of this Writer consisted of 130 books, and in three of these all the ancient history of China, as far down as the year 1122 before Christ, was comprehended. Nay, it is farther to be remarked, that the *Grand Annals*, though they are already swelled to the bulk of 668 volumes, without having reached the present dynasty, comprehend all the ancient history of China, from the foundation of the empire to the dynasty of *Tcheou* (which begins with the year 1222 before Christ) in one single volume. This is sufficient to shew the sterility of the ancient records. Our Authors allege many proofs of this, and it is confirmed by a circumstance, which is ascertained by the unanimous testimonies and complaints of the learned, that since *See-ma-tfien* not one record, monument, or manuscript, has been discovered, that relates to any part of the Chinese history prior to the dynasty of *Tcheou*.

We shall not follow our Authors thro' their learned accounts of succeeding historians, *Pan-kou*, *See-ma-tchin*, *See-maknuang*, *Lieou-jou*, *Kinchi*, and *Lopi*, nor thro' the fabulous ages, which exhibit such a motley heap of gigantic mythological absurdities and contradictions, as must astonish the imagination and afflict the heart of the benevolent observer of man in the endless variety of his errors and follies. The Deist would do well to eye with attention this hideous picture of religious opinions undirected by the light of divine revelation. Accustomed to the view of the salutary effects of christianity on our national systems of religion, and to the encomiums bestowed on the ancient writers of Greece and Rome as models of genius, eloquence, and taste, that have
concealed,

concealed, more or less, by their lustre, the motley mass of vulgar errors, we have not perhaps a suitable impression of the dismal state of unassisted nature, nor of the happiness we enjoy, by living under a dispensation of religion, which has a more intimate connection with the progress of universal science than we are apt to imagine.

Having thus prepared the way for the great question, *at what period of time we are to place the commencement of the empire of China?* our Authors discuss it with the greatest eloquence and erudition; and, if we are not mistaken, they give a mortal blow to the pretended antiquity of the Chinese empire, and the authenticity of its ancient history. They prove that all the historical relations of events prior to the reign of *Yao* (2057 years before Christ) are entirely fabulous, composed in modern times, unsupported by authentic records, and full of contradictions; and that neither the *King*, nor the books of Confucius and his disciples, make the least mention of any genealogies or princes before *Yao*. They also prove that any authentic accounts we have of *Yao*, *Chun*, and *Yu*, concur in evincing that the origin of the Chinese empire cannot be placed higher than one or two generations before *Yao*. This they demonstrate by entering into a long and learned detail concerning the geography, the government, the manners, the population, the arts, the sciences, and the religion of China, in the times of *Yao*, *Chun*, and *Yu*.

The piece that follows this Memoir, is a letter concerning the Chinese characters; by the Rev. Father ****, of the company of *Jesus*. This letter was sent from *Pekin* to the Royal Society of London, in the year 1764; and we gave an account of its principal contents, and of the occasion on which it was written, in Vol. xlv. p. 317, 318, &c. of our Review, to which we refer the reader.

The monument, which relates to the conquest of the *Eleuths*, is an historical poem, from whence particularities may be drawn that give some idea of the state, manners, and spirit of the *Tartars*. The *Eleuths*, situated to the north-west of China, were, together with the other *Mongul* or *Mungl* tribes, more or less subjected to the *Chabar Kan*, but became at length independent, and are, at present, the most numerous of all the great branches into which the *Monguls* are divided. They grew formidable in the last century, and, from time to time, made frequent attacks even upon the frontiers of China; and tho' often repulsed by the arms of that nation, always saved themselves by flight, or stratagem, and still renewed their incursions. In the midst of their prosperity and power, their government was enfeebled by intestine divisions, which were artfully fomented by the Emperor of China. A considerable part of the nation surrendered themselves as vassals to this prince, (*Kien-long* the present emperor of

China) and these he formed into an army, headed by valiant chiefs, who subdued the rebellious hords of the *Eleuths*, and compleated the entire conquest of that people. When tranquillity was thus restored, Amoursana, who had been the principal of the rebellious chiefs, submitted to the Emperor, and became not only the object of his clemency, but was placed by him at the head of the *Eleuths*. He could not, however, long bear the yoke of subjection: his proud spirit sowed anew the seeds of rebellion; horrid scenes of cruelty and perfidy were again exhibited; the war was renewed, and intestine divisions reigned in both the armies. The imperial Poet describes these scenes with warmth and eloquence, the flight of *Amoursana* into Siberia, the triumphant exploits of the Chinese generals, the total reduction of the *Eleuths*, and the wise regulations he employed to preserve their liberties without augmenting their power, to render their subjection agreeable, and to make them instruments of chastisement to each other, in case of any future rebellion. The narration is long, and circumstantial; in many places, however, it is curious and interesting; but it is impossible to read, without horror, of the torrents of blood that were shed in the field, and on the scaffold, during this terrible war. All the tribes of the *Eleuths* did not remain in their allegiance: of the four Viceroy's or *Han*, which he placed at the head of that people, divided into so many classes, the *Han* of the *Tourbet* alone continued loyal. The rebellious princes, with their tribes, were massacred, or dispersed into foreign countries; and it was in these new and dreadful commotions, that twenty-thousand families of the revolted *Eleuths* went and settled in the Russian territories. We shall see, nevertheless, in the following Article, these same families return to their allegiance to the Emperor of China.

That Article, the fourth in this collection, contains the relation of one of the most singular events in modern history, and which deserves a place among those striking emigrations in ancient times, that have made so much noise, and occasioned so much speculation. It is extraordinary that this event should have passed, almost before our eyes, and that but about five or six years ago, and yet excited so little attention. The summary of this relation, as we take it from the authentic poetical monument, which the present Emperor of China has composed to transmit the memory of it to future times, is as follows:

In the thirty-sixth year of the reign of *Kien-long*, i. e. in the year of Christ 1771, all the Tartars which compose the nation of the *Tourgouths*, arrived, after having surmounted innumerable difficulties and dangers, in the plains that lie in the frontier of *Carapen*, not far from the banks of the river *Ily*. They left the settlements which the Russians had given them on the banks

banks of the Volga and the Iaik, at a small distance from the Caspian sea, and in a vast body of fifty thousand families (which consisted of no less than 300,000 souls,) they marched thro' the country of the *Masacks*, coasted the lake *Palkach-nor* *, and, after a march of eight months, they arrived, in the most distressed and destitute condition, at the place of their destination, and offered themselves as subjects to the Emperors of China; who received them graciously, furnished them with provisions, cloaths, and money, and allotted to each family a portion of land for agriculture and pasturage. These *Tourgouths* were the first branch of the *Eleuths*, that renounced their allegiance to the Chinese Emperor, and, under the reign of one of the ancestors of *Kien-long*, had settled in Russia, under their chief *Ayouki*. It was under *Oubaché*, the great grandson of this chief, that they resolved to throw off the Russian yoke, under which they were obliged perpetually to furnish soldiers for the imperial armies, and did not enjoy the degree of liberty after which they aspired.—The year after their arrival at the frontiers of China (that is, in 1772) those of the *Eleuths*, mentioned above, who had renounced their allegiance, and were dispersed in the vast regions of Tartary, came voluntarily, with some hords of *Porouths* and the remainder of the *Tourgouth* nation, and submitted to the Chinese scepter. This second emigration consisted of thirty thousand families; and these two events form, no doubt, a remarkable epocha in the Chinese annals. Accordingly, the Emperor has caused the history of this emigration to be engraven upon stone, in four different languages; and a grandee of the Empire has published it apart, in white letters upon a black ground. Father *Amiot* gives an account of this publication, in a letter to *M. Bertin*, secretary of state, which contains nothing more than a repetition of the Emperor's narrative; and is therefore a very needless augmentation of the bulk of this Volume.

The two pieces of morality, entitled the *Grand Science* and the *Exact middle Way*, which conclude this Volume, contain the most excellent precepts of wisdom and virtue, expressed with the greatest eloquence and force, elegance and precision. In the preface to them we are told that they were composed by the grandson of *Confucius*, and one of his disciples, from the lessons of that great philosopher. If so, they are, indeed, uncommonly curious, and are equal to the noblest philosophical remains of Grecian antiquity, of which they bear, in several places, a very strong resemblance. But one of the passages, which strikes us most, and which far exceeds in clearness the prophecy of *Socrates*, is that which follows: "How sublime

* This is called *Balkash nur* in the map given by *Abbé Chappede*.

are the ways of the *Holy One*! his virtue shall fill the universe, shall vivify all things, and rise to the *Tien* or supreme deity. What a noble course is opening to our view! what new laws and obligations! what august rites and sacred solemnities! But how shall mortals observe them, if HE does not first give the example? his *coming* alone can prepare us for the performance of these sublime duties. Hence that saying, known and repeated in all ages, the paths of perfection will never be frequented, until the *Holy One*, by way of eminence, shall have consecrated them by the traces of his footsteps." This is certainly a remarkable passage, especially if it has been translated with precision and fidelity, from an authentic production of so early a date as the time of Confucius.

A R T. X.

Journal Historique du Voyage fait au Cap de Bonne Esperance, &c. An
 Historical Journal of the Voyage of the (late) Abbe de la Caille to
 the Cape of Good Hope, &c. Paris. 8vo. 1776.

IN this valuable publication, we have a collection composed of the following articles: 1. An historical discourse concerning the life and writings of the late Abbe de la Caille: 2. The journal of his voyage to the Cape of Good Hope: 3. Remarks on the soil and territory of the Cape, and the manners of the Hottentots: 4. A refutation of the principal errors contained in the book which was published, under the name of Kolben, concerning the Hottentots and the Cape.

The *Historical Discourse* concerning the life and writings of that great and good man the Abbe de la Caille, (who endeavoured in vain to conceal his excellent talents and virtues under the veil of uncommon modesty) is one of the most masterly pieces of biography that we have lately met with.

The order observed in this excellent discourse is chronological. It begins with the birth of the eminent man, who is the subject of it; marks his early and rapid progress in the sciences; the course of study which he followed; his growing merit and reputation; his discoveries, travels, acquisitions, and projects; in a word, his great usefulness to society, to which he rendered the most important services by his immense labours, and which he instructed and edified by a rare example of generosity, integrity, and sanctity of manners.—We shall extract from this discourse some of the literary and moral anecdotes in the life of this great astronomer, which will give an idea of his undoubted title to the veneration of succeeding ages.

He was born in the year 1713, and, having finished his academical education, of which our biographer gives a circumstantial and interesting account, he turned his views from the
 theological

theological profession, for which he was designed, to the study of mathematics and astronomy. His first connections in this career were formed with the late M. Cassini, who was astonished at his genius, his talents, and his progress, and delighted with his virtues. While he was engaged in the observatory of this great man, he acquired the esteem and friendship of M. Maraldi, and undertook to verify the operation of Messrs. Dominic Cassini, de la Ayre and Sharaldi, *the elder*, who, in the year 1690, undertook to draw a meridian line from the south to the north of France. M. de Thury assisted him in rectifying some errors, in that operation, which were owing to the imperfection of the instruments then in use. This new undertaking was designed to facilitate a geometrical description of the kingdom of France, with the execution of which M. Cassini was entrusted in the year 1733; the new meridian line was to be drawn from Perpignan to Dunkirk, and the labours, dangers, and fatigues, which the Abbé de la Caille went thro' on this occasion, were astonishing. They were followed by an amazing number of observations on the heavenly bodies, which made this excellent man pass, in the esteem of the learned, for one of the most consummate astronomers of *his* age, or of any other. The greatest part of these observations are inserted in the registers of the Royal Academy of Sciences at Paris; they are circumstantially recited in this discourse, but are too numerous to be particularly mentioned in an extract. When we consider these observations, together with the works that have been published by the Abbe de la Caille in the various branches of natural science, and particularly in astronomy, geometry, mechanics, and optics, and reflect that he died in his forty-ninth year, we cannot but entertain the highest idea of his amazing genius and activity. The truth is, all the ardour of his soul was employed in the improvement of science and the practice of virtue, while he discovered the utmost disinterestedness and apathy about his personal interests. His laborious activity, and his perfect disinterestedness, will appear abundantly by the two following anecdotes.

The authors of the *art of ascertaining* or verifying *dates* had compiled, from ancient and modern writers, a chronological series of the eclipses which had happened during a course of 1800 years; and they laid this immense compilation before the Abbe de la Caille. The Abbe, perceiving from what sources they had drawn their information, and knowing that these compilers were no astronomers, and could not, consequently, verify the observations which they had inserted in their work, imagined that these sources were not exempt from error. The utility of such a compilation, if exact, determined him to ascertain,

by an exact calculation, the series of eclipses from the year 1 of the Christian æra, to 1800; and he employed, during five whole weeks, fifteen hours a day in that laborious operation. When he shewed the learned compilers the work he had gone through, they supposed that our astronomer had, by him, his tables, drawn up many years before, and that these five weeks were employed in looking them over. The truth was, that he had composed a chronological table of eclipses in that time, by calculating all the eclipses of the sun and the moon, whether total or partial, which had been seen in Europe, from the birth of Christ to the year 1746, and foretold those which were to happen, so far down as the year 1800. When he had given this inestimable fruit of his labour to the authors above-mentioned, he had so little thoughts of their being obliged to him, that he took it much amiss that they mentioned his name in the preface to their work.

The other anecdote which exhibits an instance of the disinterestedness of this illustrious philosopher, is as follows: when he was to return to France from the East-Indies, he had obtained, from government, the permission of sending home his baggage and coffers, without their being visited by the excise-officers. This favour gave him an occasion of gaining prodigiously by commercial schemes: but the people, about him were much surprized, when they saw him filling a large trunk with straw, in which he placed some astronomical instruments, instead of Indian goods. It has been also known, since his death, that he refused an offer of 100,000 livres (5000 pounds sterling) made him with the most solemn engagements to secrecy, on condition that he would allow a merchant of his acquaintance to send, under his name, certain merchandises to Europe. He declared that neither his character as an ecclesiastic, nor as an honest man, would allow him to consent to this proposal.

The Abbé de la Caille's *Voyage to the Cape of Good Hope* raised his reputation, as an astronomer, to the highest degree of lustre. His principal design in this voyage was to acquire a complete knowledge of the southern hemisphere, which was, before him, known but imperfectly. How he succeeded in this, may be seen from one circumstance, that Halley, who went to St. Helena to draw a celestial chart of the southern hemisphere, observed only 350 stars in that new world, whereas the Abbé observed 9450 beyond that number. He began his observation of the southern stars on the 6th of August 1751, and continued it until August 1752, during which time he passed seventeen whole nights, beside an hundred and ten of which he employed eight hours of each, in contemplating the firmament of the southern hemisphere. Here he acquired that
precious

precious treasure of astronomical knowledge which was displayed in the famous map that was published at his return by the Academy of Sciences. These amazing efforts of industry, of which the detail, as it is here given, appears beyond the power of human capacity and application, were diversified by other occupations; such were his observations, made at the Cape, on astronomical refractions, on the meridian height of the sun and the stars, on the opposition of Saturn and Mars to the sun, on the eclipses of the moon, and the eclipses of the stars by the moon:—such were his measures of degrees, so useful in perfecting the science of navigation, his researches concerning the direction of the meridian, the winds, the temperature of the climate, the storms, thunder, the periodical rains, the variations of the barometer, the twilights, the loadstone, and the tides;—such were his inquiries and observations relative to natural history; for, during his residence at the Cape, he went about the country, examining plants, trees, flowers, simples, birds, reptiles, insects; and enriched the King's collection with treasures of this kind, unknown before in Europe. On his return from the Cape, he passed some time in the Isles of France and Bourbon, where he received orders to draw maps of those places.

On his arrival in France, he entered the capital with that modesty, which often accompanies rare merit. Instead of shewing any disposition to draw the attention or collect the suffrages of the public, he hid himself in the circle of his friends, avoiding applause as others avoid censure. When the academy met, he was expected there with the same curiosity with which astronomers lie in wait to behold a star on its passage: but his appearance bespoke no consciousness of merit; his looks and gesture only discovered embarrassment and timidity; which, contrary to his intention, increased the admiration of that illustrious assembly.

He was determined to retire into the south of France, that he might give himself up to study, with less interruption. He had formed the design of composing a compleat history of astronomy, from its first commencement to the present time; and had also promised his assistance in the composition of an historical treatise of the navigation of the French in ancient times;—but death prevented the execution of these projects; and his pious resignation in his last moments, to the order of Providence, founded on a persuasion of the truth of the Christian religion, and of the reality and grandeur of its promises, gave a singular aspect of dignity to the conclusion of a life, which had been dedicated to the pursuit of true philosophy, and the practice of substantial virtue. What a striking difference between such

a man, and the greatest part of that frothy and cloud-capt sect, who call *themselves* philosophers, and are toiling through life, for a few moments, amidst broken ideas, and crude incoherent systems of speculation, with annihilation before them, or at best a leap in the dark.

The historical discourse from whence we have been giving some few lines of the life, genius and character of this excellent man, is followed with several notes, that contain curious anecdotes relative to the incredible fatigues and perseverance which he suffered and practised in his observations at the Cape, and more especially in that arduous operation of measuring geometrically (in order to ascertain the figure of the earth) a degree of the meridian (i. e. a space of 139,338 yards) without any other assistance than that of the negroes; and that in a strait line across rugged mountains and burning deserts, from Klipfonteyn to the Cape, &c. &c.

These notes are followed by the *Historical Journal*, composed by the Abbé himself, of his *Voyage to the Cape*. He set out from Paris in 1750, and during the whole navigation, he observed every day the latitudes and longitudes, and inserted them in his journal. His description of *Rio-Janeiro* is curious and entertaining, and exhibits a striking mixture of opulence, despotism, debauchery and devotion. The details of this journal, which relate to the Isle of France, are divided into two parts, of which the first contains the geometrical operations of M. de la Caille, and the second exhibits a description of the island itself. This description was inserted in the *Mémoires* of the academy, and is re-published in the work before us, as also an account of the Isles of *Bourbon* and *Ascension*, which is neither new, circumstantial, nor highly interesting.

The pieces entitled, *Remarks on the Customs of the Hottentots, and of the Inhabitants of the Cape of Good Hope*—and *Notes and critical Reflections on the Description of the Cape of Good Hope*, which was published by PETER KOLBEN, are instructive, and deserve to be made more particularly known to our Readers.

Before his departure from the Cape, the Abbé de la Caille had committed to writing a certain number of remarks, to serve as materials for an *Historical Treatise* concerning the manners and customs of the inhabitants of that place, and of the Hottentots, which the importunate solicitations of his friends had determined him to undertake. His death, however, prevented the execution of this design, among many others: but his remarks (which are valuable on account of the inflexible veracity and the sagacious discernment of the observer) are here published, together with his critical notes, on the relation of Kolben, who has too long deceived Europe by his false representations.

sentations of the country he describes, after the suggestions of a set of men, whose views he was employed to serve*.

The *Remarks* relate to a variety of objects; the first that presents itself here, is the soil of the *Cape*, which, in general, is not very good, though interspersed here and there with excellent spots, which have been judiciously chosen by the colonists. It is to this choice, to the temperature of the climate, which removes all apprehensions from frost and hail (which are only felt on the tops of mountains) and to the excellent manure, produced by the great numbers of sheep that are fed in the colony, that we must attribute (says the Abbé) the abundance which reigns at the *Cape*. It is singular enough, that amidst the plenty of fresh provisions (flesh and fish) which the colonists enjoy, the chief articles of table-luxury are stock-fish, and bacon, and hams, exported, (half corrupted and rancid) from Europe. Every kind of garden-stuff grows well at the *Cape*, except the asparagus and celery; and yet in that fine climate where the peaches and apricots are good, the strawberries excellent, the grapes exquisite beyond expression, the figs (which to our ignorance appears a caprice in the system of vegetation) are indiffe-

* As the *Description of the Cape* by Peter Kolben, in three volumes, was in great repute, the Abbé de la Caille took this book with him as his guide, but was greatly surprized to find, by comparing it with the objects it describes, that it was full of inaccuracies and falsehoods, and deserved rather to be considered as a series of fables, than as an exact relation. The truth is: that Kolben having passed the whole time of his mission with his bottle and his pipe, was perplexed to find that he had nothing to shew in Europe, as the fruits of his supposed labours, and therefore engaged some inhabitants of the *Cape* to draw up for him that description of the colony, which he imposed upon the public as his own. The colonists served themselves, as well as Kolben, by this description. They made use of it to convey to the States General, their complaints of the bad administration at the *Cape*, which had been intercepted by those, whose interest it was to suppress them. They therefore put all they had to say into the mouth of Kolben, on whom they imposed, and who knew nothing of the country; and embellished their description with marvellous stories drawn from imagination, and with some anecdotes relative to the Hottentots, taken from the compilation of Grevenbroek, formerly secretary to the court of justice at the *Cape*. Kolben, delighted at the thoughts of being an author, with so little trouble, published his work in the Dutch language, as if translated from his own, the German; and no work was ever read with more avidity. It made a surprizing impression in Holland, and as the *political complaints* it contained, were well founded, though its accounts of other matters were inaccurate and fabulous, the Dutch government recalled, on reading it, the principal officers of the colony, and punished some of them. The work was translated into English, and the authors of the *Modern Univ. History* have followed it, as a guide, in their accounts of the *Cape*.

rent,

rent, the oranges inferior to those of Portugal, the apples tolerable, few currants and no plumbs at all.

The Winter is the finest season of the year in this region, as it is generally exempt from those cold winds and burning suns, that are equally disagreeable during the Summer. The income of the colonists, who live in the neighbourhood of the Cape, consists in the profits they make by the sale of their cattle and butter: those of the Cape derive their principal revenues from their excellent wines. They do not, however, draw from this article so much advantage as it might produce, if they knew better the art both of making and preserving their wines. The ordinary wine of the Cape would surpass the French wines of Frontignan and Lunel, if they did not manure their vineyards too often, and employ sulphur too freely to preserve their wines.

Tho' the best corn in the world grows in this country, the bread, which the greatest part of the inhabitants eat, is much worse than indifferent, as their mills are bad, their corn ill ground, their flour mixed with bran, and their dough ill kneaded. This however is not universal, for good bread is to be found in several places.

The wild beasts are, at present, at a considerable distance from the Cape. In all that space, which is included within the chain of mountains extending from the Eastern entrance of the Falso-Bay to the Bay of St. Helen's, there are neither elephants, lions, elks, wild horses, nor asses: sometimes, nevertheless, about the months of December and January, a few elephants come so far as Berg-River, because the Western coast of the Cape is dry and parching, and ill-watered. If a lion were found in the space now mentioned, the alarm would be universal. There are, indeed, in the more remote districts of the Dutch territory, wild beasts, but they attack nobody, and will even fly at the sight of a man, if they are not suddenly surprized in their skulking-places. Hence travellers, when they approach the banks of a river, where these animals generally lie hid, make a noise or fire a gun, which rouses the beast, and makes him provide for his safety by flight. But these creatures, especially the tyger, the wolf, the wild dogs and the jacalls, make sad havock among the sheep, who, on the approach of one of these animals, fly into a corner; and mount one upon another until they perish by suffocation, through the fear of being devoured. If it be true, that a lion can knock down an ox with a stroke of his paw, and then carry it off on his back without drawing the victim along the ground, this is a singular instance of strength and dexterity.

The complaints which the inhabitants of the Cape form against their governors, turn upon the following articles: 1st, That they are not permitted to sell their corn to strangers, nor

2dly,

2dly, To arm some coasting ships to traffic with their neighbours, and particularly to procure wood for building and making household furniture. 3dly, They complain of the high interest of money. And 4thly, That the Chinese, who have been banished from Batavia, are suffered to reside at the Cape, where they subsist by the thefts of the slaves, whom they encourage to rob their masters, by buying from them stolen goods, and retailing them again to the first comer.

There is little relative to the *Hottentots* in these *Remarks*; but they are preceded by *Preliminary Observations* upon the *Manners and Customs* of that people, composed by the Editor of this work (who is anonymous) and published as the observations of the Abbe de la Caille, who had repeated them frequently in conversation.

According to these *Observations*, the life of the *Hottentots* is pretty much the same with that of the savage Gauls, of whom Cæsar makes mention in his commentaries. They form *bordes* or clans, near rivers and forests, and each clan constitutes a sort of village and independent republic, composed of a certain number of huts, ranged in a circular form. These huts are so low, that the inhabitants cannot enter them but by creeping on their knees. They are indeed chiefly used for keeping provisions and household furniture; for the *Hottentot* never enters into his house but when it rains: when he is not at work, he passes his hours in sleep and indolence at the door of his hut, lying on his belly, with his back exposed to the sun and open air. Now and then he smokes a kind of strong herb, which has an effect similar to that of tobacco.

The *Hottentot* is a shepherd by profession. His principal and almost only occupation is the care of his sheep and oxen, of which each village has a flock and a herd in common. Each inhabitant presides by rotation, in the pastoral charge of defending the flock from the leopards, wolves and tygers, who, impelled by hunger, make excursions from remote forests in quest of prey. He sends scouts all around to see if there be any wild beast in the canton, and when notice is brought him of the approach of any, he alarms and assembles all the inhabitants of the village, who march against the enemy, seek out his skulking-place, and perform a chase, conducted by fixed rules of discipline, and which always concludes by the death of the aggressor.

The inhabitants of each village live in peace and fraternal union, but take cruel vengeance of the neighbouring clans, upon any provocation received from them. A stolen sheep, or even a suspicion of thievish designs, is sufficient to produce a war, which is determined in council, carried on by surprise and

and artifice, and concludes by the destruction of the devoted clan, without exception of age or sex.

The care of the house is the province of the women. Vegetables and flesh are the food of the Hottentots; and both are dressed over a fire kindled on a large flat stone before the door of each hut. The vegetables are gathered wild in the forests, and among these, a kind of turnip, resembling a flat onion, is the most esteemed.

Both men and women are clothed with sheep-skins, of which the wool makes the outside in summer, and the inside in winter. Such of the women as are desirous of pleasing, make necklaces of shells, knot their hair, and rub their faces, breasts, and all the naked parts of their bodies, with mutton-fat, to make them shine.

The manners of the savages in the interior parts of Africa, differ but little from those of the Hottentots. An opulent Dutch gentleman, with whom the Abbé de la Caille was acquainted, told him that he had advanced above 500 leagues toward the heart of Africa, going in a canoe from river to river, accompanied with four soldiers and two domestics. He declared that he had found an entire uniformity in the customs and manners of all the different clans and tribes which he met with. He carried with him some toys and baubles, which he offered to them as presents, with gestures expressive of humanity; and he was received by them kindly, and treated with all marks of gratitude and benevolence.—It is not a rude and brutal *Tar* that is the proper person to examine or relate the manners and customs of uncivilized nations. The navigators, at least in times past, generally began their intercourse with these poor savages, by hunting them out of their habitations, and other acts of violence; and thus excited feelings of resentment, and habits of reprisal, which were afterward exercised upon many innocent Europeans, and passed for marks of savage barbarity, while, in their original principle, they were only acts of precaution or revenge.

A R T. XI.

Letters concerning Mineralogy, and several other Branches of the Natural History of Italy, by Mr. FERBER. Translated into French, from the German, and enriched with Notes and Observations made upon the Spot, by Baron DISTRICT, Correspondent of the Royal Academy of Sciences at Paris, &c. &c. at Strasburg and Paris. Large 8vo. 1776.

IN this excellent work the Author and Commentator have opened a field of knowledge that has been hitherto untrod by the learned. The treasures that Italy unfolds to the historian and the virtuoso, the revolutions that have happened, and the
arts

arts which have flourished in that country, the exploits of its heroes, and the master-pieces of its painters, poets, and sculptors, its manners and customs, have been so often described, that these interesting subjects are well nigh exhausted; but its *minerals*, which are so remarkable for their variety and abundance, have not been examined or described with a proper degree of attention. There are, indeed, several cabinets of natural history in Italy; and various branches of that science, relative to the animal and vegetable kingdoms, have been treated by Italian authors in a masterly manner; but Mr. Ferber and Baron Dietrich are the first who have opened an ample and accurate view of the minerals with which that region abounds.

Mr. Ferber was singularly qualified for this undertaking, by his natural taste for the science of mineralogy, his admission to the Royal College of Stockholm, his connexions and correspondence with the most celebrated naturalists in Europe, and the observations he had made, with indefatigable industry, in the mines of Sweden, England, and Hungary. His work consists of a series of letters, addressed to the Chevalier Born, from the month of September 1771 to the same month of the following year. The notes of Baron Dietrich, who travelled also into Italy, and observed the same objects that are here described by Mr. Ferber, are ample, instructive, and curious, and render this work a truly classical book for the lovers of natural science.

It is not possible for us to enter into a circumstantial detail of the valuable observations and discoveries contained in these excellent letters, nor to pass in review the various kinds of stones, marbles, porphyries, granites, basaltes, &c. which our Authors examine and describe, nor their observations on the lava, the volcanoes, and other objects of that nature which the bowels of the earth exhibit to the penetration and curiosity of the naturalist. We shall only select some particularities which may prove more entertaining to the generality of our Readers, and refer others for farther satisfaction to the work itself.

At Bologna Mr. Ferber met with Dr. Vianelli, who is well known in the republic of naturalists, by a treatise *De Noctiluca Marina*, in which he proves that this insect is of the same species with that kind of worm, which, during the night, renders the sea luminous and sparkling, when it is in a state of agitation. For a long time (says Baron Dietrich) it was thought that this phenomenon was a phosphorical light; and this hypothesis was maintained with a good deal of acuteness by M. de la Coudreniere. As this light never appears but when the sea is in motion, it was natural to imagine that it might have some analogy with the electrical flame, and perhaps arise from that principle; and the new experiments made by Mr. Bajon, physi-

cian at Cayenne, gave a certain degree of probability to this hypothesis. But the experiments of Dr. Vianelli have entirely cleared up this matter, and ascertained, beyond all doubt, the true cause of this phenomenon. He filtrated a certain quantity of the luminous sea-water through a piece of linen, and perceived that the linen became luminous, and that the water lost that quality: but this was not all—for when he observed with a glass the small luminous points that were visible on the linen, he found that they were real sea-insects, which shone when the water that contained them was set in motion. The Abbé Nollet and Dicuquemaie have confirmed this by experiments often repeated.

Mr. Ferber's account of the modern *Mosaic*, will not be disagreeable to such of our Readers as may be unacquainted with the mechanical part of this elegant manner of preserving the productions of eminent painters, by copies that equal the originals, and defy the ruins of time. The ancients (says our Author) mixed natural stones with the pieces of glass which they employed in their mosaics: and it is easy to perceive the difference between the mosaic of modern Rome and that which was employed in ancient times, and which is still in use at Florence. The Romans, at present, employ in their mosaic, only small cubes of glass, formed out of *frits*, which are generally made at Venice. These frits are cut with a diamond into little plates, and these are broken into small cubes of unequal dimensions, which exhibit an immense variety of shades, and are kept in separate boxes. When a figure is to be represented by a combination of these cubes, the manner of proceeding is as follows: The artist employs a flat piece of lime-stone, of a considerable thickness, and after having polished it on one side, covers that side with a cement composed of quicklime, powder of *Travertine*, and linseed oil. This cement is spread over the plate until it forms a surface as thick as the little finger: and when it is dried, the end of each little cube that is to be fixed in the cement, is to be cut into the form of a point or pyramid; that it may pierce with the more ease into the cement, and may be fastened the better. The cubes are arranged in the cement according to the form, colour, and quantity required by the model or plan which the artist has before him. The famous picture of the *Transfiguration* by Raphael has been lately copied in this manner, with amazing beauty and accuracy.

Mr. Ferber has given, in this work, a list of the most eminent writers in physics and natural history, who do honour, at present, to Italy, by their labours, their discoveries, and their writings. Among the Neapolitans we find Giuseppe Vairo, Professor of Chemistry and Physics, the only person (says he) perhaps at Naples (we put in an exception in favour of Sir William

William Hamilton) who is perfectly acquainted with the Vesuvius and the *Solfatara*—Dominic Civillo, an eminent Professor of Botany and Physic, who has collected a famous herbal, and published in 4to an Abridgment of the Botanic Philosophy of Linnæus—Father Antonio Minasi, of the Dominican Order, who has published observations on the different kinds of spiders, on the currents of the Mediterranean sea, on the Pharos of Messina, and on the causes of the whirlpools of *Scylla* and *Charybdis*—Mr. Nicholas Pacifico, a good mathematician, and a famous connoisseur in plants and insects, who has formed a botanic garden, the only one (which is indeed surprising) that is to be found in the neighbourhood of Naples—Father J. Maria Della Torre, whose history of Mount Vesuvius is well known, and who has acquired much reputation by his controversy with the Abbé Fontana concerning the form of the globules of the blood: to these our Author adds, the Abbés Gagliani and Gaetan Bottis, the latter of whom has published, in Italian, two treatises concerning Mount Vesuvius; Mr. Bovi, author of a Dissertation on Corals; Father Paul Moccia, whose body has the remarkable property of floating upon the surface of water without sinking, although that robust and vigorous ecclesiastic cannot swim; Father Antonio Piaggio, inventor of the machine for *unfolding* the manuscripts of Herculaneum; and Dominic Cortunio, Professor of Anatomy, famous for his dissections, anatomical treatises, and his curious discoveries on the mechanism of the ear.

This is a sample of the care which our Author takes to make us acquainted with the learned Italians, in every city through which he passed. He also takes occasion, from every foundation relative to philosophy or literature, to inform us of the persons by whom it was erected. More especially speaking of the cabinet of natural history, which does honour to the university of Turin, he from thence takes occasion to give us some interesting anecdotes concerning the celebrated Vitaliano Donati, author of the *Natural History of the Adriatic Sea*. This eminent man, a native of Padua, who was born with a predominant passion for natural history, was chosen Professor of Botany at Turin, and was afterward appointed, by royal authority, to travel into Egypt, from which voyage many important discoveries were expected. But these expectations were disappointed: Donati died of a malignant fever in Persia: the collection of natural curiosities, which he had sent from thence to Turin, were conveyed by the way of Lisbon, where they were kept a long time, not without some suspicion of their having been opened, &c.—In short, one way or another the collections of this industrious and ingenious man, as also his writings, were lost, or irrecoverably dispersed. If we may depend on the judgment

judgment of Mr. Ferber, Donati was not very remarkable for his botanical knowledge; but he was a first-rate connoisseur in petrifications, corals, zoophytes, and, in general, in the knowledge of all marine bodies. His enemies were zealous in their endeavours to blacken his reputation: they affirmed that he was still alive in Persia, where he resided in disguise, and appropriated to his own use the remittances that had been granted for the purposes of his voyage. But this our Authors treat as a ridiculous fable.

With respect to the work now before us, it is certainly commendable on account of the philosophical spirit of observation which it discovers, and the accuracy of the descriptions it contains. An excess of accuracy and detail is, perhaps, its only defect; but it is by defects of this kind that the way to important discoveries is frequently opened.

✂ An *English* translation of Mr. Ferber's Letters, by Mr. Raspe, is just published; of which some account, serving as a Supplement to the foregoing Article, will be found in our Review for January, 1777; published at the same time with this Appendix.

A R T. XII.

A. Ypei A. L. M. Philos. & Med. Doct. Acad. Fran. Botan. Læ. & Societ. Scient. Harlem. Socii, Observationes Physiologicae de Motu Muscularum Voluntario & Vitali.—Physiological Observations on Muscular Motion, voluntary and vital. By Adolphus Ypey, M.D. &c. &c. 8vo. Leuwarden & Franequer.

THE principal scope of this treatise, is to refute the opinion maintained by several modern physiologists, of note, concerning a *vis insita* of muscular fibres, distinct from, and not dependent upon, nervous influence. The Author attempts, on the contrary, to shew, that the irritability and action of muscles are derived from the nerves solely; and in pursuit of this intricate and dubious subject, he offers many ingenious remarks concerning muscular action in general, and some remarkable kinds of motion in particular, which appear well worthy the attention of persons engaged in these speculations. Some observations concerning the action of opium on the irritable power of the heart, are subjoined, tending to invalidate the commonly received notion of the stimulant qualities of this drug; whence the Author, supported by the practice of Sydenham and Boerhaave, argues in favour of its exhibition in certain inflammatory diseases.

A R T. XIII.

Ant. Frid. Buschings Beschreibung seiner Reise von Berlin über Potsdam nach Reckan. 8vo. Leipzig. 1775. — Busching's Description of his Tour from Berlin, by Potsdam, to Reckan.

(By a German CORRESPONDENT.)

THIS Author acknowledges, that he has no *taste for travelling*, considered as a diversion; he might have added, that he is equally *destitute of taste in describing his travels*. He seems to have published this five days tour in order to give vent to some of his geographical *collèctanea*, to figure with some political proposals, and to make compliments to all the honourables and reverends whom he met with in his journey. But, be that as it may, the Author is known, from several valuable publications, to be an excellent compiler of geographical facts; and in that quality he has obliged us, in this performance, by many particular accounts of that part of the electorate of Brandenburg, which, above any other, has been improved and embellished by the late and present Kings of Prussia.

The monopoly and duties of the snuff and tobacco trade being, in most of the European kingdoms, one of the chief revenues of the state, we do not wonder to find it established in Prussia. It produces, beside a yearly dividend of ten per cent. amongst the proprietors of the company (which consists of a thousand members) a clear income to the King; which seems to exceed the revenue from his considerable domains in the marches of Brandenburg.

The tobacco planted in the different Prussian dominions, must be sold at 11½, 12, or 13 s. per hundred weight to an officer of the company. This seems to bear very hard upon the planters. The Virginia tobacco imported from London and Hamburgh costs at Berlin from 2 l. to 2 l. 10 s. or more, per hundred weight. By a natural consequence of this monopolizing company, manufactured tobacco and snuff are dear commodities in Prussia; but foreigners having considerable drawbacks allowed, vast quantities are exported to Saxony and Poland.

The late King of Prussia made Berlin one of the most capital cities, both in respect to extent and regularity; the present King has made it one of the most elegant and beautiful cities in Europe. Beside a great number of public magnificent buildings, the Crown hath, at its own expence, raised, in the most conspicuous streets, vast numbers of houses; and these have been made a present of to the proprietors of the ground, or of the old insignificant houses, which disgraced the place, and were, therefore, pulled down.

This royal bounty and magnificence hath introduced a good taste in architecture into Prussia; and it is amazing what enormous sums the present King, hath, since the last war, and especially since 1769, spent in public and private build-

ings: even to the amount of many millions. This has improved the property of many, and given employment to thousands. Some, however, are of opinion, that this royal liberality hath an ill effect on property in houses, in so far as it lowers the rent; but that is a mistake, and a very illiberal misrepresentation of the King's generosity. It is fact, that house-rent, ever since the year 1769, has been observed to sink, not only at Berlin, but almost every where in Germany: nay, houses sell even at Hamburgh in the proportion of one-third part of their former rates. This sinking of the rent must, therefore, be owing to some other general cause.

The china manufactory at Berlin has been, since 1763, carried on for his Majesty's account, with success, and with good taste. Five hundred men have constant employment in it; no foreign china is imported; and vast quantities are annually exported from Berlin.

We have the following account of the increase of Berlin, in buildings and population:

Berlin contained,			
Before 1617,	—	—	1236 houses.
In 1645,	—	—	999
1721,	—	—	4312
1732,	—	—	4984
1735,	—	—	5271
1747,	—	—	5513
1772,	—	—	6170
1774,	—	—	6182

which short calculation plainly shows how insignificant it was before 1617, how much reduced by the miseries of the Swedish and Austrian war in 1645, and how greatly improved under the two last Kings. The houses are generally spacious, high, airy, and elegant. They were insured in 1775 for the sum of sixteen millions of dollars, or 2,650,000 l.

The inhabitants of Berlin were

In 1709,	—	—	49,855
1721,	—	—	53,355
1735,	—	—	67,743
1747,	—	—	106,803
1750,	—	—	113,289
1755,	—	—	127,661
1774,	—	—	134,414.

We pass over many other particulars, and hasten, with the Author, through several villages, to Potsdam, Sans-Souci, and the New Palace.

Sans-Souci is one of the most elegant country-seats of the King, as well in respect to situation, as of its gardens, buildings, furniture,

furniture, and noble decorations. The Author gives some accounts of it, from p. 73—97. It was built under the Royal Philosopher's direction, by Baron Knobelsdorf; and is the common residence of the King. How it happened that Marshall, in his late Travels, came to tell the untravelling English, that Sans-Souci is a separated room, or apartment, in a garden, and that his whole description of it is contained in this meagre line, is a matter above our comprehension. Had he seen, or only heard of it, from true report, he must have pronounced it the gayest and most elegant retirement ever inhabited by any King,—we need not add, or by any *Philosopher*.

The new palace near Potsdam, finished in 1770, is one of the greatest and noblest works of architecture that hath been raised in the present age, and deserves, in every respect, a better description, than that which the Author has given us, of its vast extent, furniture, and decorations. M. Busching is, indeed, a very good geographer, but a little deficient in that taste, and in those principles and feelings, by the assistance of which he would have had much to see, and much to say of this great object.

The accounts here given of the admirable police at Potsdam, are worthy of particular attention; but we must not extend this Article beyond its proportioned limits. Potsdam, which is the King's winter residence, is the most elegant, the most magnificent, and the most singular city in Europe, being erected in a very picturesque situation, and embellished with the greatest variety of excellent architecture. Many new houses, on the finest ancient and modern plans, and at the rate of 1000 or 2500 l. each, have been raised by the present King, and presented to the inhabitants. Together with the magnificence and good taste of the public buildings, such as palaces, churches, casernes, workhouses, and hospitals, they exhibit the richest architectural views that are any where to be seen. There are not less than 1977 public and private buildings. The garrison consists of 7970 men,—wives, children, and servants included. The inhabitants amount to 26,968 men. It hath been the principle of the late and of the present King not only to encourage population, but, especially, with paternal care, to provide for the support of their encreasing subjects. Hence those various encouragements given to husbandry and manufactures, most of which have been attended with success. The little manufactories established, especially for the poorer inhabitants, at Potsdam, produced, in 1774, finished articles, to the amount of 400,000 dollars, or about 70,000 l.

The establishment for military orphans, or the children of soldiers, evinces the wisdom and genius of the King. It

is an excellent nursery for manufactures, and for the army. The noble building belonging to it contained, in 1774, 2263 boys and girls, beside great numbers of outpensioners.

The plantations of mulberry-trees have, ever since 1719, been established by royal bounties. The country parsons and schoolmasters were greatly benefitted by the royal orders, which, in 1752, directed them to employ their idle hands in planting this useful tree in church-gardens, and waste grounds. The silk manufacture was a natural consequence of them, and has been attended with success. The raw silk produced, during the year 1774, in the marches of Brandenburg, Magdeburg, Halberstadt, and Pomerania only, amounted to 10,500 lb. which is nearly the third part of that commodity used and worked every year in the Prussian silk manufactories.

The Author's chief motive to this journey, was to make a visit to Baron *Rochem*, at Reckan, near Brandenburg; and, as we have with pleasure given the above account of some establishments of wise Kings, we speak with similar approbation of this respectable friend of mankind, who, though noble by birth, seems to be a natural brother of our good Man of *Ross*, celebrated by Pope. He served, in the last war, in the Prussian armies, and was wounded in the battles of Lowosiz; after which he retired from the service, in order to live, at his country seat, a philosophical life, equally for his own comfort, and for the benefit of mankind; but especially for that of the poorer sort of people belonging to his estates:—which, by his excellent plans he has improved; together with the morals and happiness of his dependants. A noble example for country gentlemen, in an age which is equally famous for good reasoning, and for depravity, and neglect of manners and principles. Many years ago this gentleman had felt the deficiency of private and public education; and he was easily convinced by Professor *Basedow*'s late publications, that mankind in general might be greatly improved by *rational* education. This appeared the more conspicuous to him in the lower class of country people, whose common education is not calculated to make them good husbandmen, or tradesmen, or servants; it only makes them ignorant Christians, and teaches them, very indifferently, to read and write, with a little arithmetic. For these reasons he published, in 1772, *A School-Book for the Children of Country People*; and, in 1773, a reading book, called, *The Friend of Children*. These do not consist of declamatory schemes on education, but are adapted to practical use. The good Baron did not stop here; he did more, by establishing country schools at his own expence, on his estates at Reckan and Gettin.

We add, with farther satisfaction, that the King, in 1772, made a donation of 20,000 l. in order to set the country schoolmasters in the marches of Brandenburg upon an equality in point of salary; that the Baron has raised the pensions of *his* schoolmasters; and that he distinguishes the deserving teachers with condescending civility, in order to make the hitherto unjustly despised condition of schoolmasters appear with that credit in which it ought to be held, by every sincere friend of mankind.

The general remarks on the marches of Brandenburg will furnish very acceptable matter for our political calculators; and we are tempted to fill the measure of our prolixity by the following particulars:

The marches of Brandenburg contain 636 German square miles, and 864,573 inhabitants, excluding the garrisons; this makes 1359 inhabitants upon a surface of a square mile. The garrisons,—wives, children, and servants included, consisted, in 1774, at Berlin and Potsdam, of 37,510, and in the smaller places, of 19,000 men; upon the whole, of 56,510 men; so that the number of all the inhabitants is 921,083, which makes, for a square mile, 1646.

France has about 1800 inhabitants for a similar surface.

The Prussian part of Silesia contains a square surface of 700 German miles, and, in 1774, 1,345,877 inhabitants, excluding the garrisons; which, upon the above suppositions, gives 1921 inhabitants for a German mile.

In 1774 the King had established 6000 new families of colonists in the marches, and is resolved to settle 1600 more.

The annual contributions to the King are nearly equal to what the subjects pay in France and Denmark, about five dollars, or 16 s. per head.

The proportion of native soldiers to the number of the country people, which in Prussia are alone obliged to serve, is as 6415 to 367,208; that is to say, the 29th part of the male inhabitants of the country are in actual service; which is indeed a lower proportion than we should have expected from the constitution of Prussia, and its numerous standing armies.

CORRESPONDENCE.

WE are extremely sorry to find * that Dr. Campbell has so far misunderstood our meaning, in that part of our critique on *The Philosophy of Rhetoric* (in which we express our surprize, that he had taken no notice of the similarity between his ideas and those of some former writers, particularly Lord Kaimes and Dr. Akenfide, on the subjects of Wit, Humour, and Ridicule) so far as to suppose that we intended to place him before the Public in the light of a plagiarist. We apprehend our words do not necessarily imply such an insinuation: if they do, they were improperly chosen; for the only idea we meant to convey, was, that it appeared to us rather disrespectful to writers of such distinguished reputation, to take no notice of what they had advanced on the subject, especially as their sentiments appear to be nearly the same with those of Dr. Campbell. We are very sensible that similarity of sentiment is no proof that a writer has stolen his thoughts from another, and that it would be extremely hard if an author must be accused of plagiarism for those sentiments in which he happens to agree with some former writer whom he has not quoted. In the present case, we have unquestionable proof that Dr. C. was not indebted to Lord Kaimes for his ideas on this subject; for this part of the work was written in the year 1750, and read soon after to a Literary Society in Aberdeen, long before Lord Kaimes's work appeared, as we learn from Dr. Campbell's preface. That similarity of opinion does not necessarily suppose plagiarism, and therefore that the former may be noticed without insinuating any charge of the latter, the following circumstance related in the Doctor's preface sufficiently proves. After having transcribed the present work, a manuscript of Dr. Beattie's (*On Laughter and ludicrous Writing*) was put into Dr. C.'s hands, "in which it gave him a very agreeable surprize to discover, that on a question so nice and curious, there should, without any previous communication, be so remarkable a coincidence of sentiments in every thing wherein their subjects coincide."

* By a letter from the Doctor to a friend near London.

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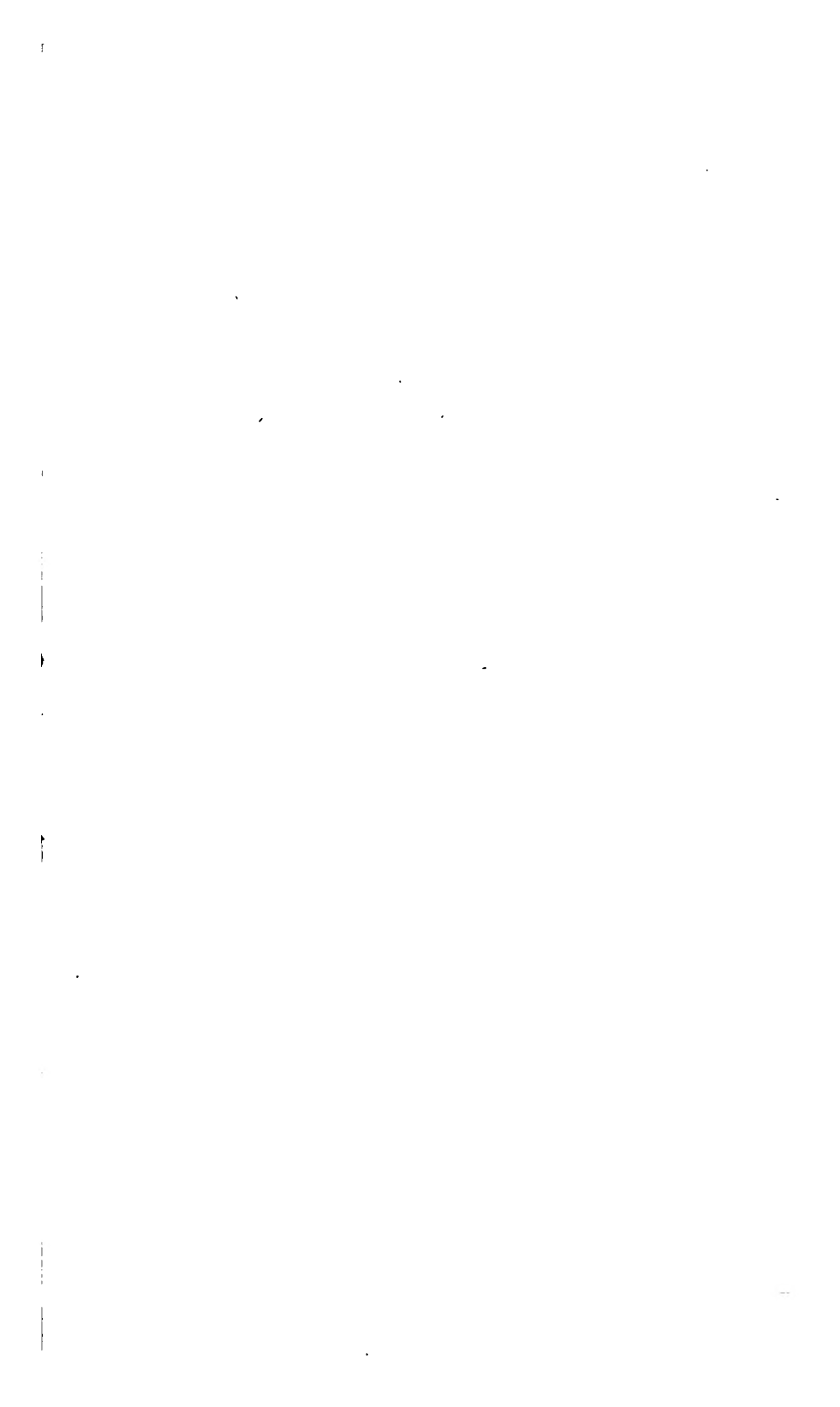
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E R R A T A in this VOLUME.

- P. 109, l. 10 from the bottom, for *from cessation*, r. *from a cessation*.
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 — 142, l. 4 from bottom, after *Ebristian*, put a comma.
 — 143, l. 36, for *feelings*, r. *failings*.
 — 386, Art. III. for *flower*, r. *flour*.
 — 390, l. 16, for *Yuerdun*, r. *Tverdun*.
 — 395, l. *ante-penult.* *Abraham*, set down an Antediluvian, was a slip, not adverted to, till the sheet was printed off.
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AUG 11 1943

